

NEC TAMEN

CONSUMEBATUR

The **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVI

TORONTO, JANUARY, 1941

No. 1



DAVID LIVINGSTONE
The Statue, Victoria Falls, Africa



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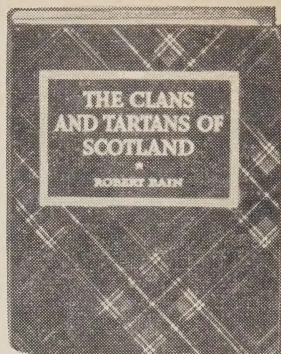
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BUDGET RECEIPTS

November 30, 1939	\$175,467.02
November 30, 1940	170,911.10

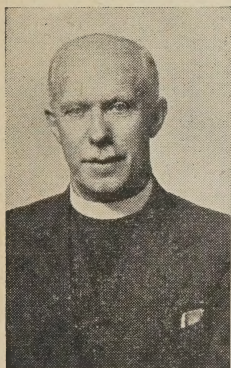
The Presbyterian Record

VOL. LXVI

TORONTO, JANUARY, 1941

No. 1

A Word in Season From the Moderator



IT was claimed for our people, when war broke out in 1914, that "It only needed the stimulus of a good cause to prove that the rust on the armour had not touched the living flesh beneath". How well that was verified and with what great discomfiture of those against us! They thought our Empire was decadent and the British type fallen from grace. Now once again these enemies, seeing the rust on our armour, think that the chance has come to vanquish us; and once again, by our spirit of unity and sacrifice, we are seeking to prove that this rust on our armour has not reached the living flesh within.

God forbid, however, that we should strike any prideful note as we pass into another fateful year. It is not without significance that those against us persist in thinking that we are decadent; and certainly our aim must be higher than just to win this war by pulling together as before and by exerting our enormous industrial and financial power as before, so that in munitions, mechanism and money we may prove our invincibility. That was not sufficient the last time. Something was lacking when it came to the stupendous task of establishing the peace. Some moral quality, some deep religious conviction, must come into play so that the world may see more clearly a changed heart in the British Empire and learn that a new force, born of the Spirit of God, is to be reckoned with.

To this supreme need the Church must give its attention with an earnestness manifested as never before. Hitler seeks to kill the churches; let us seek to fill them. The world waits for something it has never yet seen—a truly and wholly Christian nation. Might not Canada aspire to be that dedicated people?

By all means let us have better guns, better ships, and better human physique; but that will not be enough. High qualities of the spirit must be included. If we do not have them the ultimate issue of this conflict of the nations may well be a revelation—and how bitter it would be—that the rust on the armour *had* touched the living flesh beneath.—W. B.

By the Editor

DAVID LIVINGSTONE

ATTENTION is now widely directed to a great figure in modern history, David Livingstone, whose life story began in a humble home in Blantyre, Scotland, and ended in Africa, in the acclaim of the British people and the admiration of the world. In his home and in the cotton mill in which long hours were spent in strenuous labor, he was early disciplined to thrift, sustained toil, and to endure hardness. His eagerness in the quest for knowledge and his stern purpose procured for him an education and developed his native intellectual strength. He was born in 1813 and died in 1873. The special reason that now turns the thought of those in the homeland to this extraordinary man is the one hundredth anniversary, on the 8th of December last, of his leaving London and his definite embarking upon his great career. He was humble and his promise unrecognized when he left the shores of his native land, but when fifteen years later he returned the whole of Britain was at his feet, the grandeur of his character and his extraordinary accomplishments made him a national hero. An article in *Life and Work* from the pen of Rev. James I. MacNair states that at the Empire Exhibition of two years past in the group of the five most distinguished Scots there shown it was Livingstone who was given the place of honor. "Indeed it is no exaggeration to say that he seemed to dominate the exhibition." His character and his service to mankind were recognized by according to his body a final resting place in that great Memorial Hall, Westminster Abbey, and his life story is given in the inscription upon the marble slab that covers his remains,

Brought by faithful hands
over land and sea
here rests

DAVID LIVINGSTONE,

Missionary,

Traveller,

Philanthropist,

Born March 19, 1813,

at Blantyre, Lanarkshire,

Died May 1, 1873,

at Chitambo's Village, Ulala,
for 30 years his life was spent

in an unwearied effort

to evangelize the native races,
to explore the undiscovered secrets,
to abolish the desolating slave trade
of Central Africa

where with his last words he wrote,

"All I can add in my solitude, is,
may Heaven's rich blessing
come down on

every one, American, English, or Turk
who will help to heal
this open sore of the world."

Another monument stands to his memory erected in the sphere in which he labored. This stands at the side of the Zambezi close to the brink of Victoria Falls, on one of the finest sites in the world. The statue is of bronze and of great size towering over the precipice from which it is said Livingstone first beheld the Falls, which he named Victoria Falls, and is declared to be the finest work of Mr. W. Reid Dick, R.A. It stands upon a rough granite pedestal in the centre of an area laid out in the form of a cross. The base of the statue bears the inscription:

1813-1873, Livingstone, Missionary,
Explorer, Liberator.

A bronze tablet placed in the pavement surrounding the pedestal sets forth that:

"This monument was erected to the memory of their distinguished countryman through the united efforts of the Caledonian Society in the Union of South Africa and the Rhodesias Affiliated to the Federated Caledonian Society of South Africa, William Lowe, Chairman of the Livingstone Committee from its inception in 1926 until his death in 1933. Unveiled 5th August, 1934, by the Honourable Howard Moffat, C.M.G., nephew of Livingstone, Prime Minister of Southern Rhodesia, 1927 to 1933. W. Reid Dick, R.A., Sculptor."

In those aspects of his life's work, Missionary, Explorer, Liberator, he insisted on the first as being his chief calling. The story of the last few years of his life have in a special manner elicited the interest and admiration of the world. In his dogged determination he refused Stanley's urgent entreaty when he found him broken in health in the heart of Africa to return with him to civilization. His stay added nothing to his work of exploration, but it did enhance his great name for fidelity to a high purpose and strength of resolution. It is conceded that he was singularly sagacious in his early commendation of promoting mission work by the employment of native helpers and by his policy for the elimination of the slave traffic. He did not live to see the healing of that "great open sore of the world" but his desires have been accomplished.

It is good to recognize this centenary and to bring the people of to-day into contact, fresh in the most cases, with the career of an indubitably great Christian man.

UNITED STEWARDSHIP COUNCIL

THIS body was one of those religious organizations to the number of seven which assembled recently in Atlantic City. Its sessions extended from December 7th to 10th. Afterwards it joined in the Sessions of the other organizations under the auspices of the Federal Council of Churches in America. The full designation of the Council is The United Stewardship Council of the Churches of Christ of the

United States and Canada. With this we have been identified for some years and make an annual contribution to the support of its work. We were twice represented at the World's United Stewardship Council, at its meeting in Glasgow by Mr. G. L. Sutherland, and at the next meeting in Edinburgh by the Editor of the Record.

This organization is limited in its scope. It deals solely with the question of Christian Stewardship of which the giving of money is not the only aspect, but necessarily claims distinctive consideration. It is not an administrative body carrying on special work. It is a body which seeks to serve the Churches by means of its Conferences and the Literature which it commends. It is therefore engaged distinctively in educational and inspirational work. This meeting under consideration was not a conference but was a purely business meeting. Notwithstanding its limited scope it was one of the best we have been privileged to attend, and this was the view of the President, Rev. C. O. Hawley, as well as many others of the company assembled. Chief interest centered in the reports of the various denominational representatives upon their work respectively in this sphere. These were all brief, but as reports of methods and results they were eminently stimulating. The Editor of the Record was the Church's representative at this gathering and in turn gave his report, speaking of the organization of our work in a Committee of the General Assembly, and down through Synods and Presbyteries, and then to the congregational organizations whether under that name or as missionary committees or otherwise. Incidentally this report by the Editor of the Record, the only one from Canada, proved specially impressive. Quite unconscious of stating anything remarkable we were not prepared for the effect confessed by those who heard this statement. Having reported as a condition necessarily affecting Church liberality the contributions to war work through loans, taxes, and gifts to special organizations such as the Red Cross, the recital created a profound sensation. It was a revelation to them of what was going on in the land of their nearest neighbor, Canada.

Had we thought of presenting a picture of what the war means to Great Britain and the sacrifice her people are making in the Home Land, the result, judged by the effect of the other, would have been a much greater sensation, for of the other the Chairman said, "We are all sobered by this story from Canada". In the U.S.A. it is scarcely apparent, so far as the ordinary routine of life is observed, that in general they are aware of the tremendous struggle and sacrifice of the British overseas for the defence of liberty throughout the world.

The Council it is anticipated will meet in April, 1941, in Harrisburg, Pa., and will extend over several days.

THE FOREIGN MISSIONS CONFERENCE

Atlantic City, U.S.A., Dec. 8 to 13, 1940

Rev. Dr. W. A. Cameron

ATLANTIC CITY was the Mecca of representatives of seven religious bodies, all being international in scope and membership, with the exception of the National Council of Church Women, the members of which are citizens of the United States. The body having the largest number of representatives present was the Federal Council of the Churches of Christ in America, though all organizations were well represented. The total attendance would be 600, of whom only twelve were Canadians, nine of these being from the United Church, two Presbyterians and one Anglican. The meetings were held in the Hotel Dennis, a very large and beautifully appointed building on the Boardwalk. The manager of the hotel is a leading Methodist layman, much interested in the work of his own Church. He addressed the gathering at one of the sessions expressing his pleasure that his hotel had been chosen as Conference headquarters, and declaring his own interest in the world-wide mission of the Church.

This was the regular biennial gathering of the Federal Council of Churches. For the Foreign Missions Conference this was a special meeting called because of the present international situation. The other organizations met in regular session. All had arranged to meet at the same time and the program had been so arranged that some meetings were held as plenary sessions, while during other periods the various organizations met separately.

Four worship services were held, attended by all bodies. These had been carefully prepared beforehand, the Order of Service being printed so that all could join easily and heartily in those parts marked for general participation. The closing service was conducted by Metropolitan Anthony Bashir of the Greek Orthodox Church and was entered into heartily and reverently by all.

Four topics had been chosen for consideration:

1. The World Mission of the Church.
2. The Church and the International Crisis.
3. The Church and Social Change.
4. Christian Unity and Co-operation.

At the Tuesday plenary sessions these topics were presented by leaders of thought who might be termed experts. Among these were Dr. Leslie B. Moss, Rev. Adolph Keller of Switzerland, Dr. John Foster Dulles, a Christian layman and leader in international affairs and Bishop Ivan Lee Holt.

On Wednesday, these topics were considered in seminar groups, each member choosing one of the above topics and at-

tending the seminar in which that was being discussed. The conclusions reached were brought before the plenary session on Thursday and after being passed were sent forward to the organization specially concerned. Where so many Christian leaders were present it is difficult to select those who were outstanding. In addition to those already mentioned, the Conference was greatly enriched by Dr. John R. Mott, who for fifty years has wielded a powerful Christian influence; Dr. Stanley Jones, famed as missionary, writer and preacher; Dr. Henry Van Dusen and Dr. Adams Brown of Union Seminary, New York; Tracy Strong of the International Y.M.C.A., and Dr. George A. Buttrick of Madison Ave. Presbyterian Church, New York, and President John A. MacKay of Princeton.

The word most stressed was a word so new that some stumbled on its pronunciation, "Ecumenicity"—the condition of the Church as a world force under the leadership of the Saviour, Christ the Lord. At a time when the world is being torn asunder the hope of the world under God lies in the Christian Church, the exponent of human brotherhood. This was the prevailing note, the power of Christ to save the world if He be lifted up by His Church.

THE CHURCH OF SCOTLAND COMMITTEE ON HUT AND CANTEEN WORK

The Committee on Chaplaincy Service has received a letter from Dr. Charles L. Warr, Convener of the Committee of the Church of Scotland on Hut and Canteen Work for His Majesty's Forces, introducing Mr. Russell Ferguson, of Edinburgh, who is endeavouring by a special plan to raise funds in Canada and the United States to help provide facilities for the troops in Egypt and Palestine, as well as in Scotland, where alone at the present moment over 200 Canteens are in operation, with more than thirty mobile canteens running for the special benefit of those manning the lonely searchlight and anti-aircraft posts.

Word has just been received from Edinburgh that two Mobile Canteens have been presented by the Church Huts Committee to the Air Raid Precautions Authorities in Edinburgh to provide relief for civilians whose homes have been destroyed by bombing. This is the beginning of a new service undertaken by the Church.

Mr. Ferguson has an arrangement with the proprietors of the "Scotsman" whereby all the profits on the sales of the 1941 "Scotsman" Calendar and of the "Weekly Scotsman" in Canada and the United States will bring substantial financial benefit to the above Committee of the Church of Scotland. Mr. Ferguson has undertaken to meet the cost of travelling and other expenses himself.

Our Committee, knowing the great and urgent need, cordially agreed to give Mr. Ferguson any information or assistance he might require to facilitate the carrying out of his plan. In this connection it should be kept in mind that the Huts and Canteens provided by the Church of Scotland will be available to our men going overseas.

Mr. Ferguson, who recently arrived in Canada, plans to visit the leading centres in the United States before making any appeal in Canada.

We are asking our ministers to show their sympathy with the Scottish Church in this matter by arranging that orders for the Calendar be sent to the Church Offices, Toronto, from such of their members as desire to assist.

Name and address should be given, and the cost \$1.35 enclosed. This includes postage from Edinburgh direct to the home of the subscriber.

* * *

The Moderator's Commendation

The Moderator, Rev. Wm. Barclay, very heartily commends the plan in the following terms:—

"Nothing in the way of sacrificial giving has stirred me more than the story of the response to the appeal for the immediate replacement of all the Huts, Motor Canteens and their equipment lost in the sweeping German campaign that so rapidly overwhelmed Belgium and France. As a result of one broadcast appeal from Edinburgh over £13,000 were subscribed in two weeks. The people in the Homeland knew the value of what was lost and were determined to see at once to its replacement. Is it not a relief to us on this side of the Atlantic, who are so comfortably situated compared with our friends in the battered—but not conquered—Island Fortress, to learn that Mr. Russell Ferguson has come from Scotland to tell us of a way in which we can have a share in making the continuance of Church Huts and Motor Canteens possible? As one who can vouch for both the work and the man who comes to tell us about it, I earnestly request your ready ear and willing response to the explanation he is here to make.

"May I add that for five years this beautiful calendar of Scottish views has been used in my own home, and its excellence is such as to make it worthy of having a permanent place among our cherished souvenirs."

We need a return not to sociological principles which have always failed us, but to religious convictions that inspire us and give us reason to hope and to persevere even in our failure.

Government Clothes the Soldier's Body: The Church Must Furnish His Mind

THE General Assembly's Committee on Chaplaincy Service, in response to requests and suggestions from Presbyterians on service, makes the following appeals to all who would like to brighten the life of our men.

(1) **MUSICAL INSTRUMENTS.** One large Camp would be grateful for an Organ to help in services, which during the winter must be held in Camp instead of in local Churches. Can anyone meet this need? A Piano in good condition would be of equal usefulness. Radios, Gramophones and Gramophone Records are also greatly desired everywhere. The value of music in lightening the monotony of life in training areas is incalculable, and to donate the means of providing it is to perform a real War Service. In these days there are few military bands to play our boys along the road of their sacrificial adventure. We who are at home can secure for them a little, at any rate, of the pleasantness they are turning their backs upon so courageously.

(2) **BOOKS FOR GENERAL READING.** Look through what you have in your home, and give—not what you want to be rid of—but what you think the boys would like. Their tastes are various. Travel, Biography, Novels, Detective Stories with a real problem, not mere “thrillers” or “gangster” tales, Popular Science, Sea Stories and Adventure generally, Religious Books if they deal in a frank, popular way with men's spiritual problems, and Poetry generally,—all meet someone's requirement. Give these men the best you can choose. The future depends, under God, on the way their minds are moulded through the circumstances of to-day. If we can provide healthful reading material for them while they are in Canada, we can trust the Old Country people to look after their needs when they go overseas. But in order to enable the Chaplains to carry with them, wherever they go, a little portable library for the men, it is suggested that good and interesting volumes of the “Penguin” or other paper-backed series should be accumulated. The Chaplain's tent or billet becomes a rendezvous for everyone if he has books to lend, and we all want our boys to keep in touch with their Church through the Chaplains.

(3) **BOOKS FOR CHAPLAINS.** Will Ministers and others remember that the Chaplains are largely cut off from libraries, that normally stimulate their thought and furnish them with a variety of matter for use in their work? Give us books for Chaplains' Libraries in the various centres,—not formal Theology, but preferably up-to-date books dealing in a practical way with the problems of life as they confront the human soul to-day. But solid reading of any sort,—biographical, contemporary affairs, and the like will be most welcome. These may remain at the Camps and Centres for permanent use during the War.

Address everything to — COMMITTEE ON CHAPLAINCY SERVICE,
100 Adelaide St. W. (8th Floor), Toronto, Ont.

Give of your best, and promptly. The need is immediate now that winter is here. Let all ranks know the Church is with them in fact as well as in sympathy.

Ministers are requested to draw the attention of their congregations to this appeal.

STUART C. PARKER, Convener.

FOOD PROBLEMS, CONTINENTAL EUROPE

Upon this matter Mr. Churchill made a clear statement of the British Government's policy:

Let Hitler bear his responsibilities to the full (for the food situation) and let the peoples of Europe who groan beneath his yoke aid in every way the coming of the day when that yoke will be broken. Meanwhile we can and we will arrange in advance for the speedy entry of food into any part of the enslaved area when this part has been wholly cleared of German forces and has genuinely regained its freedom. We shall do our best to encourage the building up of reserves of food all over the world so that there will always be held up before the eyes of the peoples of Europe, including—I say it deliberately—the German and Austrian peoples, the certainty that the shattering of the Nazi power will bring to them all immediate food, freedom and peace.

In the United States however where there is general and grave concern over this situation, it is urged by some, led by Mr. Hoover, a former President, whose splendid service for the relief of Belgium in 1914-18 is gratefully remembered, that Great Britain ease her blockade for the passage of ships carrying food to the conquered nations. This proposal is strongly opposed by eminent Christian leaders in U.S.A., who have issued a statement and have appealed to the religious press to give it a place in their columns.

We gladly respond to this request and we are sure our readers will welcome this pronouncement from these men eminent in the Churches, whose names and standing are appended, for the clear discernment of the issue, for sympathy expressed for Great Britain in her heroic struggle, and for its appreciation of the policy as set forth by Mr. Churchill. This pronouncement will materially strengthen the bonds of friendship which now exist between Canada and the United States.—Ed. Record.

American Christians and the Feeding Proposals

I.

The American people are confronted by a dilemma of heart-searching difficulty. By Mr. Hoover and others, they are urged to bring pressure upon the Government of Great Britain to permit the passage through her blockade of ships bearing food for civilian populations in Belgium, Holland, Norway, Finland and Poland who may face acute privation, if not starvation, in the coming winter. On the other hand, they are warned by eminent fellow-citizens, including trusted leaders of the Christian Churches, that the adoption of Mr. Hoover's proposal in its present form might strengthen Germany in her campaign of conquest, and indirectly prolong the en-

slavement of these very people whom it is proposed to relieve. This dilemma bears with peculiar poignancy upon those with Christian consciences.

We wish to make our own position unmistakably clear. Our hearts go out in compassion to the innocent and brave peoples of these nations who, having already passed through the agony of invasion, conquest and despoilment, to-day endure a merciless subjugation and to-morrow may face the further threat of hunger in the coming winter. If there is any plan by which their distress can be relieved without prolonging their subjugation through strengthening their conquerors, we believe all humane Americans will join in the desire to further such a plan. We earnestly hope that a way may be found.

II.

Unfortunately the only plan now offered to the American people is that of Mr. Hoover. We wish to pay tribute to his profound sincerity and his tireless services in behalf of humanity. However, after careful examination of Mr. Hoover's present proposal, we are constrained to indicate the misgivings which prevent us from giving it our support:—

1. The proposal as it is now being urged upon the American people makes no recognition of the basic facts in the whole matter. If hunger threatens people in the conquered countries, this is not to be attributed in the first instance to the British blockade, but to the despoilment of their lands, the expropriation of their food supplies and the wholesale dislocation of their populations by the invaders. We are informed by the highest authorities that the Continent of Europe, while suffering a reduction in normal food supplies, contains adequate food to fend the danger of starvation from all its populations. The problem is not primarily one of supply but of distribution. Germany could, if she would, assure that all of the peoples of the Continent would be fed this winter. As their conqueror and ruler, it is her duty to do so. If the British are asked to permit the passage of additional foodstuffs to these peoples, it would be to discharge a task which is the obligation of Germany and which the latter is able to meet. By so much, it would relieve Germany of this responsibility, release her from the danger of revolt among the conquered peoples and thus strengthen her for further conquests. There is no way in which food can be sent without material comfort and aid to the aggressors. These facts must be frankly admitted.

2. Mr. Hoover's pronouncement is gravely inaccurate in statements of fact. For example, it declares that, unless its proposals prevail, fifteen million people will die in the coming winter. We know of no responsible estimate which places those endan-

gered at more than a fraction of that figure.

Similar exaggeration characterizes the presentation of the problem at every point.

3. According to the proposal, the scheme would become operative only after the return by Germany of all supplies already withdrawn from the countries which are to be aided. We must frankly indicate our misgivings as to the practicability of such a proposal. Many will question whether such an undertaking by the German Government could be trusted and whether, if given, the fulfilment of its terms could be verified. In any event, until the necessary guarantees have been given by Germany, and Great Britain is satisfied as to their fulfilment, it is obviously inappropriate to press Great Britain for the relaxation of her blockade or to seek to arouse American sentiment for that purpose.

4. The plan proposes no contribution of money or food or ships by the American people. This feature will hardly commend it to Christians since it offers our people no opportunity for generosity or sacrifice on behalf of the sufferers. Indeed, our only participation would be through the pressure of American public opinion upon a foreign but friendly Government which Americans recognize as the chief protector of liberties which they prize.

5. The relationship of this problem to the principles of national policy must be considered. Slowly but surely the American people have been driven to recognize that their own security is intimately involved in the success of Great Britain's heroic defense. They are unwilling to take any action which would compromise that defense. Therefore, the judgment as to whether any scheme of food relief would seriously weaken that defense can, in the last analysis, be given only by the British Government. We must protest the repeated implication in Mr. Hoover's declaration that British hesitancy is due to heartless cruelty. The British people and their Government are not less humane than in the last War when they not only permitted passage of food for Mr. Hoover's relief work in Belgium, but contributed substantial sums to it. They are not less reluctant now than then to risk antagonizing humane sentiment elsewhere in the world. We believe that, if they can discover a way in which relief can be sent without jeopardizing the outcome of the main struggle, they will approve it. We believe the American people should and will trust the final decision to their greater knowledge of all the facts. We support the view of the fifteen national leaders who have declared that "unless the British Government gives its free consent, uncoerced by any external pressure, it is our reluctant but considered judgment that the American people should have no part in the scheme".

6. What is at stake, however, is not merely the security of Great Britain and the United States, but also the sole remaining hope of freedom for these subjugated nations. For their sakes and the sake of their children, no course can be risked which might imperil the only bulwark which still stands between them in their present need and the far greater threat of indefinite servitude.

7. Finally, since these matters vitally affect the interests of the United States as well as of the belligerents, the propriety of negotiations by private individuals or organizations must be questioned. The proper channel for negotiation and action would appear to be the American Government or some agency officially recognized by our Government for that purpose.

III.

Until the misgivings outlined above are set at rest and the steps suggested are taken, we are compelled to withhold support from the proposal and to urge the peoples of our churches to do likewise. In the meantime, it is our hope that the recognized representatives of American Protestantism, acting possibly through the Federal Council of Churches, will explore every possibility of assistance to the stricken peoples of Europe and will advise American Christians as to ways in which they can help—ways which will strengthen resistance to tyranny and further the restoration of subject peoples to freedom and peace.

Signed:

- Dr. Harrison Ray Anderson, Minister, Fourth Presbyterian Church, Chicago.
- Dr. Henry A. Atkinson, General Secretary, the Church Peace Union and World Alliance for International Friendship Through the Churches, New York City.
- Dr. James A. Blaisdell, President Emeritus, Claremont Colleges, California.
- Dr. Henry Evertson Cobb, Senior Minister, Collegiate Reformed Church, New York City.
- Dr. Boyd Edwards, Headmaster, Mercersburg Academy, Mercersburg, Pa.
- Dr. Orien W. Fifer, Editor, Cincinnati Christian Advocate.
- Dr. Frank Porter Graham, President, the University of North Carolina.
- Dr. Frederick R. Griffin, Minister, First Unitarian Church, Philadelphia.
- Dr. Paul Heath, Pastor, The First Presbyterian Church, Kalamazoo, Mich.; former President of Auburn Theological Seminary.
- Dr. Charles H. Heimsath, Minister, First Baptist Church, Evanston, Ill.
- The Rt. Rev. Henry W. Hobson, Bishop of Southern Ohio, the Protestant Episcopal Church.
- Dr. Thomas Jesse Jones, Educational Director, the Phelps Stokes Fund, New York City.

- Dr. Albert C. Knudson, Dean Emeritus, Boston University School of Theology.
- The Rt. Rev. William Lawrence, Bishop of the Protestant Episcopal Church, Boston.
- Dr. John A. MacCallum, Pastor, the Walnut Street Presbyterian Church, Philadelphia.
- Dr. John A. Mackay, Princeton Theological Seminary.
- Dr. Charles S. MacFarland, General Secretary Emeritus, Federal Council of the Churches of Christ in America.
- Dr. Clyde McGee, Minister, Bethany Union Church, Chicago.
- Dr. William Pierson Merrill, Pastor Emeritus, Brick Presbyterian Church, New York City.
- Dr. William A. Neilson, President Emeritus, Smith College.
- Dr. Joseph Fort Newton, Minister, Church of St. Luke and the Epiphany, Phila.
- Dr. Reinhold Niebuhr, Professor of Applied Christianity, Union Theological Seminary.
- Dr. Justin Wroe Nixon, Professor of Christian Theology and Ethics, Colgate-Rochester Divinity School.
- The Rt. Rev. G. Ashton Oldham, Bishop of Albany, the Protestant Episcopal Church.
- Bishop G. Bromley Oxnam, Bishop of the Methodist Church, Boston.
- The Rt. Rev. Herman Page, Bishop of the Protestant Episcopal Church, Ann Arbor, Michigan.
- The Rt. Rev. Edward L. Parsons, Bishop of California, Protestant Episcopal Church.
- Dr. George W. Richards, President Emeritus, Theological Seminary of the Reformed Church, Lancaster, Pa.
- Dr. Howard Chandler Robbins, Professor of Pastoral Theology, General Theological Seminary, New York City.
- Dr. Charles Seymour, President, Yale University.
- Dr. Minot Simons, Minister, All Souls' Church, New York City.
- Dr. George Stewart, Minister, First Presbyterian Church, Stamford, Conn.
- Dr. Henry P. Van Dusen, Roosevelt Professor of Systematic Theology, Union Theological Seminary.
- Dr. Von Ogden Vogt, Minister First Unitarian Church, Chicago, Illinois.

This is the true joy of life, the being used for a purpose recognized by yourself as a mighty one; the being thoroughly worn out before you are thrown on the scrapheap; the being a force of nature instead of a feverish selfish little clod of ailments and grievances, complaining that the world will not devote itself to making you happy.

WORLD'S EVANGELICAL ALLIANCE

Invitation for the Annual
UNIVERSAL WEEK OF PRAYER
(Organized by the Alliance in 1846)
For 1941

Sunday, January 5th, to Sunday,
January 12th, 1941 (inclusive)

INVITATION

To all who in every country and place call upon God in the Name of Jesus Christ, our Lord.

Once more we invite you in the name of the Lord Jesus Christ to set aside the first full week of the new year to united Prayer. We trust that in every land the days from January 5th to 12th, 1941, will be dedicated by Christian people to waiting upon God together.

In the consideration of each topic place should be given to Thanksgiving, Confession, and Prayer.

Sunday, January 5th, 1941.

Texts Suggested for Sermons and Addresses:

Isaiah 40:31; John 13:35; John 20:21; 2nd Corinthians 5:14; Romans 14:19.

Monday, January 6th, 1941.

Our Christian Privileges: Thanksgiving and Confession.

John 1:1-18; Psalm 32; 1st Epistle of John 1; Matthew 6:5-15.

Tuesday, January 7th, 1941.

The Church Universal.

Psalm 48; Acts 4:23-31; Ephesians 3:14-21.

Wednesday, January 8th, 1941.

The Troubled World: Nations and Their Rulers.

Psalm 72; Matthew 20:20-28; Romans 13:1-10.

Thursday, January 9th, 1941.

The Empire of Christ: Missions.

Isaiah 54:1-10; John 12:20-32; Revelation 7:9-17.

Friday, January 10th, 1941.

The New Generation; Home Life and Education.

Deuteronomy 6:4-9; Isaiah 44:1-5; Matthew 19:13-22.

Saturday, January 11th, 1941.

The Age-Long Quest: Home Missions and the Salvation of Israel.

Luke 15:1-7; Acts 20:17-21; Romans 10:1-13.

THE TREE OF KNOWLEDGE

Rev. W. M. MacKay, B.A.

Synodical Missionary Northern Ontario
and Manitoba

Sermon delivered at the opening of the Synod of Manitoba, First Presbyterian Church, Winnipeg, Man. Published by request of the Synod.

And the woman said unto the serpent, We may eat of the trees of the garden:

But of the fruit of the tree which is in the midst of the garden God hath said ye shall not eat of it neither shall ye touch it lest ye die.—Genesis 2:2-3.

WHATEVER literal interpretation is put upon these words, we, along with all mankind, have joined hands with the woman in her interpretation when she expresses herself thus, There is the tree of knowledge in the midst of the garden, eat of the fruit of it if it is your will so to do but remember that in the eating thereof ye create the possibility, yea, the probability, of your own death.

The North American Indian ate of the tree of knowledge and as a result invented the bow and arrow, a useful instrument by which he could secure food for himself and his family, a perfectly legitimate instrument, but as time went on he found it necessary to engage in warfare both offensive and defensive. The bow and arrow became an instrument of destruction. Another man ate of the tree of knowledge and discovered cocaine and mankind was freed to a very marked degree from pain and suffering in the world of surgery, but on the other hand it became a plague resulting in the death of countless men and women. Still another man ate of the tree of knowledge and discovered dynamite and with this the building of highways and the means of rapid transportation on land and sea and in the air were made possible, but there also resulted the use of dynamite for the destruction of large sections of the human race, the frightful destruction of the present war.

These illustrations will suffice to show the far-reaching importance of God's caution to our first parents which we now see more clearly than ever before. The warring nations have eaten of the tree of knowledge so lavishly that discovery and invention have far outrun any concern for the safety of life or property. Tennyson caught its meaning and warned:

Let knowledge grow from more to more
But more of reverence in her dwell.

Knowledge has grown from more to more far outdistancing regard for reverence. Individuals like Stalin and Hitler and Mussolini have eaten of the tree of knowledge but have ignored precautions and have grown to believe that they are gods. Hence their dethronement of the one living and

true God and hence the present destruction at their hands of men and nations. And here the prophetic vision of Tennyson is again seen, Tennyson who had never seen an airplane:

For I dipped into the future far as human
eye could see,
Saw the vision of the world and the wonders
that would be,
Saw the heavens filled with shouting and
there rained a ghastly dew
Of the nations' airy navies grappling in
the central blue.

So the fruits of the tree of knowledge have been freely eaten by all peoples and in violation of that necessary reverence we see death and destruction on every hand in all parts of our social, political, and economic order with conditions growing from bad to worse.

Many have eaten of the fruits of the tree of Christian knowledge with the result that a sincere desire has been created to share in a Christ-created neighborliness but with the result also that not a few believe that to be a Christian is merely to be a good neighbor like Abou Ben Adhem. Hence the individual and organized humanitarian, social, economic, political efforts so common in our day, in addition to the fraternal organizations of ancient origin. Not only this but we see also the individual and organized efforts under social, economic, and political ideologies and their developments, largely the result of eating of the tree of Christian knowledge and yet so disappointing in the results. "Let us all be good neighbors," said the League of Nations, and so far so good, but unwittingly perhaps took it for granted that God would be as one of us, merely a good neighbor just around the corner to whom we might apply for relief when in need, but not necessary when our requirements were met by ourselves; a good neighbor, infinite in love who would always overlook the ills of humanity—a good neighbor, perhaps something of a senior patriarch with consultation privileges only, rather than executive prerogatives, instead of one upon whom the success of all plans depends.

And so, by eating of the fruit of the tree of Christian knowledge, humanism became seated upon the throne and good neighborliness became the test of a Christian. Humanity discovered the fruit of the tree of Christian knowledge and has eaten sumptuously of it and now men depend upon humanitarianism, social economics, political self-sufficiency, and appeasement. These are their solvents for all problems that arise between men and nations.

Of the tree of Christian knowledge humanity has eaten. Discovery and invention have advanced to miraculous dimensions, but with such disregard for the God-

created restraints indicated in our text that destruction and death are now so rampant.

Thus far we have been considering largely the fruits of the tree in the midst of the Garden. Let us now consider its roots and the soil in which they grow, a necessary requirement in the spiritual as well as in the natural world.

The roots are the Trinity, Father, Son, and Holy Spirit, "and these three are one, equal in power and glory".

First, the Father

The Sovereignty of God is the tap root and His eternal purpose governs the world. He is that spirit infinite and eternal in His being, wisdom, power, holiness, justice, goodness and truth. God is the only creator, the only preserver and the only benefactor of man in the early, intermediate and final periods of life. Fruit eaten of the tree in the midst of the garden is good and if partaken of wisely will ensure health and fruitfulness in man.

Second, the Son

The tree is rooted in the Deity of Christ. To say that Christ is merely divine, as we are, only in a greater degree, to say that His exemplary life, His humanitarianism, His teachings, His miracles, are all that are required is not enough for us. That was not enough for His disciples, for on the day of His crucifixion there was not one of them man enough to say a word in His favor; but when He died and rose again a new power came into their souls which changed their lives. This because the Sovereign God, through Christ's death, revealed to the world His greatest law, the law of sacrifice, a law which forms the root of life in the spiritual as in the natural world. "Except a grain of corn fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit."

In other words the Atonement of Christ is the ripest fruit on the tree in the midst of the garden.

Third, the Holy Spirit

The function of the Holy Spirit is to reveal the will of God for man's salvation and to interpret that will. Thus the Word of God which is contained in the Scriptures of the Old and New Testaments is revealed and interpreted to the soul of man. "Not by might nor by power but by my spirit said the Lord."

We believe that God in His plans and purposes for the building up of His Kingdom has provided specific means of grace to that end, namely, the Bible, the Church, and the Sabbath Day of rest. None of these constitute the Kingdom of God but are the God-created and God-sanctioned instruments for the building up of His Kingdom in the world.

We believe that according to our Presby-

terian standards the Word of God which is contained in the Scriptures of the Old and New Testaments is the only infallible rule of faith and manners. In nature we can learn that God is, but the Word contained in the Bible is the only way to tell us who God is and what duties God requires of man.

The Christian Church is God-given, not man-made. The greatest gift God gave to the world was the gift of His Son, and the greatest gift Christ gave to the world was the gift of His Church. The God who in the beginning created the sun to give light and power to the natural world is the same God who in the beginning created the Church to give light and power to the spiritual world. The Christian Church is not the Kingdom of God but it is the God-created instrument of the Kingdom of God.

The Christian Sabbath is a God-created and a God-sanctioned institution. The year, the month, the day, are ordered by natural phenomena. Not so the week which has come through God's revelation alone. "The Sabbath is the right arm of the Christian Church," as the late Principal Caven of Knox College, Toronto, was wont to say.

The world picture now before us is dark enough. We see the fruits of all the knowledge of mechanized warfare. On the one side is almost the whole of continental Europe under the satanic leadership of powerful and godless dictators, and on the other hand single-handed and alone the little British Island of the sea, with her dominions beyond, a truly dark picture.

But we recall that more than a hundred years ago a man whose name was Napoleon arose and in his might became the sole conqueror of nearly the whole of continental Europe, but in the end the British flag was victorious.

Yet we recall another dark picture, the darkest of all. Two thousand years ago the whole world was ranged on one side and, on the other side, but One and He nailed to the cross and dying, a case of not the few against the many, but the One against all. But we now know the result and the reason is plain. God in Christ redeemed a lost and sin-cursed world through the greatest of His laws, the law of sacrifice.

At such a time as this I commend this picture to the fathers and brethren and all in attendance at this and all meetings of this Synod in the spirit of our text:

Eat of the Tree of Knowledge, 'tis for thee

The ripest fruit is found on Calvary's Tree.

Gather some profit to thy soul where-soever thou art.

Synods

The Maritime Provinces

ATTENTION has already been given to the meeting of this Synod in October last to the extent of publishing the sermon by the retiring Moderator, Rev. Dr. C. M. Kerr on The Genius of Presbyterianism, and to publishing the Synod's resolution on War.

The place of Assembly was Summerside, P.E.I., and the time the first day of October, 1940. Dr. Kerr's successor as Moderator was Rev. G. Carlyle Webster of Zion Church, Charlottetown. A very hearty welcome was extended to the Synod by the Mayor, Mr. John C. Campbell, who took occasion to express in his address of welcome his high appreciation of the work of the Church. The character and work of a highly esteemed member of the Synod, whose death took place on May 15, 1940, Rev. W. M. Townsend, D.D., was recalled to the members by a resolution of the Presbytery of Saint John which was engrossed on the Synod's minutes.

The Statistical Statement of this Synod is always of interest. There are reported 91 ministers, 19,962 members, a gain in the latter of 29 for the year, and in the fifteen years since Union of 3,160. The contributions to missions show a decline, the amount being \$21,979, \$964 less than last year. The chief losses are in the Presbyteries of Halifax and Lunenburg, \$506, and Prince Edward Island, \$460.

Assisted charges number 58, located as follows according to Presbyteries:

Newfoundland	1
Cape Breton	8
Pictou	16
Halifax and Lunenburg	8
Saint John	14
Miramichi	9
Prince Edward Island	2

the average grant being \$250. Mulgrave received the smallest sum from the Budget, \$24.50, and Sunny Corner, Tabusintac and Black River Bridge the largest, \$796.23. The report particularly points out the remedy, "Give more and ask less". The trend in the Synod in recent years has been the reverse, give less and ask more.

New members introduced at this meeting are the following: Rev. Roderick MacLeod, Rev. W. Scott Duncan, Rev. W. Harold Huestin, Rev. J. D. L. Howson, Rev. J. H. Real d'Anjou, Rev. George M. Lamont, and Rev. H. M. Buntain.

Representing the Church at large there were present at this meeting Rev. Wm. Barclay, B.D., Moderator of the General Assembly, Rev. Dr. W. A. Comeron, Secretary of the General Board of Missions, and Rev. E. A. Thomson of Elora, representing the Board of S.S. and Y.P.S. These were accorded the usual privileges of the court.

The question of appointing a Port Chaplain again at Saint John, N.B., was remitted to the Saint John Presbytery to correspond with the Board of Missions.

In view of the Assembly's action in denying travelling expenses to members of Assembly's Committees it was agreed that the Synod accept responsibility for the payment of \$50.00 to the Convener to enable him to attend the next meeting of the General Board in Toronto.

The question of retaining upon the roll of Presbytery the names of those ministers who have entered secular occupations was the subject of earnest consideration on which the Committee reported:

"Your Committee realizes that each case must be considered on its merits and therefore is of the opinion that no general ruling by the Assembly should be sought."

Two institutions in which the various Protestant denominations co-operate are the Inter-Provincial Home for Women, N.B., and the Truro Home for Girls. In behalf of the former Rev. Dr. F. E. Barrett, Field Secretary, was heard. To this institution several references have recently been made in the columns of the Record. It was reported to the Synod that the Board of Missions had approved the Synod's nomination for membership on the Board, and upon application from the Chairman of the Board of the Home, Dr. S. H. Prince, for financial support, it was resolved to send to the General Board of Missions Dr. Prince's communication.

The Synod's representatives on the Board are, Rev. Dr. Frank Baird, Rev. Dr. C. M. Kerr, Rev. C. J. St. Clair Jeans, Rev. Murray Fraser, and Mr. Clark Elliot.

With respect to the Truro Home the Synod upon being advised that its representative on the Board, Rev. G. M. Dix, had left the bounds, appointed Rev. Frank Lawrence, minister elect of St. James Church, Truro, to succeed Mr. Dix. The Synod also upon request relieved Mr. Andrew Fraser of Pictou and appointed in his stead Rev. Donald A. Campbell, Pictou.

The report on public worship presented by Rev. Dr. S. Davies brought forth the following resolution, which was carried:

"That the Synod overture the Venerable, the General Assembly, that the Book of Common Order in the form published in 1918 be retained in print for the benefit of the Church and for the better guidance of public worship."

(This has been out of print for several years and was replaced by the new Book of Common Order some two years ago.—Ed.)

Apparently it is the fixed custom of this Synod when considering the report on Missions to hear from a representative of each Presbytery within its bounds. This practice on this occasion brought to the attention of the Synod some interesting information.

The Synod endorsed in this connection the appeal of the Canadian Churches for contributions on October 27th for the relief of the orphaned missions of continental Europe. The Synod also urged upon Presbyteries "the careful consideration of the arrangement of mission fields and augmented charges with a view to the more effective and vital prosecution of the work and the better use of the resources in men and money".

The Assembly's allocation of \$38,000 as the Synod's share of the Budget was accepted and was re-allocated to Presbyteries as follows:

Newfoundland	\$2,200
Cape Breton	6,300
Pictou	11,450
Halifax and Lunenburg.....	5,515
Saint John	3,515
Miramichi	1,660
P. E. Island	5,000

Special interest was indicated when the report from Fontenelle within the Presbytery of Miramichi was presented. With respect to this work Rev. C. E. Hayward, who has been intimately connected with the work and Rev. Real d'Anjou were heard. The latter was given a hearty reception. He declared his purpose to give his life to his compatriots. Dr. Cameron made a statement to the effect that whilst the Board of Missions was disposed to help the work, not having initiated it and not having assumed responsibility for it, except partially, and to meet the difficulties that had arisen under the plans of the Presbytery of Miramichi, strongly appealed to the Synod to consider and adopt the cause at Fontenelle as its own and as their part of our French work.

Two offerings on behalf of the mission were taken up and the recommendation of the committee was that these offerings amounting to nearly \$90.00 be used to paint the building. Further it was recommended that a Committee be formed in each Presbytery to secure funds for the completion of the church and that in this service Mr. d'Anjou should be employed to speak throughout the Synod.

The addresses of those who represented the Church at large, Rev. E. A. Thomson for the S.S. and Y.P.S., Rev. Dr. Cameron of the General Board of Missions and the Moderator of the General Assembly, Rev. Wm. Barclay, B.D., were all regarded as exceptionally effective. The report of the Committee on Church life and work presented by Rev. E. G. B. Foote, Convener, emphasized strongly the duty of family worship, care in the observance of the Sabbath, and made a strong pronouncement upon temperance which has already appeared in the Record.

The place and date of the next meeting were fixed for the First Presbyterian Church, Stellarton, N.S., on the first Tuesday in October, 1941.

ALBERTA

The 35th annual meeting was held in Grace Church, Calgary, of which Rev. Alfred Bright, B.D., is the minister. The opening sermon preached by the retiring Moderator, Rev. R. J. Burton, was based upon Galatians 2:20., "I am crucified with Christ". In succession to Mr. Burton the Synod named Rev. Dr. R. H. Williams of Knox Church, Red Deer, and with due formalities he took the chair. At the second session it was the Synod's privilege to welcome the Moderator of the General Assembly, Rev. Wm. Barclay, B.D., and Rev. H. R. Horne, Synodical Missionary. The Moderator of the Assembly was heard at a public meeting on Wednesday evening. His message was concerned with the critical situation confronting civilization at the present time and his earnest counsel was a union of all Christian forces in the effort to meet the crisis.

Other speakers heard were Major W. H. Morgan, who spoke impressively on the problem of safeguarding the morals and spiritual life of the soldier. Rev. A. A. Lyttle addressed the Synod on the work of the Bible Society and Rev. Dr. A. E. Armstrong, Foreign Mission Secretary of the United Church, spoke to the large gathering on Sunday evening, expressing satisfaction over the co-operative work of the various missionary Secretaries of the Protestant Churches.

When the report on missions was presented by Rev. A. T. Rodger, two of the deaconesses were heard, Miss M. C. Todd of Willowdale and Miss Elizabeth Walker of Rocky Mountain House. Upon a communication from the Presbytery of MacLeod it was agreed that this Presbytery be received into the Presbytery of Calgary. The allocations to Presbyteries were ordered in the light of this change: Peace River, \$1,500; Edmonton, \$4,590; Red Deer, \$1,230; Calgary, \$6,500.

The report of S.S. and Y.P.S. presented by Rev. R. J. Burton indicated a decrease in the figures of several departments, largely due to the failure to make returns on the part of some and also to war conditions. In speaking upon the camp at Sylvan Lake Rev. R. A. Sinclair reported a smaller attendance, due to recruiting. The Sunday School by Post showed that 76 families, representing over 300 persons, had been reached by this means. This showed a considerable advance over the year previous.

Religious education in the schools of the Rocky Mountain House District, the need of which was mentioned by Miss Walker, the deaconess there, was the subject of the following resolution:

"That Synod instruct the Clerk to communicate with the Department of Education of the Provincial Government with a

view to obtaining permission to impart religious instruction in the schools."

In view of the Assembly's action with respect to expenses of Assembly commissioners, it was agreed that the Synod authorize the payment of expenses of one minister in the Presbytery of Edmonton, and one lay commissioner from the Presbytery of Red Deer, and as alternates a commissioner from the Presbytery of Peace River and a lay commissioner from the Presbytery of Calgary.

Two invitations were received for the next meeting, one from St. Andrew's Church, Lethbridge, and the other from Knox Church, Red Deer. The latter invitation was accepted and the Synod adjourned to meet in Knox Church, Red Deer, on the fourth Tuesday of October, 1941.

THE MODERATOR'S IMPRESSIONS

WITH his many engagements it is not easy for the Moderator to report on his activities and to give to the Church the impressions of an extended tour of eleven weeks. We have therefore turned to the press to gather some information in this connection. In an interview in a Western paper Mr. Barclay said:

"Having been in most of the large centres of Canada I got the impression that people are steadily becoming more conscious of the necessity for a supreme effort toward helping the Empire through the most serious test it ever had to face. In some places I have been made aware that not all were thinking and acting in accordance with a proper appreciation of the gravity of the situation. The Empire to-day seems like a man who had to lift a weight he can just lift by the exertion of his full strength. That means that in the end we shall win the war, but it will only be through the Empire being at its best in this time of crisis. Every understanding man must be aware that Canada is a pivotal point in the present Empire effort."

Again, he is reported as saying that "in his visits to the various Synods, he was encouraged by the apparent earnestness of the ministers and elders and their willingness, even in the smaller synods of the West, to make of the lesser courts of the Church, in their way, little Assemblies".

Speaking of his visits to military camps, including those of the Air Force and Navy and also a trainee camp, Mr. Barclay assured his hearers that in general chaplains had the confidence of the men but added that "some of the chaplains were finding that young men might have been better trained in their churches and homes to meet the temptations of the service". He was enthusiastic about the work in the trainee camps, "In the limited time at their disposal those in authority are doing an excellent work in introducing the men to the beginnings of military training and this

may well, in case of need, be built upon at short notice if the expansion of our forces is demanded. The chaplain in these camps not only conducts worship and befriends the men, but often lectures on citizenship and the background of the war in such fashion as to prepare the men for a more intelligent discharge of their duties".

Near the close of his Western itinerary the Moderator had the privilege of addressing a large group of students with others in the High School, Kenora, Ont. The local press referred to this as "a capacity audience of students and parents" and reported the Moderator in part:

"Kenora has reason to be proud of this fine group of students we have seen here to-night. May they progress in the true British way, adding something to their character, their community, and their Church, always with justice, that it may be said that this corner of Canada has been the nursing ground of sons and daughters of the greatest Empire that ever was, an Empire that deserves to live forever".

The Minutes of the Synod of the Maritime Provinces give the Synod's impression of the Moderator's address:

"Mr. Barclay gave a remarkable and soul-stirring address upon the need for faith and high endeavor on the part of the Church and God's people so that, if possible, a new baptism of power, and a new life of spiritual efficiency, might come to the Christians of to-day, as it had come to their ancestors by way of the catacombs and other times of great trial."

CHAPLAINCY SERVICE

An interesting letter was received by Dr. Parker, convener of the Committee from Hon. Captain J. W. Foote, with the Royal Hamilton Light Infantry with respect to the recent pamphlet prepared by Dr. Parker for chaplains and issued by the Committee, and with reference to the work:

"My sincere thanks to you and your Committee for your good wishes and the exceedingly helpful pamphlet.

"We are finding a most gratifying response from the men and in every case the utmost co-operation from our commanding officers and their staff.

"The outlook spiritually is most encouraging. Men do need and welcome all that we stand for. I hope we may, through your prayers and God's help, do a real piece of work."

Remember we shall never stop, never weary, never give in, and that our whole people and empire have bound themselves to the task of cleansing Europe from the Nazi pestilence and saving the world from new dark ages.—Churchill.

Among the Churches

Toronto, Ont.

Sunday, November 24th, was the occasion of special services at St. John's Church, the morning message being brought by Rev. Dr. Charles H. Stewart of Buffalo, brother of the minister, and in the evening by Rev. Dr. J. G. Inkster, formerly of Knox Church. This day marked the 52nd anniversary of the church and the twelfth of the induction of the minister, Rev. Dr. R. G. Stewart. The large congregations and the generous offering were indications of the interest on the part of all in these anniversaries.

At the close of the evening worship a fireside service was held under the auspices of the young people, at which Rev. Dr. C. H. Stewart gave a brief address.

In the bulletin of the day the minister, when referring to the seriousness of the conflict in which the Empire is now engaged, declared that "this is the time to rejoice and give thanks to Almighty God for a glorious and heroic Empire which stands with such conspicuous bravery against the invader".

Woodstock, Ont.

In recognizing the completion of a ministry of fifteen years as pastor of Knox Church, Rev. E. Gilfillan Thompson, M.A., was the recipient of a Geneva gown, the gift of the members of the Ladies' Aid Society. In expression of his gratitude for this remembrance Mr. Thompson stated: "I am very pleased to have these new robes, both for what the gift signifies on your part, your tribute of regard for myself, and for its symbolism as suggesting the high calling of the Christian ministry". The ceremony concluded with the assembled company uniting in the hymn, Blest be the tie that binds.

Toronto, Ont.

A further feature of the Jubilee celebration at Dovercourt Presbyterian Church was the gift of a beautiful baptismal font. The dedication of this took place on Sunday, November 10th, the minister, Rev. Ross K. Cameron, officiating. This is the gift of the Gleaners' Class in memory of Rev. and Mrs. William Allan. The presentation was made by Miss Estelle MacBeth.

Rodney, Ont.

Resolution Joint Meeting of Kirk Sessions

This joint meeting of the Kirk Sessions of Knox Church, New Glasgow, and St. John's Church, Rodney, wishes to record the great loss sustained by The Presbyterian Church in Canada, and by Knox Church, New Glasgow, in particular, through the sudden and tragic death of Mr. Hugh C. MacColl.

Ordained to the eldership of the Church in St. Andrew's, Regina, Sask., Mr. MacColl throughout his life has always been active in church work. Since returning from the West to Rodney and New Glasgow he has been ever faithful in service in every branch of the Church's work. For years he has been a member and Secretary of the Board of Managers of Knox Church, and only in June of last year he was inducted into the eldership of the congregation and has since then acted as Clerk of Session. In addition he has for years given most efficient and acceptable service as Superintendent of the Sabbath School. He was greatly loved and respected by all. He leaves behind him happy memories of willing and sacrificial service. He has entered on well-earned rest and into a full reward. To his widow, his son and his daughters, as to all his relatives, these Sessions would extend their most sincere sympathy. May they be richly blessed in divine comfort and abundantly sustained by divine grace.

Richmond, Ont.

St. Andrew's Church held recently its re-opening and anniversary services, Rev. T. S. Hutton being the special speaker. This was the 120th anniversary of the congregation. The present church was erected in 1884 during the ministry of the late Rev. T. S. Glassford. The work of re-decoration was undertaken by the Young People's Society, the members of which not only assisted in the work but met all expense. Their labor in preparing for the decorator, Mr. Grenfell Dilworth, was very arduous, but in this they persevered and now, not only they but the Session, Board of Management and members of the congregation rejoice in the result of their enthusiasm and their enterprise. In this service they were greatly encouraged by the minister, Rev. A. N. Reid. In addition to decorative work, alterations were made in the position of the choir and pulpit. In the expense incurred the choir shared with the Y.P.S.

Kenora, Ont.

The annual anniversary supper of the Presbyterian congregation was held this year in the Cecilia Jeffrey School, situated a short distance east of the town. This was followed by a gathering in the chapel. About 500 were present at the supper and the company assembled for the program filled the chapel. The missionary in charge, Mr. H. Davidson, presided at the entertainment, which consisted of a number of musical items and addresses by ministers from other churches. Mr. Davidson referred in his introductory remarks to the cordial relationship which existed in this connection.

Gillis Cove, N.S.

Mr. Neil L. Gillis, a widely known and much beloved citizen and an elder of the

congregation of Orangedale, was recently called by death in his seventy-sixth year. He was remarkable for his gift of song, specially in his beloved Gaelic tongue. He had a memory richly stored with Gaelic translations of familiar Gospel hymns, and he was a welcome participant in every religious service held in a wide area. His was an attractive personality and he stood high in the esteem of the community. As an elder of the Church he commended himself in character and service. His ministrations to the sick especially were most welcome and helpful. His death means a great church and community loss. He was very active in the circulation of The Presbyterian Record, to which he gave earnest attention. He is survived by Mrs. Gillis, three daughters and two sons. At the funeral service the gathering from every part of the district and the number of ministers present indicated how wide was the sphere of his influence, and the high esteem in which he was held.

Belleville, Ont.

The high standing of Rev. W. J. Walker, minister of St. Andrew's Church, in the community was proclaimed at the recent election for the Board of Education by his heading the poll.

ESQUIMALT COMMUNITY HOUSE

This institution proclaims the auspices under which it serves in the notice on the building bearing the words:

"Under the Supervision of The Presbyterian Church in Canada."

The women of the Presbyterian churches in Victoria, B.C., have shown in a very practical way their interest in the welfare of the men of His Majesty's Forces and their families by providing Esquimalt House, 1280 Park Terrace, as a "home away from home". It is under the superintendence of Miss Blyth, Deaconess, who resides there. The institution was open for several months until its usefulness had been assured. This was manifest in the fact that an average of 120 men and women weekly have taken advantage of its privileges and have been delighted with the atmosphere of the institution and the service rendered.

At the formal opening Rev. J. L. W. McLean, minister of St. Andrew's Church, Victoria, and Moderator of Presbytery, presided and dedicated the building. He mentioned the interesting fact that the enterprise was the outcome of the Sunday School work of St. Paul's Presbyterian Church and the sympathetic interest of the local community and of Victoria. Rev. Arthur Bischoffberger, introduced by Mr. McLean, commended the forethought and zeal that provided this home and spoke of the problems of naval men away from home and

off duty. The large company assembled inspected the home from the basement recreational room throughout. On Wednesday evenings entertainment is provided by young people's groups from the various churches. At the opening there were present also Rev. J. Mackie Niven of Knox Presbyterian Church and Rev. David Smith, Superintendent of our Chinese work.

MARITIME Y. P. CONFERENCE

The first Maritime Conference for Young People was held in St. Andrew's Presbyterian Church, New Glasgow, under the direction of Rev. Lloyd McLellan, Scotsburn, Convener of Young People's work. Rev. G. Carlyle Webster, Moderator of the Maritime Synod, was the speaker and the conference theme, Follow Me, was based on "If any man serve me; let him follow me," John 12:26, and Acts 9:6, "Lord what wilt Thou have me to do?" Lecturers were Rev. Donald MacMillan, Grand River, N.S., Rev. George Lamont, Blue Mountain, N.S., and Mrs. William Ooms, New Glasgow, N.S. About fifty delegates were in attendance.

PRESBYTERY CLERKS

Rev. E. A. Wright of Wallaceburg, Ont., has been appointed Clerk of the Presbytery of Chatham in place of Rev. J. C. Herbison late of Thamesville, now of Toronto.

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Rev. T. Lewis Williams of Cranbrook, B.C., is now Clerk of the Presbytery of Kootenay, succeeding Rev. F. G. St. Denis, now of Vancouver.

REV. GEORGE SUMMEY, D.D.

Our readers will remember that Dr. Summey was the delegate from the Alliance of the Reformed Churches, Western Section, to our General Assembly, meeting in Knox Church, St. Catharines, in June of last year. In the Christian Observer Dr. Summey has presented a report of this visit, giving his impressions of the Assembly and of our Church. We should like to reproduce this, but in this issue we are denied the necessary space. We do however present the closing paragraph of this article expressing Dr. Summey's delight in his visit to our General Assembly:

"Altogether the visit of your correspondent to this body was not only unique but wonderfully happy, in the cordiality, the courtesy, the warmth, the enthusiastic response to every expression of appreciation and sympathy. Our Church has written its name deep in the heart of these brethren. They treasure the affection and interest of the Presbyterian Church in the United States, and regard it as the most beloved in the sisterhood of Reformed Churches Throughout the World Holding the Presbyterian System!"

BOOKS

Every Man's Book

Being the Popular Report (1939-40) of the British and Foreign Bible Society, by the Rev. John A. Patten, M.C., M.A., its Literary Superintendent.

The experience of war has deepened the intensity and conviction with which the Bible Society's story during "a troubled year" is told. Taking as a title the familiar words appended to Dent's Everyman's Classics, Mr. Patten unfolds the story of another year's work under the simple headings: "For Every Man"; "In the Language of Every Man"; "Taking the Book to Every Man"; "How Every Man Receives the Book"; and "The Price of Every Man's Book". As usual he brings poetry and prose to illuminate his tale. Writers as varied as Thomas Carlyle, Miles Coverdale, General Carpenter of the Salvation Army, The Bishop of London and Isaac Watts, furnish chapter headings. His own war experience and the fact that much of the report was written during the Battle of Britain make him particularly sensitive to the atmosphere of war, and to the need of the Scriptures for every man during these fierce and trying experiences.

Perhaps the most moving chapters in the book deal with the work of the Society in war-torn lands. Though the period from May 10th is not covered in this vivid survey, nevertheless there is a feeling of tension in all his descriptions, and the section on China is particularly thrilling.

Canada is not forgotten, and its scheme for presenting New Testaments to the Armed and Auxiliary Forces of the Crown receives honorable mention. "However long the war may last our Canadian friends will see to it that Canadians serving the Empire on sea, on land, and in the air receive as part of their equipment a copy of the Word of God." Similar efforts in other parts of the British Empire are recorded with pardonable pride.

The plea for support is finely phrased and deeply moving. A deficit of \$65,000 "brings us down to earth, and to the hard fact that even this most blessed work of spreading the Word of God through the world must be paid for in hard cash".

Mr. Patten is again to be congratulated on another brilliant Popular Report, and the Society on the form and appearance of its lively record, printed and published as it is in England in time of war.

* * *

Historical Sketch of Kenyon Presbyterian Church

Rev. Donald N. MacMillan, Ph.D. Price 50c.

A good service has been rendered by Dr. MacMillan in producing this memorial of

the Church's Centenary. The literary work is good and the form compact and suitable in every way. Embodied in this sketch is valuable information of pioneer congregational life and work and the biography of all the ministers to date with a generous use of illustrations. Some stories born of special occasions give spice to the narrative, such as, The Story of the Bell, Rev. George Leslie MacKay's Visit to Dunvegan, etc.

* * *

History of the Presbyterian Church in Edmonton

By Rev. F. D. Roxburgh, D.D.

This is a record of almost three-quarters of a century condensed into eleven pages. It is the story in part of pioneer enterprise by the Church which had its rich reward in the gratitude of those to whom in early and later years the Church ministered and in the expansion and consolidating of its work. The dominant figure in the Church's progress and influence was the late Dr. D. G. McQueen, whose ministry extended over a period of 43 years.

* * *

Prayers of Citizenship

By Kenneth T. Henderson. Published by Longmans, Green & Co., 215 Victoria St., Toronto. Price \$1.25.

This book is somewhat unique so far as our observations go in that it has in view the requirements of citizenship. It is not confined within these limits however. The author is, as he says, in Anglican orders, though he has earned his living as a working journalist for the past fifteen years. It is out of that experience that he speaks. In this volume we have found great promise of helpfulness to ordinary men and women so far as we have perused the volume, helpfulness in "creating an active and distinctive Christian sanity in the midst of a time of mental strain and emotional disturbance". The volume is designed to serve in the two realms of public and private use.

* * *

Partners

By Grace Livingston Hill. Published by Longmans, Green & Company, 215 Victoria St., Toronto. Price \$2.50.

Youth is readily captivated by a story and this is one of unusual human interest. Though some should think that the author verges on extravagance or unreality in her portrayal of religious experiences, nevertheless, she is ever animated by a high purpose. The aim of this book is evidently to impress her readers with the fact that God cares and that He is accessible to all who call upon Him in sincerity in the hour of their distress.

50 Years' Work in London

By Arthur Foley Winnington-Ingram. Published by Longmans Green & Company, 215 Victoria St., Toronto. Price \$3.50.

This autobiography has deeply impressed us with the devotion, ability, resourcefulness, and fidelity in half a century of service in a most difficult sphere in which the labors of this highly honored and beloved worker have met with generous reward in the redemption of human life. His name however is not of local distinction for he is known throughout the world and particularly in Canada and the United States. In both the local and the wider aspect of his activities and influence, the book is of engrossing interest and this is helped by the informality of the writing. One cannot conceive a minister reading this volume and failing to acquire a new impetus to fresh endeavor and enterprise in the field in which his lot is cast. The ability to organize and to enlist workers, the sympathy in its broad sense which insisted on intimate association with all classes on the part of the workers, the tact and persistence shown in reform efforts, command our admiration as aids in the work of the Christian ministry.

* * *

Official Statements of Religious Bodies Regarding the Conscientious Objector

Compiled and Published by The Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America, New York. Price, single copies free with 3 cents for postage, and special rates in quantities of from ten to one hundred, the price being 20c. for the former and \$1.00 for the latter.

At this time it is reasonable to conclude, since this problem is before all the Churches, that ministers at least will avail themselves of the opportunity to possess a copy.

CHARLES FRANKLYN NELSON

When Mr. Nelson died at his home in New Denver, B.C., on the 1st day of November, a large community known as the Slocan District, embracing New Denver, Nakusp, Kaslo, Nelson, and other towns, was deeply affected. At a banquet tendered visiting members of the Nelson Board of Trade by the Slocan Board many touching references were made to Mr. Nelson, such as, "The whole Slocan feels keenly the loss of C. F. Nelson. . . He was much more than a 'leading citizen'; he was a personal friend, a community father," and a minute's silence was observed in his memory.

He was the pioneer druggist in New Denver, was President of the Board of Trade there and most active in the Slocan District Board on which he served as Presi-

dent for a term. He was a member of the School Board, New Denver, and a director of the Slocan Community Hospital there. He led in the enterprise of providing a golf course and of constructing a highway to the New Denver glacier. He found time to devote to politics and his public services were rewarded by his election to the Provincial Assembly at Victoria for the term 1916-1920. In his private pursuits he was devoted to photography and gardening.

It was however in the Church that his zeal found its fullest expression. He was the life of the local church. In 1897 in association with the minister, Rev. W. M. Beattie, he led in the effort to erect the present church building, and canvassed the community for subscriptions. Ten years later a substantial improvement was made to the building by elevating it and constructing a most serviceable basement. When under the ministry of Rev. W. G. Brown, lately deceased, it was decided to establish a Sunday School, Mr. Brown was appointed Superintendent and Mr. Nelson his assistant. When Mr. Brown left in 1907 Mr. Nelson took his place as Superintendent. In 1925, under the guidance of Mr. Brown, then in Red Deer, Alta., he was instrumental in retaining the local church within the Presbyterian fold. His passing is regarded as an irreparable loss to the congregation, the extent of which found definition in the lament, "His place in the hearts of the people can never be filled".

He was also leader of the choir and during the winter months when the congregation was without student supply all looked to him to conduct the services, for which he held himself responsible, and they were not disappointed for though assisted by one or more members of the Session he took the leading part. In this work for the Church we greatly rejoiced, for we had a personal interest in him. When we ministered in St. Paul's Church, Prince Albert, he was then a lad not yet out of his teens but a most useful member of the church, active in the Christian Endeavor Society and other organizations, giving promise of a devoted life. We remember journeying with him to Regina, when he left the northern town to make his way in the world elsewhere. Because of snow our train was subject to frequent and, to some, exasperating delays, but he was the cheerful and irrepressible passenger. His ability was manifest when after a year's apprenticeship in the city of Calgary he took his examinations, making a record which up to that time had never been reached. He was married in 1903 but, sad to say, his wife predeceased him by many years. Our personal relationship with him which began in the far northwest was sustained almost to the time of his death by correspondence. He was as zealous for the circulation of the Record as he was in any other sphere of church work. In 1935 he wrote us reciting

his experience at a Christmas celebration when, at the outset of this joyous celebration the lights failed, the call was for him only to meet the situation. He humorously wrote of this experience, which we published. In that article we enumerated the accomplishments of the local church under his leadership as follows:

The Record in every home.

Public worship maintained without a minister.

Self-sustaining.

No debt.

A reserve to meet later requirements.

The helping hand: Twelve dollars for the Church's deficit.

Well may we recall the oft-repeated Scriptural pronouncement upon the bliss of those who fall asleep in Christ:

Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

MISS MARGARET McDIARMID

Miss McDiarmid's death took place in Merritt Hospital, Oakland, California, on the 14th of November. She was the third daughter of the late Rev. H. J. McDiarmid, a minister of our Church, who for forty years until his retirement in 1911 served faithfully in his calling, Kemptville, Ont., being his longest pastorate. He died at Perth, Ont., in April, 1919. For some time Miss McDiarmid made her home in Oakland serving the San Francisco office of the Society for the Prevention of War as Secretary. From the headquarters of this organization in Washington came this tribute:

"Miss Margaret McDiarmid has been a member of the staff of the National Council for Prevention of War since 1924 as Office Secretary in our Western Office at San Francisco. Her loyalty to the Council and what it stood for has been complete. Her confidence in its policies and methods has been unwavering. The active promotion of world peace as the great cause of our time was her consuming passion. . . . National Council was her life. 'This one thing I do' was her consuming passion."

The family was distinguished at the time of the Great War by sending three sons overseas in the combatant forces, and one daughter as a nursing sister. Two of these young men gave their lives in the conflict. She is survived by three sisters, Miss Ann of Berkeley, California, Mrs. John Fisher, Grimsby, Mrs. Douglas McCallum, Galt, Ont., and one brother Dr. Colin J. McDiarmid, Vancouver. In her Oakland home she had a wide circle of friends on both sides of San Francisco Bay who in many ways showed their affection to her during her three months' illness in the Merritt Hospital.

MRS. J. W. MacNAMARA

Shortly after our forms were closed for the December number, depriving us of the opportunity of earlier referring to this event, Rev. Dr. MacNamara, Clerk of the Assembly, suffered a sore bereavement in the death of Mrs. MacNamara. This sad event took place on the 16th of November, 1940, and was the end of a long and severe illness. For three and a half months she was confined to the Women's College Hospital, Toronto, having undergone two serious operations. In this protracted period of suffering her fortitude, calm, and good cheer were displayed.

During the years of Dr. MacNamara's service in the pastorate she was his steadfast and efficient helper, whose personality and quiet capable leadership brought friends and fellow workers to her side. Next to her family to whom she was devoted, her main interest was the Church. At the time of her death she was a member of Wychwood Presbyterian Church, Toronto, and a life-member of the W.M.S. She is survived by her husband, one son, C. J. MacNamara, and two daughters, Miss Muriel teaching in Toronto and Mrs. M. E. Matthews teaching at Listowel. Two brothers, Malcolm Lamont, Weston, Ont., and Dr. J. G. Lamont, Medical Superintendent, Grafton State School, Grafton, North Dakota, two sisters, Mrs. John Taylor, London, Ont., and Mrs. A. L. Hamilton of Windsor, Ont.

MRS. MARGARET GRANT ANN McMILLAN

Mrs. McMillan died on the 20th of November at the home of her step-son, Rev. A. N. McMillan, the Manse, Caledonia, Ont. She was the widow of the late Mr. Thomas McMillan, so prominent in our Church's service until his death in 1927. Mrs. McMillan was a half-sister of the late Sir George M. Grant, President of Queen's University. She was born in New Glasgow, N.S., and received her education at the Academy, Pictou, N.S. For some years she devoted her energies to teaching within the bounds of her native province, and following this was called to be Principal of the Residential Indian School of Alberni, B.C. From this post she was summoned to be Principal of the Deaconess Home, Toronto, and later of the Young Women's Christian Association, Halifax. Her interest in church work and that of allied institutions covered a wide range. She was President of the Toronto Branch of the Queen's Alumnae Association, a member of the Canadian McAll Association, a trustee of the Women's Missionary Society, a member of the Board of the Aged Men and Women's Home, Toronto, and for five years she was President of the W.M.S. of Rosedale Presbyterian Church, Toronto.

The funeral service was held at the Manse, Caledonia, and was conducted by Rev. J. B. Paulin, Toronto, assisted by Rev. Dr. D. T. L. McKerroll, and Rev. Dr. George T. Duncan.

Mrs. McMillan was gifted intellectually and ever eager in the pursuit of knowledge that would promote her usefulness in the service of the Church. She had great strength of character, was of a most kindly disposition, with a winsome manner that attracted and maintained friendship, having for some years made her home with her step-son, Rev. N. A. McMillan, she was beloved by the members of the congregation at Norval and later at Caledonia. Her loss is deeply felt by her family and a wide circle of friends.

REV. J. A. MORISON, D.D.
A Tribute

By Rev. C. J. St. C. Jeans

THIS was delivered at the funeral service over which Mr. Jeans presided. The service was held in St. Matthews Church of which Dr. Morison was minister at the time of his death.

"John A. Morison, scholar in the broad gracious culture of the world; scholar in the deep things of divinity, poet, preacher, writer, orator, churchman, master of assemblies, ambassador for Christ, is gone. John A. Morison of the open heart and hand, friend of the unfriended, secret helper of the helpless, with his boundless zest for life and talk and fellowship and laughter, with his happy genius for friendship, with that rare quality of personality that outshone our dimmer candles, lies at last quiet and still. You men of those clubs and organizations that were enriched and cheered by his presence and membership, you men who prized him as your chaplain, you men of all creeds and denominations who rejoiced in his overflowing humanity and warmed to that vital spark, mourn your loss indeed. But what it means to that inner and more intimate circle where all his gifts and faculties were concentrated in the service of his Lord, what it means within the bounds of his own congregation for whom he poured himself out without stint, what it means within the court of this Presbytery, to which he was the principal tower of strength, is something we hardly dare to estimate and which only time will fully show. And what it means to his own family is ground too sacred for us to tread upon.

"And yet in the midst of all our sorrow something else arises within us that will not be denied. It is thankfulness that we knew him, that human life could be so rich and full and free, that Christian witness could be such a happy, laughter-loving, valiant adventure. It is thankfulness for a Christian career that compressed so much within it, that encompassed so many and

fine activities, that touched for their blessing so many lives, that overflowed into such an abundant service. It is thankfulness that such great gifts of heart and mind, of eloquence and logic, of imagination and wit should have been poured out so gladly and fully at the feet of his Lord. Here was success; here was, here is victory. Out of the darkness that holds him for a space from our eyes there comes ringing and exultant: 'I have fought a good fight, I have finished the course, I have kept the faith'. And when such pass over all the trumpets sound for them on the other side."

Missionary Notes

A Home Missionary Writes

Now regarding the work of the Church here, Hawk Junction, Ont., I could write reams, but will try to be brief, concise and yet cover all the points. I feel very much encouraged with the whole aspect in general. The community desires religious services and the majority respond quite regularly (of course there is the element which is, indeed, very hard to even contact). They have treated me in a royal manner and I am pleased to say that I have been in nearly every home whether R. C. or Protestant. The Protestants are for the most part a conglomeration of different denominations. I have under my ministry Anglican, Baptist, Lutheran, United and Presbyterian, and yet not one denomination is strong enough to carry on individually. Thus we have a more or less "union" church here. Fortunately all get along well together and thus far there have been no ructions among the congregation. This state is going to make it difficult to build up a membership because so many are loath to leave their particular faith. I have gathered that impression by tactfully bringing the idea of membership before some in the homes. So, in short, the congregation has been attending quite well, much better, I understand, than during the summer months, and I sincerely hope and pray for a continuance.

During the six weeks I have been here I have been about the young people a great deal. The youth of this place, so far as I can discern, are in dire need of sound Christian leadership. We try therefore to give the Protestant element a little Christian training outside of regular Sabbath services, and S.S. and Y.P.S. has been my project for the past four weeks. The response here, too, has been encouraging, even some R. C.'s attend and I try to make them feel as much at ease and at home as possible. The whole organization is after the standard Y.P.S. form. The young people themselves were indeed pitifully ignorant as to the mechanics of Y.P.S. work, even its aim, and its whole set-up. These phases

were explained as clearly as some of the younger married women who helped me and I could put it. Thus I hope to achieve my objective of a Y.P.S. run entirely by the young and a society out of which some real good will be derived. I feel it is going to be a big task but I've started it and I intend to push it with all the power I am capable of.

Our Sunday School here is quite good and the only class lacking is the Bible Class. This I overlook at present so long as those who would comprise its membership are present at the regular Sabbath service. We have four teachers who are very good and certainly dependable. The scholars also come regularly and at present look forward to a Christmas concert.

Goudreau has been visited twice and I have made arrangements to go up every second Monday. Practically two full days are required for the round trip. Services are held in the school house on the Monday evening. The people seem quite eager and attended quite well. There are ten Protestant families there whom I'm sure require attention if the priests can go in for a few less. I enjoy my visits there and trust the cause will prosper, if it be the will of God.

So far I haven't reached the Cline. Next trip I make to Goudreau, I'll attempt to get in, although I understand I'll have to "hike" in if cars are not in use. However, I believe a trip in would be worthwhile for I could then form my own judgment of the situation.

My general impression about the work is that only evangelical preaching is what the situation demands. The life of God in people must be re-awakened. Therefore my program has become almost entirely evangelical and I believe it is telling already.

Some of my experience may be of interest.

In the first place I had to cut all my own wood. My "limit" was some two miles back in the virgin forest and my difficulties will readily be appreciated when I say I never cut wood before. Words however fail to convey my pride over the twenty cords of mixed birch and jack pine in my yard now, also some eight cords for the church. It was some job and took a great deal of time, but I'm a wiser, stronger and more experienced young man from it all.

They have a very dainty little manse here. I stay in it and "batch" in a moderate manner. Fortunately the R. C. hospital thought I would like to shovel coal, take out ashes, and help in general with moving patients, etc., for my two late meals. Well, they didn't require to press the proposition. I clinched it immediately and thus save myself a few dollars per week plus the inconvenience of preparing meals. I am not the world's best cook. So far I have had one or two telling experiences with sick. I sat up all one night

with one of the congregation who suffered a severe heart-attack, and who is at present in the Plummer Hospital. Then I had one end of a stretcher for over a half mile, which was no fun. But even so all these go to give valuable life experience.

* * *

Italian Mission, Montreal

In the August Record of 1938 a full page was devoted to the history and requirements of this mission. Accompanying this were two photographs, one of a proposed new church and the other of a large gathering representative of the people of the mission.

Our work here is of long standing, having been founded in 1875 and the present minister, Rev. R. De Pierro, has been in charge for twenty-nine years. In 1913 there was a congregation of barely forty adults whose offerings were \$150. Now there is a membership of over five times that number and the offerings have risen to \$1,200, not including several hundred dollars raised by the Sunday School, Y.P.S., and Ladies' Aid. In their Budget givings the congregation exceeded their allocation. There are 150 contributors through weekly envelopes. The work is carried on in three districts within the city, Rossland in the north, Amherst in the centre, and Ville Emart in the southwest. There is a thriving Sunday School so that the importance of this work is apparent and the outlook promising.

However having lost two church buildings in 1925 the work was greatly hampered. In 1936 the congregation purchased and paid for a lot at a cost of \$2,800. Since that time energetic efforts have been directed toward the securing of a new building. Now this seems to be a possibility in the near future. On Saturday the 9th of November, 1940, the corner stone of the new church was laid. It is situated at the corner of St. Zotique Street East and Delaudiere St. The Moderator of Presbytery presided and the stone was "well and truly laid" by Miss Sarah M. Robert. Many representatives of local churches were present, and an address was given by Rev. Dr. M. A. Campbell, a former Moderator of the General Assembly. This stage of progress has greatly encouraged the congregation. The building will bear the name, Beckwith Memorial, to perpetuate the memory of a man who was born in Canada and who became the great champion of the cause of the persecuted Waldenses in Italy, General Beckwith. The following brief sketch of his life reveals substantial reason for thus honoring his memory.

General Beckwith

Descended from the warlike race which had come to England with William the Conqueror, John Charles Beckwith was born October 2, 1789, in Halifax, N.S., the eldest of fourteen children. At fourteen he

left Canada for England to enter on his military training. He fought against Napoleon, received gold medals and gained the rank of Major in 1814. At the battle of Waterloo, Major Beckwith was Adjutant to Wellington. Four horses were shot under him and a French bullet fractured his left leg, which was afterwards amputated. At twenty-six he had risen to the rank of Lieutenant-Colonel and later to the rank of General.

He might have attained much glory in the service of his country but God had other plans. Later he wrote, "I was carried away with the love of Glory, but the good God said to me, Halt! Rascal! and He took away my leg, and now I believe that I shall be much happier."

Beckwith was an Anglican. One day in 1827, having gone to call on the Duke of Wellington, while reading in the library he took up a book by Dr. W. S. Gilly, Canon of Durham, who had recently visited the Waldensian Valleys of Italy. The more he read, the greater grew his interest, and wonder, and his admiration for this little people, the Waldenses of Italy, in whom several centuries of persecution had failed to extinguish the God-given light of the Gospel.

In the autumn of 1827 Beckwith arrived in the Waldensian Valleys. From that date until his death, 1862, he went up and down encouraging the people, witnessing for Christ, building much needed churches, manses, hospitals, colleges, and in every way identifying himself with the "Israel of the Alps" so that these Waldenses came to consider The General, as they liked to call him, as one of them.

In 1848 Beckwith was promoted an Eng-

lish Colonel. In 1850 he married Carolina Vola, a Waldensian, whom in his correspondence he invariably called "My blessing of a wife". She was a saintly inspirer to her husband and their daughter. In his declining years on Sabbath, whatever the weather, he walked more than two miles to the church at Torre Pellice, remaining for the Sabbath School, and spending the time between service and Sabbath School in the church in prayer. On the evening of July 19th, 1862, the tired traveller fell asleep in the arms of the Saviour he had loved so long and so well.

He was buried at Torre Pellice. On his tombstone are quotations from his letters, one being:

"If I shall meet in the future world one old woman and two children who have profited from my sowing, I shall esteem it recompense for all the sacrifices I have made for these schools, where the little that was taught was absolutely true and good, being founded in penitence towards God and faith in Jesus Christ".

* * *

Here again therefore is a loud call to the members and adherents of our Church, and it is not alone, Fontenelle for example, and there are many others throughout the land, to contribute more generously to the Church's Budget by our weekly offerings. Thus only may we meet the demands of providing for the erection of churches and manses in needy places. Here we are vividly reminded of the importance of our Church Extension and Church and Manse Funds, whose present depletion invites the attention of all, but especially of those capable of contributing generously.



TYNDALE HOUSE, MONTREAL, THE SUMMER CAMP AT ST. ANDREW'S, QUE.

TYNDALE HOUSE, MONTREAL

Interim Report

After a successful summer at camp Tyndale House has been hard at work in its city quarters. Sunday School, one of the strong features of our work, is in operation again with a splendid staff of teachers and an average attendance of about one hundred and fifteen children.

Although our congregation has been temporarily weakened through out-of-town employment and the enlistment of a comparatively large number of its male members, yet the usual high average of attendance is maintained.

This fall work is particularly heavy with younger children who are coming into the building in large numbers. Besides other activities amongst these children, Tyndale House has a very fine Mission Band, for which we are fortunate in having splendid leadership. Almost every day in the week finds the building "alive" with happy children who receive helpful teaching, recreation, and wholesome refreshments.

The men and women are active in their respective groups, through which considerable money is raised for the support of Tyndale camp as well as other constructive work carried on. Our women are especially busy at present in sending Christmas cakes and other parcels to men overseas. Our congregation continues to meet its budget allocation and donates an equal amount in support of missions.

From Sunday to Sunday Tyndale House is busy in useful and uplifting work and recreational activities to the limits of its capacity, but its sacrifices do not end here. Much of the work of this institution is outside its walls, in the homes or lonely rooms of the aged and infirm, some of whom are rarely able to be out. Through friendly and pastoral calls, indeed, we are ever making our influence felt in a way that not only brings encouragement, comfort, and relief, but really does much to widen the bounds of our work from a religious and spiritual standpoint.

We go to those who can't come to us and it is ever our aim to meet the vital needs of people who have no other spiritual help or church contacts.

* * *

Formosa

Miss Alma Burdick

This address, which we reproduce in part, was delivered to a large gathering in Knox Church at the same time as the address of Miss McConnell of Jobat was given.

Having dwelt as an introduction to the story of her work upon the riches of grace in Christ Jesus as emphasized by the Apostle Paul, Miss Burdick proceeded to relate cases and facts with which she was intimate.

A blind teacher exerts a marked Chris-

tian influence over her pupils in the school for the blind. She has written the whole book of Matthew in a system of Japanese Braille for the use of her blind pupils. Both by encouragement and arrangement she has secured the attendance of a large number of her pupils at a Formosan Sunday School.

Another, a young lady who serves as a Bible woman, being very spiritually minded, in her work amongst children and women in the different stations is reported as being a power for good among those who have recently made a public confession of their faith.

A third instance of active and effective service is that of a young woman who has been lifted from a life of shame and is bringing up her children in the knowledge of the Lord Jesus Christ.

Many of those who have heard the Gospel for the first time are in the MacKay Memorial Hospital. One of these, a young girl, during her stay in the hospital, learned to read the Bible, to sing hymns and to pray. On her return home she proceeded to memorize the fifty-five selected verses of the Gospel of St. John, and one day she repeated them correctly. When asked which was her favorite passage she recited John 20:30-31, "And many other signs truly did Jesus in the presence of His disciples which are not written in this book, but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name". She has now completed the assignment from Genesis of one hundred and fifty verses, the second step in the Bible Memorizing Course in Formosa.

On one journey to the East Coast it was our privilege to meet some of the aboriginal people from the hills, who evinced their interest in the missionary's message by purchasing Bibles.

Miss Burdick concluded her address by an earnest appeal for prayer for the Formosan Christians, for the missionaries and leaders in the Church in Formosa, and for those in power in the Japanese Empire in the spirit of the following:

"Stir me, O stir me, Lord, I care not how,
But stir my heart in passion for the world;

Stir me to give, to go, but most to pray;
Stir, till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.

"Stir me, O stir me Lord, till all my heart
Is filled with strong compassion for these souls,
Till Thy compelling 'must' drives me to prayer;
Till Thy constraining love reach to the poles,

Far North and South, in burning deep desire;
Till East and West are caught in love's great fire.

"Stir me, O Lord! Thy heart was stirred
By love's intensest fire, till Thou did'st give
Thine only Son, Thy best-beloved One,
E'en to the dreadful Cross that I might live;
Stir me to give myself so back to Thee
That Thou can'st give Thyself again through me.

"Stir me, O stir me, Lord; for I can see
Thy glorious triumph day begin to break;
The dawn already gilds the Eastern sky!
O Church of Christ, Awake! . . . Awake!
O, stir us, Lord, as heralds of that day!
The night is past, our King is on His way!"

* * *

British Guiana

Writing recently Miss Esther Thomson says:

"Mr. Corran had to make a business trip up to Novar, and so offered to take Dr. Cropper with him to save him the expense of having to make a trip himself. It was a lucky thing that they did go because they arrived at the school to find that a coconut tree had fallen on the roof of the school and made a big hole in it. You can imagine the excitement of the children, and luckily the tree was full of ripe coconuts and so everyone had all that they wanted to drink.

"It was an unfortunate accident for us because we had just spent quite a large amount of money to repair the school. However, with the promise of free labor, some materials donated, and the loan of some jack-screws we are going to fix it at a very reasonable cost."

* * *

Overseas Mission Funds

Lord Halifax

This re-assuring deliverance by this well-known Imperial statesman, Britain's Foreign Secretary, was made in answer to an inquiry by Rev. Dr. William Paton, Secretary of the International Missionary Council. Dr. Paton had pointed out that some regular supporters of Foreign Missions "are in doubt whether it is right in time of war to send money out of the country, and also whether war charities and war work ought not to take precedence over everything else".

Lord Halifax replied as follows:

Action already taken by several Government Departments has shown the desire of the British Government that the services rendered by Christian Missions should continue. I am myself quite clear that the support of foreign missionary work in time of war is an essential part of the Church's witness. I should much regret if the re-

sponsibility which Christian people rightly feel towards the special needs and charities that press upon us in war-time should lead them to desert this permanent and universal Christian obligation.

Payments overseas which involve a loss of exchange are, of course, an increasing difficulty in these times; but, as you point out in your letter, by far the greatest part of British missionary work is carried on in countries whose currencies are linked with sterling. In other cases, I understand that the Treasury will look at applications from well-recognized bodies for transfer for missionary work as sympathetically as they reasonably can, having regard to the circumstances as they exist from time to time.

Of General Interest

NEVILLE CHAMBERLAIN

By Winston Churchill

OF the many capabilities of Mr. Churchill, not the least are his discriminating judgment and his gift of exact and eloquent speech; and of his many good qualities his magnanimity most highly commends him. This observation is substantially supported by his tribute to the late Prime Minister of Britain, and for years Mr. Churchill's leader, Mr. Neville Chamberlain. In part he said:

"In paying a tribute of respect and regard to so eminent a man who has been taken from us no one is obliged to alter the opinions which he has formed or expressed upon issues which have become a part of history, but at the lych gate we may pass our own conduct and our own judgments under searching review. . . .

"It fell to Neville Chamberlain, in one of the supreme crises of the world, to be contradicted by events, to be disappointed in his hopes and to be deceived and cheated by a wicked man.

"Whatever else history may or may not say about these tremendous terrible years, we can be sure that Neville Chamberlain acted with perfect sincerity, according to his lights. He strove to the utmost of his capacity and authority—which were powerful—to save the world from the awful devastating struggle in which we are now engaged.

"This alone will stand him in good stead as far as what is called the verdict of history is concerned. . . .

"I should not propose to give an appreciation of Chamberlain's life and character, but there are certain qualities always admired in this island which he possessed in altogether exceptional degree. He had physical and moral toughness of fibre which enabled him, throughout his varied career, to endure misfortune and disappointment without being unduly discouraged or wearied.

No Man More Resolved

"He had precision of mind and aptitude for business which raised him far above the ordinary levels of our generation. He had firmness of spirit, which, though not often elated by success, was seldom downcast by failure, and never swayed by panic. When, contrary to all his hopes and all his beliefs and exertions, war came upon him, and, as he himself said, all he had worked for was shattered, there was no man more resolved to pursue the unsought quarrel to death.

"The same qualities which made him one of the last to enter the war made him one of the last who would quit it until victory for our righteous cause was won. I have had the singular experience of passing in a day from being one of his most prominent opponents and critics to being one of his lieutenants and on another day of passing from serving under him to become head of a government of which, with perfect loyalty, he was content to be a member. . . .

"Thereafter (when the storm broke) he acted with a singleness of purpose and simplicity of conduct which at all times, and especially in great times, ought to be a model for us all.

"When he returned to duty a few weeks after a most severe operation, the bombardment of London and the seat of government had begun. I was a witness of his fortitude under the most painful and grievous bodily affliction and I can testify that, although only a physical wreck of a man, his nerve was unshaken and his remarkable mental faculties unimpaired.

Refused All Honors

"After he left the government he refused all honors; he would die, like his father, plain Mr. Chamberlain. . . .

"He met the approach of death with a steady eye. If he grieved at all, it was that he could not be a spectator of our victory, but I think he died with the comfort of knowing that his country had at last turned the corner."

VISCOUNT CRAIGAVON

This valiant leader died suddenly on the 24th of November, leaving Ulster, of which he was Prime Minister for nineteen years, in bitter mourning for one who in his granite-like strength stood for the defence of Northern Ireland. He was the trusted and able leader of the people and the doughty champion of their rights. In the language of one competent to speak, his character and work are thus portrayed:

"Imperturbable, sagacious, above hate or anger, yet not without a lively sentiment; steady, true, and untiring, he brought his own people at length out from the midst of indescribable miseries and difficulties back to daylight and civilization."

THE BEGINNING OF RELIGION

Acts 16:27-31

Rev. T. J. Watson, B.D.

THE Beginning of Religion. This may seem an anti-climax to you. The importance of the subject, however, is my reason for keeping it to the last. Luke tells us, in the Book of the Acts, that after the prayers and praises of Paul of Silas the jailer cried out: "What must I do to be saved?" I have heard it said in reply to this question: "Do nothing; it has all been done for you. Christ did the atoning work on Calvary; there is nothing more for you to do." The zeal that answers in this way is a zeal without knowledge. It is true that Christ died for us on the Cross; but it is not true, or even fair, to suggest that the sinner can enter into the salvation, which is now possible, without effort on his part. The religion which starts in this dilatory, lazy fashion is not the true religion of Jesus Christ.

True religion begins when we come to Christ and accept Him as our Saviour. On that "strange, sweet, solemn cross" He gained our redemption. There He dealt with our sin, taking on Himself its wage, shunning nothing, and leaving nothing undone. Now He is qualified to deal with us in forgiveness. For He has removed every hindrance which prevented our restoration to the favor and family of God. But we must come to Him; we must accept Him. Said the Apostles in answer to the jailer's question: "Believe on the Lord Jesus Christ and thou shalt be saved". Christianity is a system of truth and it demands its intellectual rights. There must be belief in Christ; without this we cannot call ourselves Christians. But some insist that this belief is a simple thing. It is not. It involves, for one thing, the acknowledgement of our sin, and this is a humbling experience, to say the least about it. We believe in Him who made His soul an offering for sin, yours, and mine, and the sin of the whole world. It means, further, the acceptance of the work which Christ has done for us.

"Believing, we rejoice,

To see the curse removed,

We bless the Lamb with cheerful voice,
And sing His dying love."

"We stand upon His merit, we know no other stand." It also involves our consecration to His service. Henceforth we must seek to please Him, and not ourselves. To live must be Christ—Christ seen for ourselves, trusted, rejoiced in, served more and more earnestly and faithfully.

May I remind you of the story in the Bonnie Brier Bush, of how Doctor MacLure, the old parish doctor, comes at last to the dark, lonesome river of death. It is the gloaming and his friend Drumsheugh is sitting with him, and the dying man

asked him to read from the Bible. The farmer tells him that his mother wanted the 14th chapter of John read to her when she was ill. But the doctor will not let him read that chapter. "It's a bonny word," he says, "and your mother was a saint, but it's too good for the likes of me. Shut the book and let it open itself." Drumsheugh obeyed and the book opened, and through his blinding tears the old farmer read the familiar word: "God be merciful to me, a sinner".

And that is the word for us all. God be merciful to us, for we are all sinners. So does the adventure of true religion begin. The sinner and the Saviour meet; a nail-pierced hand is stretched out in blessing; we know the touch of the Master's hand, and the true life of the soul begins.

'Twas battered, scarred, and the auctioneer, Thought it scarcely worth his while To waste his time on the old violin,

But he held it up with a smile: "What am I bidden, good people," he cried, "Who'll start the bidding for me?"

A dollar, a dollar; now two, only two?

Two dollars, and who'll make it three?

Three dollars once, and three dollars twice; Going for three?" But no?

From the room far back a gray-haired man, Came forward and picked up the bow,

Then wiping the dust from the old violin

And tightening up the strings,

He played a melody pure and sweet,

As sweet as an angel sings.

The music ceased, and the auctioneer

With a voice that was quiet and low

Said, "What am I bid for the old violin?"

And he held it up with the bow.

"A thousand dollars, and who'll make it two,

Two thousand, and who'll make it three?

Three thousand once, and three thousand twice,

And going and gone," said he.

The people cheered, but some of them cried:

"We don't quite understand,

What changed its worth?" Swift came the reply,

"The touch of a master's hand."

And many a man with life out of tune

And battered and torn with sin,

Is auctioned cheap to a thoughtless crowd, Much like the old violin.

A mess of pottage, a glass of wine,

A game, and he travels on:

He is going once, and going twice,

He's going and almost gone.

But the Master comes and the foolish crowd Never can quite understand

The worth of a soul, and the change that's wrought

By the touch of the Master's hand.

Play your own note true though it seems to put the whole world in discord.

It is better to be alone than in bad company.

INTERNATIONAL S.S. LESSONS

LESSON JANUARY 12

Christ's Valuation of Personality

Luke 14:1-14

Golden Text: Is not the life more than meat, and the body than raiment?— Matthew 6:25.

LESSON—JANUARY 19

The Slighted Invitation

Luke 14:15-24

Golden Text: Come; for all things are now ready.—Luke 14:17.

LESSON—JANUARY 26

Christ's Concern for the Lost

Luke 15:1-10

Golden Text: The Son of Man is come to seek and to save that which was lost.— Luke 19:10.

LESSON—FEBRUARY 2

The Individual's Responsibility Regarding Beverage Alcohol

Habakkuk 2:15; Genesis 4:9-12; Mark 9:42-48; 1 Thessalonians 5:22

Golden Text: Abstain from all appearance of evil.—1 Thessalonians 5:22.

Our Church Calendar

Vacancies

Bass River, etc., N.B., Rev. P. M. Sampson, Boom Rd., N.B.

Boston, Omagh, Ont., Mod., Rev. John Rid-dell, Box 577, Milton, Ont.

Campbellton, N.B., Knox, Mod., Rev. C. E. Hayward, Dalhousie, N.B.

Cannington, Ont., Mod., Rev. J. A. McMil-lan, Kirkfield, Ont.

Centre Road and West Adelaide, Ont., Mod., Rev. A. G. Scott, Arkona, Ont.

Chilliwack, B.C., Mod., Rev. J. B. Skene, 1100 Thurlow St., Vancouver, B.C.

Chippawa and Crowland, Ont., Mod., Rev. G. L. Douglas, 2140 Lundy's Lane, Niagara Falls, Ont.

Creemore, Dunedin, East Nottawasaga, Mod., Rev. R. A. Birnie, Duntroon, Ont.

Dundalk and Ventry, Ont., Mod., Rev. T. O. Miller, Orangeville, Ont.

Edmonton, Alta., Strathcona, Mod., Rev. F. D. Roxburgh, D.D., 11309 63rd St., Ed-monton, Alta.

Erin and Ospringe, Ont., Mod., Rev. W. D. Turner, Hillsburg, Ont.

Fenelon Falls, Glenarm, Ont., Mod., Rev. Wm. McRoberts, Bobcaygeon, Ont.

Halifax, N.S., Knox Church, Mod., Rev. D. G. Ross, Windsor, N.S.

Hillsdale, Moonstone, Craighurst, Mod., Rev. C. Graham Jones, Elmvale, Ont.

(Continued on page 30)



1941 Motor Vehicle Permits and Drivers' Licenses are Now Available

Secure Yours Early and Avoid the Usual Last Minute Rush

There has been no increase in the fees for permits and licenses. The fees charged in Ontario are still lower than in any other province of Canada or in the neighbouring states.

Table of comparison of fees in Ontario and two neighbouring provinces and states for three popular makes of passenger cars:

Car	Ontario	Quebec	Manitoba	New York	Michigan
No. 1—4 cyl.	\$ 2.00	\$17.80	\$14.00	\$12.00	\$ 8.40
No. 2—6 cyl.	7.00	22.00	16.50	15.00	10.50
No. 3—8 cyl.	10.00	21.30	16.50	14.50	10.15

Ontario's highway system is the largest in the Dominion, and for the very reasonable fees, indicated above, a great highway system comprising over 20,000 miles is maintained and made available to the motorists of Ontario and visitors from other parts of America.

The revenue collected from motorists by way of registration and license fees and the gasoline tax has made possible the construction and maintenance of this great system of highways.

For the convenience of motorists, permits and licenses are issued through the offices of 189 agents located throughout the Province.

Toronto, Nov. 18, 1940.

T. B. McQUESTEN,
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7	2	Between 1 and 2 years old
10	1	" 2 and 3 years old
1	0	" 3 and 4 years old
1	1	" 4 and 5 years old
2	0	" 5 and 6 years old
0	1	" 6 and 7 years old
4	0	" 7 and 8 years old
1	2	" 8 and 9 years old
7	2	" 9 and 10 years old
4	0	" 10 and 11 years old
0	1	" 12 and 13 years old
49	23	Total of 72 Children

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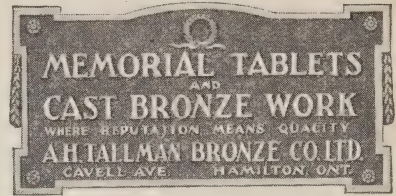
Name

Address

Dept. P/R

(Continued from page 27)

- Keene, Westwood and Warsaw, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.
- Kinloss and Kinlough, Ont., Mod., Rev. R. Esler, R.R. 3, Lucknow, Ont.
- Lancaster, Ont., Mod., Rev. Dr. J. G. Berry, Martintown, Ont.
- Lochwinnoch, etc., Ont., Mod., Rev. G. Killen, Cobden, Ont.
- London, Ont., Hamilton Rd., Mod., Rev. J. M. Laird, 50 Gladstone Ave., St. Thomas, Ont.
- Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.
- Moncton, N.B., Mod., Rev. F. Baird, D.D., Chipman, N.B.
- Murray Harbor N., P.E.I., Mod., Rev. R. H. Stavert, Wood Islands, P.E.I.
- Nairn and Beechwood, Ont., Mod., Rev. W. B. MacOdrum, Forest, Ont.
- Newmarket, Ont., Mod., Rev. C. H. Bowman, Maple, Ont.
- New Westminster, B.C., Gordon, Mod., Rev. P. C. McCrae, 420 7th St., New Westminster, B.C.
- North Battleford, Sask., Mod., Rev. Donald Munro, 1412 Frederick St., North Battleford, Sask.
- Norwood, Man., Mod., Rev. R. McKay Esler, 96 Wallace Road, St. James, Man.
- Puce and Essex, Ont., Mod., Rev. W. A. Williams, R.R. 1, Merlin, Ont.



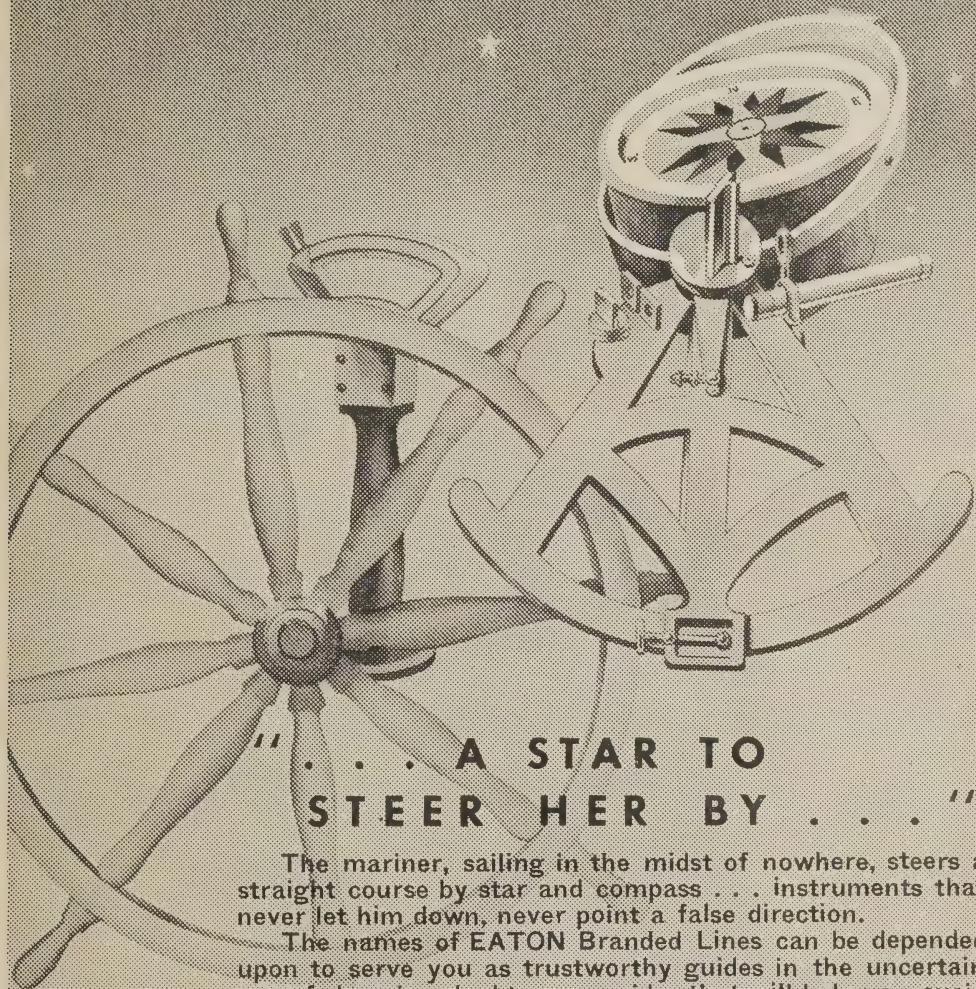
- Richmond Hill, Ont., Rev. Edgar Burch, King City, Ont.
- Saint John, N.B., St. Matthews, Mod., Rev. C. J. St. C. Jeans, Saint John, N.B.
- Saskatoon, Sask., St. Andrew's, Mod., Rev. R. M. Ransom, Rosetown, Sask.
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- Smiths Falls, Ont., Westminster, Mod., Rev. James Foote, Carleton Place, Ont.
- Sonya, Cresswell and Wick, Ont., Mod., Rev. J. A. McMillan, Kirkfield, Ont.
- South Nissouri and Kintyre, Mod., Rev. J. Knox Clark, Belmont, Ont.
- Stamford and Knox, Niagara Falls, Ont., Mod., Rev. R. G. Stewart, St. David's, Ont.
- Sydney Mines, N.S., St. Andrews, Mod., Rev. H. A. Doig, Sydney, N.S.
- Tara, Ont., Mod., Rev. A. MacIver, Tiverton, Ont.
- Tatamagouche, N.S., Mod., Rev. T. G. M. Bryan, River John, N.S.
- Thamesville and Kent Bridge, Ont., Mod., Rev. E. A. Wright, Wallaceburg, Ont.
- Toronto, Ont., Rogers Memorial, Mod., Rev. S. H. Hill, 30 Benlamond Ave., Toronto.
- Toronto, Ont., Bonar, Mod., Rev. D. Crawford Smith, 118 Raglan Ave., Toronto.
- Trail, B.C., Mod., Rev. W. J. Forbes, Robertson, Nelson, B.C.
- Uxbridge, Ont., Chalmers and Quaker Hill, Mod., Rev. J. C. Robinson, Leaskdale, Ont.
- Warkworth, Ont., Mod., Rev. B. S. Black, Campbellford, Ont.
- Waterdown and Kilbride, Ont., Mod., Rev. W. B. Mitchell, Dundas, Ont.

Call

- Vancouver, B.C., Mount Pleasant Church, to Rev. F. St. Denis, Trail, B.C.

Inductions

- Clinton and Bayfield, Ont., Rev. B. F. Andrew, Nov. 21st.
- Cranbrook, B.C., Rev. T. Lewis Williams, Nov. 14th.
- Grand Valley, Ont., Rev. H. K. Caslor, Dec. 5th.
- Toronto, Ont., Patterson Memorial, Rev. J. C. Herbison, Nov. 29th.



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Character is the noblest possession.

Falsehood is so easy, truth so difficult.

Do not be the slave of first impressions.

It is easier to keep up than to catch up.

Cultivate unhesitating, unhesitating diligence.

Wondrous is the strength of cheerfulness.

The great secret of help is encouragement.

No man can come to his best by selfishness.

We need all our energies for present duties.

Quality not quantity chiefly counts in work.

New beginnings are the life of perseverance.

Who keeps one end in view makes all things serve.

Contend manfully; one habit overcometh another.

A true friend is one who makes us do what we can.

Put the favorable construction upon a dubious act.

Do not carry to-morrow's load with that of to-day.

We should argue for the sake of truth, not triumph.

The more worthy the soul the larger its compassion.

Let a man try faithfully, manfully to be right and he will grow daily more and more right.

The chief means of making others good is to be good.

Simply to be in this world is to exert an influence.

Let us not claim justice but rather show tenderness.

True glory lies in the silent conquest of ourselves.

It is by believing in, loving, and following illimitable ideals that man grows great.

War must be declared on all custom which has not the sanction of conscience.

Christianity is a power to make men honest, true, upright, and to keep them so.

Behind every fight is a faith and the greater a man's faith the better he will fight.

Let your work be dictated by your conscience and not embarked on with an eye to fame.

The Sabbath is a Heaven-sent opportunity to millions for culture in the broadest sense.

As long as I can conceive something better than myself I cannot be easy unless I am striving to bring it into existence.

The cheerfulness of missionaries is less a matter of temperament than of the buoyancy that comes of living near to the Divine.

The kind of world within one's self is the important thing for from that the world outside takes all its grace, color, beauty and value.

We have to rise above ourselves not above our neighbors; to take all the good of them, not from them, and give them all our good in return.

If anything is to be learned from the Christian enterprise of the past, it has been the constant readiness of Christ's servants to dare and venture all for Him.

There is no personal charm so great as the charm of a cheerful temperament. It is a great error to suppose this comes entirely by nature. It comes quite as much by culture.

The greatest affairs surcharge Him not, and the very smallest escape Him not; He orders the march of armies and the events of battles, yet thou and thy particular condition slip not out of His view.

NEC TAMEN

CONSUMEBATUR



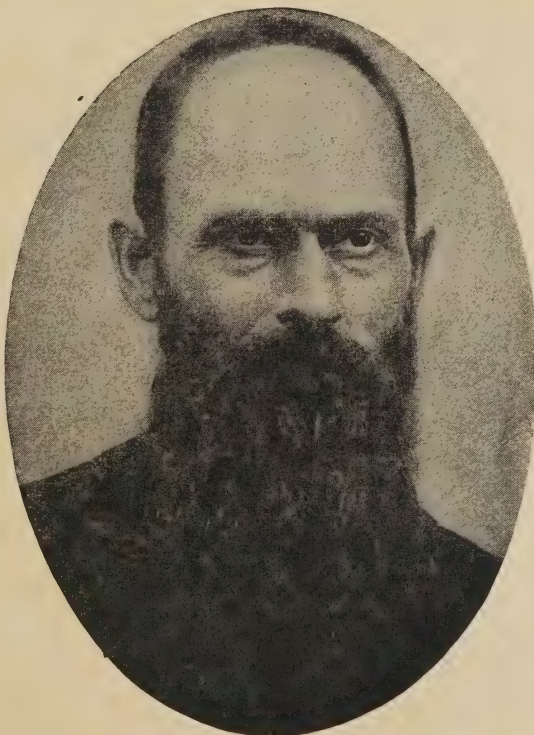
The
**PRESBYTERIAN
RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVI

TORONTO, FEBRUARY, 1941

No. 2



THE BLACK-BEARDED BARBARIAN
REV. GEORGE LESLIE MACKAY, D.D.

The Presbyterian Record

Editor: Rev. W. M. Rochester, B.A., D.D.

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SYNOD OF MONTREAL AND OTTAWA

Special Appeal

Resolute effort expressed the determination of this Synod to raise the full amount of its allocation for the Budget, the sum being \$95,000. There yet remains a balance to be collected of \$30,000. This campaign is by the direction of the Synod as thus indicated in an appropriate leaflet to be circulated throughout the Synod:

At its annual meeting, October, 1940, the Synod unanimously passed the following resolution:

"That if, at the end of the Church year, it be found that there is still a deficit on the Synod's allocation of \$95,000 for the current year, then a special and definite effort shall be made to clear up the full amount of the Synod's allocation."

To honorably discharge its undertaking, the Synod must raise at least \$30,000. This ought not to be difficult. We have 28,509 Communicant members in the Synod and a large number of adherents.

We ask for a minimum of \$1.25 from each member and adherent in the Synod. Almost every one of you can contribute this without inconvenience, and most of you can contribute more without inconvenience.

APPRECIATION

A correspondent writes of the Record: Your numbers for the past year have been intensely interesting, especially with reference to the war, the death of Lord Tweedsmuir, and other high lights. I like the cuts you publish from time to time of the various churches. I still keep up my hobby of collecting all views of Presbyterian Churches. I have some 1,600 now. I recently received some fine views of St. Andrew's Church, Cobourg, and St. Paul's Church, Peterborough. I have made several attempts to get the new church at Kirkland Lake, but without avail, also the church at Banff.

BUDGET RECEIPTS

December 31st, 1939,	\$200,380.61
December 31st, 1940	196,544.27

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ANOTHER BIBLE

A lady writes that she has a pulpit Bible about 13½" by 10" by 3½" that she would be pleased to donate to some needy mission. The Bible is in good condition and should anyone wish it, application may be made to the Record.

ORGAN WANTED

Any congregation having a small pipe organ for sale, communicate with the Secretary of St. Andrew's Presbyterian Church, Beamsville, Ont.

ANNOUNCEMENT

Rev. Dr. J. G. Inkster, formerly minister of Knox Church, is now, after his sojourn in New Zealand and Australia, settled in his home in Toronto, his address being 7 Oakmount Road. He will be available upon request for pulpit supply.

The Presbyterian Record

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No. 2

Devolution of Mission Work in Formosa

Rev. James Dickson, B.A., Th.D.

WE have recently witnessed the close of an era in Christian work in Formosa. Until a short time ago, the Foreign Missionary occupied a prominent place of leadership in the institutions and affairs of the Church, which has now been assumed by the native members of the Christian Church.

The dramatic story of the beginning of missionary work in Formosa by Dr. G. L. Mackay, known in Formosa as The Black-bearded Barbarian, is well known the world around. He, alone, baptized all the early Christians, ordained pastors and elders, and began the work of the Church in the Isle Beautiful, which has had such a peculiar claim on the affections of the Christians here in the homeland. The missionaries who followed directed evangelism, founded educational and medical work, and gradually built up a strong native church. The foreign missionaries continued to occupy a prominent place in the life of the Church, not only as heads of all the institutions, but they were also chosen regularly by the courts of the native Church as heads of practically all the important committees, editor-in-chief of the Church paper, moderators of dozens of churches, treasurers of various funds, and so forth.

The missionaries have increasingly felt that the native Christian leaders should assume a larger place of leadership in the Church in place of the missionary, and have refused to accept the office of editor of the Church paper, chairmanship of various committees, and other work that they felt would be equally successful if directed by Formosans. Also, six years ago, the Mission Council voluntarily handed over to Presbytery the Mission Book Room, with its complete stock of books, henceforth to be owned and operated by the native Church.

Gradual devolution of the work of the Mission in favor of the native Church has been taken for granted. However, the realization of its necessity has been intensified during the past three years when international conditions have been such that there has loomed on the horizon the possibility that the missionaries might not be

able to continue their work in the native Church.

Then as the crisis caused by the China Incident became increasingly serious, accompanied by a growing bitterness towards Britain and America because of their failure to approve of the proposed New Order in East Asia, a definitely unfriendly attitude towards foreigners was manifested by the police and military authorities. America and Britain were constantly and bitterly attacked in the daily press and other periodicals. Lectures, sponsored by patriotic societies, aroused the feelings of the people against the English-speaking people. Both anti-British and anti-American meetings were held at various times in the city hall of Taihoku, and other cities. Large numbers of posters issued by the government authorities appeared in all public places with graphic and arresting pictures, bearing the caption, "Look out for spies".

It was intimated everywhere that all foreigners were spies, or potential spies, and was announced in a government-sponsored radio broadcast in the Formosan language that missionaries were the worst of all spies, and warned the people to have nothing to do with them. Naturally such an atmosphere caused the leaders of the native Church great concern. They were under constant surveillance and suspicion because of their association with the missionaries. Three of the native preachers served jail sentences, and were put through searching examinations, while their books, correspondence, sermonic materials were gone through with the utmost care, apparently because they were under suspicion of being engaged in espionage activities. A number of churches requested the missionaries not to attempt to visit them while such feeling continued. As a matter of fact no missionary has visited the East Coast Presbytery for two years because of their fears that their coming might throw suspicion upon the native preachers.

Under these circumstances, there was a growing feeling among the Church leaders that, wherever possible, missionaries should be replaced by Formosans in places of pro-

minence in the Church. Considerable uneasiness was felt in regard to the Theological College inasmuch as a foreigner was in charge there. In the spring of 1940, the missionary in charge resigned the principalship of that institution, and the North Formosan Synod appointed Mr. Ohkawa, a teacher for seventeen years in the school, as Principal.

In August, 1940, a series of meetings was held in Tokyo attended by representatives of various denominations. To what extent the findings of those meetings represented the true feelings of the churches in Japan, or the wishes of the government authorities brought to bear upon them, it is hard to say. The results are what are important here. A demand was made that all foreigners should resign as heads of institutions, and cease to occupy any other places of prominence in the Church. Some churches, such as the Presbyterian, officially severed all connection with the missionaries who had been laboring in the Church. It was stated that, "in case any of the missionaries wished to remain," an attempt would be made to help them with readjustments. Some missionaries were told by the people with whom they were working that they would prefer them not to continue. Apparently the Church as a whole, and many individuals and local churches were somewhat embarrassed by the presence of the missionaries. Many, therefore, found it difficult to carry on their work. This turn of events in Japan was immediately reflected in Formosa. Detectives were soon enquiring if the missionaries were not leaving, and who was to be put in as Superintendent of the Hospital and as Principal of the Women's School.

Then, suddenly, there occurred a series of events within the space of a few days, each of which had tremendous and far-reaching possibilities of further increasing the difficulties under which missionaries were working:

1. The announcement of the Triple Alliance.

2. The opening of the Burma Road.

3. The announcement of a loan of \$50,000,000 to China by the United States government.

4. An urgent request by the State Department at Washington that all U.S. citizens evacuate Japanese-controlled areas as soon as possible.

5. The British Consul in Formosa also urged all under his jurisdiction to leave the island as soon as possible, if at all possible.

The decision which every missionary had to make was, first, whether, with the hardening of feeling on the part of the military faction and the police towards foreigners, and with the increasing restrictions in connection with the work, it was possible to accomplish the purpose for which he was sent. It was not a problem

of staying on. One could remain there all right, but the question was, Was it justified?

Then, secondly, would the missionary be serving the Church better by quietly withdrawing from the Island and thus relieve the Church of the constant suspicion directed toward it because of its being associated with foreigners?

These were the important considerations to be faced, but, besides these, there was the insistent request for evacuation, if at all possible, from the Consular representatives, who stated that they would be unable to take responsibility for the future safety of those remaining. At the time of this writing all the missionaries of both North and South Formosa have left the Island.

In regard to the work of the Mission in Formosa, let no one consider for a moment that it has collapsed or has been destroyed. It is more correct to say that it has been brought to fruition. It has been said that the end which every missionary strives for is to make himself unnecessary as soon as possible by establishing a Church which can take over his work and carry it to completion. The question arises as to when the work of the missionary is completed, because he will always see important work to do. In Formosa, pressure of circumstances has caused the missionaries to hand over complete responsibility for the work to the native Church sooner than they would have voluntarily done so, although that had already become a policy of the Mission, and a start had been made in that direction. However, no churches nor any institution will be closed because of the missionaries' withdrawal at this time.

No doubt it will be difficult to maintain the previous medical standards of the Mackay Memorial Hospital without the Canadian doctor and nurses, but that would also have been the case had we waited another ten years or longer before allowing the native Church to assume responsibility for the institution. There will be plenty of problems and difficulties encountered by the Church with such varied and heavy responsibilities. The native Church in Formosa, along with the other churches in the Japanese Empire, is going through very trying times, and needs our special prayers.

Financially, the Church is provided for. A ten-year plan of complete self-support, as far as mission funds are concerned, was started three years ago, with gradual annual reduction of mission grants as the self-support of the Church increased. Recently, mission property in Formosa has been ear-marked for sale to provide funds sufficient for the completion of this ten-year plan. Other mission properties have been designated to be sold and the funds used as an endowment for the Theological College and Women's Bible School. These funds, with the annual contributions of the

native Church, are considered sufficient to finance these institutions, and provide a future trained leadership for the Church.

Boards of Managers, chosen by the North Formosa Synod, are in charge of the various institutions. Several able business men, who are elders and on the various Boards of Management, will prove invaluable in carrying on the financial affairs of the Church.

If missionaries in the future return to Formosa, it will be in somewhat of a different capacity from what they have had in the past. Certainly, it will not be to assume responsibility for the institutions of the Church again. It will be as special advisers, and helpers, special evangelists, and so forth.

Whatever the future holds, the Church in Formosa will forever look with gratitude to the Mother Church in Canada. Her sacrifice has not been in vain. Her prayers have been answered. Her vision is being fulfilled, as the Church she has launched moves steadily forward to accomplish its work in God's Kingdom.

May God grant that the tie of mutual affection which binds the two Churches together may never be broken. Two years from now, in Formosa, they will celebrate the 70th anniversary of the bringing of the Gospel to the Island. If at all possible, our Church should have a representative at that Jubilee. In the meantime, let us continue to support them with our prayers.

DR. EPHRAIM SCOTT FUND

The Committee in charge of the fund established by the late Dr. Ephraim Scott, for the relief of Ministers and their families, desires to acknowledge the receipt of the following bequests and donations.

From the late Rev. T. S. Glassford of Alberni, B.C., a bequest of \$500.00 less \$85.00 levied as Succession Duty by the Province of B.C.

From the estate of the late Mrs. Carrie B. Dean, of Fort William, \$1,345.60.

Under the regulations adopted by the Committee these bequests will be added to the capital of the Fund. Also a donation of \$500.00 from a good friend who has previously contributed to this Fund.

The Committee wishes to express its sincere thanks and appreciation of the timely help given to this most deserving cause.

J. W. MacNamara,
Secretary.

A Chapter Ended

By The Editor

THERE is an "alpha" and "omega", a beginning and an ending, to everything, and this is true of our mission in Formosa so far as the direct connection and supervision of the work there by the home Church is concerned. All of our mission staff from the homeland have left the field and are now on this side of the Pacific. The reported arrivals are: Dr. Donald and Mrs. Bews and child, now in Kingston, Ont.; Rev. James I. and Mrs. Dickson, and two children, Toronto; Dr. and Mrs. G. Gushue-Taylor, Toronto; Rev. Geo. W. and Mrs. Mackay, California. The following workers under the W.M.S. (W.D.) are now here: Miss Dorothy Douglas, Lucknow, Ont.; Miss Margaret Ramsay, Brantford, Ont.; Miss Alma Burdick, Toronto; Miss Mildred Weir, Agincourt, Ont.; Miss Ada Adams, Toronto; Miss Isabel Taylor, Orillia, Ont.; Miss Hildur Hermanson, Buchanan, Sask.; Miss Ruth Heighton, Vancouver; Miss Ethel M. Chisholm, Moose River, N.S.

The explanation of this withdrawal is given in the article on another page by Rev. James I. Dickson, until recently at the head of the Theological College.

It is timely to recall the story of this mission, one of the most thrilling in the history of missionary enterprise. It has been told before, indeed not a few times, in the columns of the Record.

Formosa

We owe our mission in Formosa to the devotion, daring, resolution and resourcefulness of one who as a boy in Zorra, Ont., showed strength of character remarkable among a rugged people, George Leslie Mackay. He was appointed by the General Assembly in 1871 to a field known no more definitely than China. Arriving at Hong Kong in November of that year he was welcomed by the missionaries of The Presbyterian Church of England, who invited him to join them in their work. This offer he refused, being desirous of seeing Formosa. In the southern part of the island he was again in the company of the English Presbyterians and profited greatly by a ten-weeks' stay with them. However on he must go, and early in 1872 he fixed upon Tamsui in the north as the centre of his field, where ultimately there were established a theological college, boys' school, girls' school and women's school. Before these results were obtained however there was a long period of loneliness, hard work on the language, strenuous opposition to his approaches and to his efforts to be heard in the delivery of his great message. Nevertheless his persistence prevailed and North Formosa stands out as one of the most signal triumphs of missionary endeavor in the long history of that enterprise. To more than one factor of course his success is to



THEOLOGICAL COLLEGE, TAIHOKU.

be credited, but not the least was his efficiency in relieving suffering. The Formosans were the victims of tooth trouble and beginning with his first extraction with a sharp-pointed stick, to be displaced shortly by crudely formed pincers and finally by modern forceps, he "pulled" his way to recognition. Some years later when urged by a Chinese Mandarin to leave the hostile city he showed the official his forceps and his Bible and told him he would still extract teeth and preach the Gospel. Nine years later he was accorded a civic reception in the same city with a procession headed by a Chinese band; and thirty years later the Japanese government officials joined with 1,600 Christians from all parts of the field in a jubilee celebration in his honor at Tamsui. The Diamond Jubilee of the mission was celebrated in 1932 and the Moderator of the General Assembly, Rev. W. G. Brown of Saskatoon, represented our Church on that historic occasion.

Formosa has an area of only 14,000 square miles, but it has a population of 5,600,000, classified as follows: Some 300,000 Japanese, 5,000,000 Formosans of Chinese descent, and 30,000 aborigines belonging to the seven tribes. Among the 5,000,000 Formosans are some 800,000 Hakkas, meaning strangers, who came from some part of the northeast of China centuries ago. They reached South China in the Canton province and then crossed over to Formosa. Most of these people are farmers and even the women work in the fields. Formosa produces large quantities of sugar, rice, tea, camphor, bananas, pineapples and panama hats. The island is rich, most of the cultivated lands being under irrigation.

In religion large numbers of the people are Buddhists and Taoists who worship idols, representing Buddha and ancient Chinese heroes. In the farming districts an idol called Thoti is worshiped, the name of the man who first taught the Chinese to use fertiliser.

Since the death of Dr. MacKay the work has proceeded along the original lines adopted by the pioneer. Evangelism is pre-eminent and, as its handmaids, earnest at-

tention is given to medical and educational work.

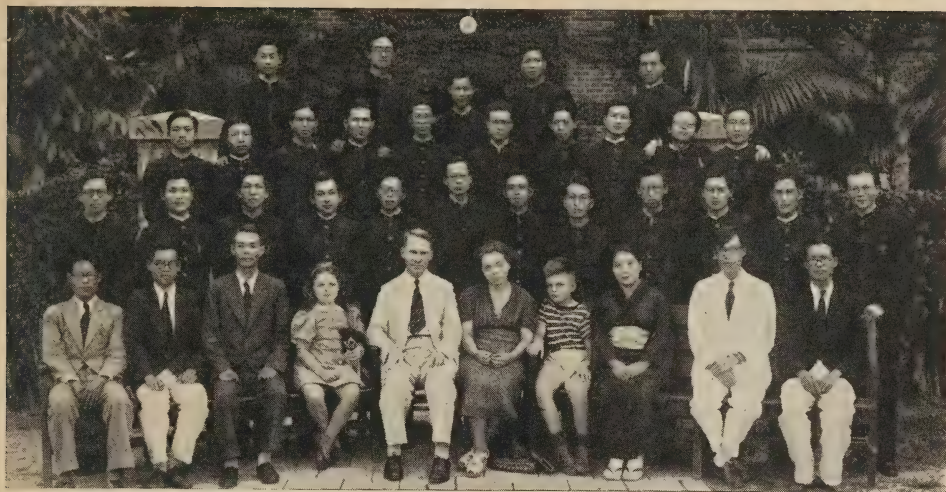
The boys' and girls' schools which were so successful were handed over to the Japanese in 1936. We have still however our theological college which a year ago was moved from Tamsui to Taihoku. We have the Women's School, the pupils of which range from 15 to 50 years of age, an average of 25 years. Then kindergarten work has been a prominent feature and has been attended with pronounced success. A most efficient institution both from the standpoint of relieving suffering and as a medium of evangelism is the Mackay Memorial Hospital.

Fifteen miles from Taihoku a leprosy colony has been established. It is known as Happy Mount Leprosy Colony. It stands on a site of 46 acres and consists of twenty cottages, a hospital and a church, the latter the gift of the W.M.S. (W.D.). Of this institution Dr. Gushue-Taylor is the devoted head.

"The Colony estate is situated on the side of a well-wooded hill and a river runs through the valley below, threading its way through lovely green ricefields towards the sea about two miles away. Visitors to the Colony frequently remark on the beauty of the surroundings 'How fortunate the folk who can live here!' 'Yes' reply the patients, 'We are fortunate and thankful too, but we cannot forget our families. Our wives and children are not so fortunate.' Many of them are suffering because the wage-earner, being segregated here, is bereft of his freedom and deprived of the right to earn.

"There are at present, according to the report of 1939, sixty-seven patients. These 52 men and 15 women were strangers and this colony took them in and housed them, fed them and gave them drink, gave them clothing and cared for them in their sickness and visited them with sympathy and treatment, preached the Gospel to them, all without money and without price. Our regret is that this work has been so poorly done. Four were discharged as symptom-free of whom two have returned at various times for examination. They are happy to be free and earning an independent living. Ten patients thinking they would find more congenial surroundings elsewhere left the Colony and are mostly in the Government Leprosy Hospital.

"The large Government Leprosy Hospital is some miles away in which the patients are herded together in barracks, but Dr. Taylor wisely planned this Colony so that the patients might enjoy a certain amount of independence and privacy. They live in small cottages which were built to hold four occupants. Here they live apart, cooking their own meals, but assemble at certain hours of the day for various meetings in the chapel or central hall, and also unite in



THEOLOGICAL COLLEGE STAFF AND STUDENTS.
Centre: Rev. James and Mrs. Dickson and Children.

different kinds of manual labor for the welfare of their small community. . . .

"Once when our Lord was asked to give a report on His work He replied 'Tell John . . . the blind receive their sight and the lame walk, the lepers are cleansed'. Christ is still working among the lepers. 'Thy touch has still its ancient power, no word from Thee can fruitless fall'.

"'Without the camp shall his habitation be' is a quotation from Leviticus 13:46 in reference to the leper. Written over three thousand years ago the ostracism has followed him through the centuries. We have to some extent been with them without the camp, but the residence planned on a nearby hill for the director could not be built, so we continued living in the flat above the office and nurses' quarters. This flat being not large enough for our needs, we built an annex thereto which now provides us with a very satisfactory habitation. For a man with a family this is too close to the patients, but in our case the proximity makes work easy both for my wife and myself. An extra room has been built to serve for dental and ear, nose and throat work." Thus reports Dr. G. Gushue-Taylor.

The good work still in progress in the Mackay Memorial Hospital is in part indicated in the figures for 1939:

New Out-Patients	5,273
Out-patients Visits	18,545
In-patients Total	1,256
Patient Days Total	23,673
Maternity Cases	81

To the list of our Formosan missionaries given above there should be added Rev. H. A. and Mrs. MacMillan with their two children, now in Toronto, who have been on furlough.

Thus ends an epoch in the history of one of the most fruitful of missionary enterprises under the auspices of The Presbyterian Church in Canada.

* * *

The Koreans in Japan

Our staff of missionaries in this field have now reached Canada: Dr. L. L. and Mrs. Young with their daughter, Margaret; Miss Mary Anderson, W.M.S. (W.D.); Miss Ethel MacDonald, W.M.S. (E.D.) Sydney, N.S. Miss McLean and Rev. Malcolm and Mrs. Mackay (Gladys Murphy) had earlier withdrawn from the work.

A summary given in 1939 serves to present the story and something of the accomplishment of this mission:

About thirteen years have elapsed since we sent our first missionaries to Kobe, Rev. Dr. L. L. and Mrs. Young. The opportunity presented in Japan was much the same as that which led to our undertaking work in Manchuria. In the latter case Chinese had been flocking into that great agricultural area. Industrial expansion in Japan led to a migration of Koreans to that country and, following a survey of the situation made by a representative of the General Assembly in Korea, work was undertaken.

The work among the young is a prominent feature and in this the lady missionaries find a promising sphere. The schools with which they are concerned are called nursery schools, of which there are six with an attendance of 1,515. From these ninety children received diplomas last year and now attend Japanese primary schools. The Korean student population in Tokyo has



SYNOD OF FORMOSA.
Combining the Synods, North and South.

engaged the attention of Miss McLean while studying the language, creating the conviction that here is a great opportunity for service. There are two student congregations with an attendance of 100 each, but there must be thousands of students not reached by the Gospel message.

Women's Missionary Societies are much in evidence. The Kansai Presbyterian has 23 auxiliaries with a membership of 500 and an annual revenue of over \$1,000. Nagoya, where Mr. and Mrs. MacKay labor, has 60,000 Koreans and these missionaries diligently devote themselves to the task of discovering and ministering to them. Osaka with its population of 200,000 Koreans is still an open field for medical missionaries and a medical clinic. An effort has been made to cope with this situation and a nurse is now employed whose services are proving most helpful. In this regard we can understand the feelings of our missionaries when visiting these Korean homes and witnessing the poverty and sickness. They "long for the healing touch of the physician and the ability to bring other forms of relief".

In the evangelistic service Dr. Luther Young leads. There is a native staff of thirteen ordained pastors with eleven evangelists, and twenty-eight Bible women. The Sunday Schools number fifty-three and the daily vacation schools thirty-one, the former with an enrolment of 2,226 and the latter, 1,561. The Women's Missionary Society has 41 auxiliaries with a membership of 996.

Something quite new has been thrust upon the attention of the missionaries by the women's desire for a change of dress. They prefer the western style and to help them a trained sewing teacher has been employed. It is interesting to know that a Bible class in New Glasgow led by Miss A. Murray has for some time sent through the W.M.S. (E.D.) \$100 annually to be used at the discretion of the Missionary

Council for needy places. At Shimoneseki a new church was opened this year with an attendance of 150. This is a centre from which a number of desirable places for work are accessible.

The part taken by the W.M.S. (E.D.) in the beginning of our work among the Koreans in Japan really made this enterprise possible on the part of our Church, for the society immediately forwarded to the Treasurer the sum of \$10,000 for this purpose. The society also supports two lady missionaries, a native pastor, Bible women and evangelists.

* * *

Manchuria

The story of our work in this field has not yet been closed, so far as home connection is considered. The conditions which required the return of our missionaries from Formosa and Japan proper have not been overlooked and preliminary care has been taken, the following having left the field:

Mr. Edward Johnson with three children, Montreal; Mrs. Allan Reoch and child, Toronto; Miss Helena W. Gibbs, Simcoe, Ont.; Mrs. Langdon W. Gehman, Galt, Ont.

Whilst we still have our representatives in this area it is fitting to direct attention to the inception of this work under what seemed assuredly to be providential guidance:

"Turning to a map of China, as up to recent years, it will be found that Manchuria constituted the north-easterly section of that great land. Of course it is now under the dominion of Japan. Our mission was established there in 1927, taking advantage of the great migration of settlers from the provinces of Honan, Chili and Shantung." Review of the field may best be given in the story of the opening of our work there as given in Gospel Triumphs in Manchuria:

"After the disruption of 1925, the Mission



The Mission Buildings, Szepingkai, Manchuria.

Board of our Church commissioned Dr. Goforth to secure a new China field for The Presbyterian Church in Canada. With that end in view Dr. and Mrs. Goforth and Rev. Allan Reoch set sail from Canada and arrived in Shanghai, March 25th, 1926. Early in the morning the China coast was sighted and turning to the Daily Light we read the wonderful promises God gave us for the day—"I will never leave thee, nor forsake Thee", "Go ye therefore and teach all nations", and "Lo, I am with you always, even unto the end of the world".

"The task of finding a suitable sphere of labor was, strange to say, difficult, due to the country being divided up under the Comity of Missions. After five unsuccessful attempts were made, the leading of God was shown in an invitation from Rev. J. McCammon of the Irish Presbyterian Mission in Manchuria. He put forth the needs of this vast country and invited Dr. Goforth to attend the Synod of the Irish and Scotch Presbyterian Missions, then meeting in Mukden. The result was the acceptance of their kind offer of our present field. It was with rejoicing that we moved into Manchuria from China proper and on May 1, 1927, began preaching in our chapel in Szepingkai. By this time Miss Graham and Miss Kok had joined our small band, two capable and consecrated ladies, working under the auspices of our Canadian Presbyterian W.M.S., who rendered effective aid in the opening of this great field.

"Manchuria; What a wonderful country, rich in natural resources, with a climate similar to the homeland, and an area equal to Ontario, plus twice that of the Maritimes. Its situation is strategic and plays an increasingly important role in world affairs.

"At the opening of the century, Russian influence was dominant here, but after the Russo-Japanese war, and more particularly since the Manchurian incident of September 19, 1931, Japanese influence has become paramount. Japan gives protection and freedom to preach the Gospel, and therefore we are thankful that Russia with her anti-Christian tendency is not in control."

ORPHANED MISSIONS

In a letter from Dr. A. S. Warnshuis appealing for further gifts to this worthy cause, this statement appears:

"The need for giving more and quickly is now most urgent. So far we have answered every call and have given some assistance to every mission known to be in distress because of the war."

This demonstration not only in word but also in sacrificial deed of the universal fellowship in the world-wide Church is already sufficiently impressive to encourage the hope that the Christians again will be "those that hold the world together".

The contributions to date, are listed below.

W. A. Cameron,
Sec. Gen. Bd. of Missions.

Previously reported	\$537.35
Nov. 9th to Dec. 31st)	
New St. James Church, London	56.50
Ashfield, Ontario	20.08
St. James Church, Charlottetown, P.E.I.	26.30
St. Andrews, Sarnia	6.00
Knox Church, Victoria, B.C.	28.00
Mount Pleasant, Vancouver	12.00
Woodbridge, Ontario	23.00
St. Andrews, Owen Sound	27.00
Chalmers, Hamilton	2.50
Knox, Elora	19.15
Alvinstone, Ont.	11.35
Cameron, Ont.	3.15
St. Andrews, Sydney Mines, N.S....	8.35
St. Davids, Campbellville, Ont.....	20.50
First Church, Port Colborne	26.30
St. Edwards, Beauharnois, Que.	93.00
Bass River, N.B.	3.40
St. Andrews, Victoria, B.C.	74.07
Sandhill, Ont.	3.55
Sydney, N.S.	57.47
Magnetawan, Spence and Croft	12.00
Westhill, N.S.	17.80
St. Andrews, Pictou, N.S.	6.50
St. Andrews, Carleton Place, Ont.....	12.25
St. Johns, Y.P.S., Pittsburg, Ont.....	14.60
St. James, Oxford, N.S.	8.50
Sunny Corners, Sillikers, Whitneyville	8.75
St. James, Melfort, Sask.	15.00
Gale Church, Elmira, Ont.....	4.35
Oakwood Church, Toronto	12.54
St. Andrews, Ross	9.00
Burns Church, Feversham	5.00
Innerkip, Ont.	1.65
Forbes Church, Grand Prairie, Alta.	7.00
St. Andrews, Cobourg, Ont.	20.00
West Nottawasaga, Ont.	7.00
Knox Church, Bobcaygeon, Ont.	12.25
Knox Church, Dawn, Ont.	10.00
Tisdale, Sask.	10.75
St. Johns Church, Port Perry, Ont.....	102.00
Knox Church, Briercrest, Sask.	4.50
Knox Church, Woodstock, Ont.	5.00
Lucknow, Ont.	13.00
Knox Church, Gamebridge, Ont.....	3.60

Glebe Church, Toronto	\$10.00
St. Andrews Church, Ancaster, Ont...	8.00
Lot 14, P.E.I.	2.36
St. John and St. Stephen Church, St. John, N.B.	31.90
Bear Creek, Ont.	1.00
Knox Church, Victoria, B.C.	10.00
Dungannon, Ont.	6.00
Knox Church, Wallaceburg, Ont.....	5.95
Knox Church, Midland, Ont.	14.00
St. Andrews, Huntingdon, Que.	24.00
St. Andrew's, Fredericton, N.S.	10.40
Knox, Toronto	204.72
Molesworth, Ont.	3.00
St. Aidan's, New Westminster, B.C....	7.00
Knox, Cannington	9.20
St. John's, Medicine Hat, Alta.	40.05
Bear Creek, Ont.	1.50
St. Paul's, Hamilton	50.00
Moose River and Woodfield, N.S.....	6.30
St. Andrew's, Buckingham, Que.....	6.50
Mistawasis, Sask.	5.00
Glebe, Toronto	2.50
Knox Church, Galt, Ont.	19.25
Individuals	268.99
W.M.S. Western Division	120.45
	<hr/>
	\$2,250.13

The W.M.S. (Western Division) has made two generous contributions to this needy cause. The first was sent to Rev. William Paton, Secretary of the International Missionary Council. The first was for \$500 and the second for \$4,000. The first has been devoted to the assistance of a Danish missionary now in India, who for a year would be assured of safety and the opportunity of engaging in useful missionary work to the advantage of the Baptist Missionary Society.

In acknowledging the latter Dr. Paton writes to Mrs. Strachan, Treasurer of the W.M.S. (W.D.).

"When you sent me your splendid cheque for \$4,000 I think I said then that I should probably devote it to the very important work of the Paris Evangelical Missionary Society. I have given a good deal of thought to this, and I feel sure that this Mission in proportion to its size and importance is perhaps worse off than most of the others. I have therefore sent the whole of the sum to the London Committee of the Paris Mission, and Monsieur Collett, the Secretary, has probably by this time written a letter to thank you for the generosity of your Church.

"I think you will understand that in some ways the maintenance of relations with French Christians is one of the most important as well as one of the most delicate matters in the whole situation to-day. Of course the French here are strong supporters of de Gaulle, but I think that many of our friends in France itself must be going through agonies of mind, torn between the different loyalties and hampered by lack of

information which does not go through German sources."

As explained in Mr. Collet's letter to Mrs. Strachan, the destination of this contribution is Barotseland in Africa, specifically Coillard's Mission. Mr. Collet's letter gives an affecting presentation of the situation there:

"Our missionaries were down in October to £4 a month for bachelors and £6 a month for married couples, which did not prevent them from writing to tell us that they were not only willing but enthusiastic to carry on the work for which they had been consecrated. These figures show the great difficulties with which they have to contend in the equatorial climate of Barotseland, where indigenous help is indispensable for the heavier manual work. Your gift will be a great help to them and will allow them to carry on for some time in better circumstances until systematic help is organized for them."

THE LORD'S ACRE

Agricultural Missions Foundation, Inc.,
156 5th Ave., New York, N.Y.
Rev. Dumont Clark

UNDER the Lord's Acre Plan, each member of a country church, each member of a Sunday school, and all others who are willing to help in the church life, sets aside yearly some worthy farm crop, an animal, or a suitable number of the farm stock as projects dedicated to the Lord, raises the produce, sells it, and gives the cash proceeds to the church.

The plan was started in western North Carolina with six churches of three denominations in January, 1930. Out of this small beginning, the movement developed rapidly. To-day there are some three hundred churches of eleven denominations participating in the plan in the mountain region of North Carolina alone. Increasingly the plan is being carried out in most of the states of the South, is spreading into the middle west and north, and into mission fields in Africa, China, Siam, India and other countries.

The Lord's Acre movement is bringing new courage and power to the country church. The greatest sum secured thus far from a single year's work has been \$2,352 by the Davis Baptist Church in Henderson County, North Carolina. This large sum came from group projects and many individual projects of corn, wheat, Irish potatoes, sweet potatoes, raspberries, apples, chicken, pigs and calves. The members of this church, continuing the Lord's Acre work each year, have been able to build a spacious new church in a needy community.

The Lord's Acre Plan comes to us with historic background in the Bible and in Christian history. It is the use, in a form

adapted to the life of our times, of a plan that was fundamental in the religious practices of the Bible periods. The command came to the children of Israel, "The first of the fruits of thy ground thou shalt bring unto the house of the Lord thy God and thither to the Temple shall ye bring the firstlings of your herds and of your flocks."

This practice of dedicating the first fruits of the ground and the firstlings of the herds and flocks, which largely supported the services of worship and provided spiritual training in Bible days, is being carried out in the Lord's Acre Plan of to-day.

There is definite need in the country church for the Lord's Acre Plan; almost always for providing additional church support, always for enlisting the total membership in work for the Lord.

Repeated studies of churches and Sunday schools show that in the vast majority of churches from 50% up to 90% of the people are doing no really sacrificial Christian work. Clearly, a plan is needed in every country church to put all to work. The Lord's Acre Plan is the one plan yet projected which gives the opportunity to enlist everyone in worthy work, adapted to each one's ability, for the financial support of the churches and for the spiritual strengthening of the workers.

A great contribution of the Lord's Acre Plan is that it is enlisting the hitherto unenlisted in work for the Lord, in which thousands of boys and girls, young men and women, older men and women, are now engaged year by year. It is opening a way by which future club workers and future farmers can devote a special portion of their projects to the Lord, with consequent spiritual blessings to themselves and financial aid to their churches. It builds Christian character by giving all in the church a definite daily work for the Lord. It is an ideal method for training all in stewardship; for most of the farm children it is the only practical method of stewardship training. It makes more vital many Bible teachings, Christian growth, working with God, love of God's soil.

Always the country church has felt the need of uniting religion more closely with the work of the farm. The Lord's Acre work serves wonderfully, as innumerable people have testified, to bring the sense of God's presence and power into daily life. Just as David, tending the firstlings of the flock for the Lord on the plains of Bethlehem, gained that power from God which enabled him to go forth to meet and to defeat the giant Goliath, so to-day the Lord's Acre work is bringing the strength and joy of God into the daily life of the farm.

The Lord's Acre movement is building Christian character in our countryside and is laying the finest kind of foundation for an improving civilization.

Among the Churches

Elmvale, Ont.

St. Andrew's Church on a recent Sunday was presented with a new Pulpit Bible. The presentation was made by Mrs. C. M. McGuire on behalf of the Young People's Society, and was received on behalf of the Session by Rev. C. G. Jones, the minister, and set apart for its purpose by a dedicatory prayer.

Bobcaygeon, Ont.

The congregations of Bobcaygeon and Rosedale are very much delighted over the decision of their minister, Rev. William McRoberts, to remain with them, notwithstanding a very urgent call from a larger church. Mr. McRoberts had been presented with a call from the Uxbridge congregation. When this was placed in his hands, after all parties had been heard, including a large representation from Bobcaygeon and Rosedale, Mr. McRoberts expressed his decision, declaring he wished to remain in his present charge.

Woodstock, Ont.

At the morning service in Knox Church on Christmas Sunday a marble font was dedicated by the minister, Rev. E. G. Thompson, to the memory of the late Mrs. Luddington, the gift of her daughter. The font, which is of white marble, is beautifully carved and conforms to the pattern of the chancel and is placed at the south side of the choir loft. At the dedicatory service, three infants were baptized.

Pelham, Ont.

The possibility is that for length of service as precentors or choir leaders the record goes to First Presbyterian Church, Pelham, Hamilton Presbytery. The congregation was organized in 1828 and the singing was led by Mr. John B. Comford. He served this church till 1841 when he advocated the formation of a choir. Mr. Peter Metler was then elected choir leader. Because of ill health Mr. Metler resigned in 1852. His successor was Mr. John McGlashan, whose leadership made this choir famous in the Niagara district. He continued as leader for 53 years. He was assisted during the latter years by Mr. Chester S. Metler, who succeeded to the leadership in 1905. Mr. Metler is still going strong with an efficient choir. Four leaders in 112 years! Surely this establishes a record for length of service.—W.

Dalhousie Sta., Que.

During the meeting of the Synod of Montreal and Ottawa there came word of the passing of Kenneth J. McCuaig, senior elder in the Cote St. George Church. Of Highland stock, Mr. McCuaig exemplified many of the finest characteristics of his

forefathers. Strong and industrious, he worked his farm until a few years ago, and even when well past the allotted span his eye was not dim nor his natural force abated. Growing up near the boundary between Quebec and Ontario, he spoke fluently English, French, and Gaelic, and served his fellow citizens for many years in the local councils. His greatest interest, however, was in his Church, where as representative elder and Clerk of Session he played a prominent part. On different occasions when the arrangements for the Sabbath supply failed, (his congregation has been largely served by students since 1925) he did not hesitate to conduct the service of worship. The funeral service was conducted by Rev. E. E. Preston of Vankleek Hill. To his widow is extended the sympathy of the Church which he loved and served long and well.

Innerkip, Ont.

Our church here has lost one who was especially devoted to the work among the teen-age boys, having taught a class of these lads for years. This faithful servant of the Church was Mr. Walter A. Kennedy, whose death took place recently. In addition to the interest taken in the Sunday School Mr. Kennedy served on the Board of Management and was also a member of Session. He was a man of sterling character whose activity in the Church was commended by his good life.

Toronto, Ont.

The Hungarian congregation whose church is at 206 McCaul St., announces that, in the evening, services in English will be commenced. This announcement carries with it a very warm invitation from the minister, Rev. Charles Steinmetz, to join them in public worship. Formerly services have been conducted in the Hungarian language both morning and evening. Now for the sake of the young people and those families of dual nationality, English and Hungarian, and with a view to more closely identifying the Hungarians with our own people, these services in English are undertaken. The first service was held on January 6th. The offerings for the Budget have increased from \$5 monthly to \$20.

* * *

Chalmers Church reports the reception at its last Communion of 56 new members, 30 by profession and 26 by certificate. This is the largest to be received at any one time for many years. In the last Communion 415 members participated. This report of progress is indicative of renewed interest on the part of the congregation.

Vancouver, B.C.

Rev. W. Ellis, minister of Fairview Presbyterian Church, who sent us the very interesting story of the life of a young man in his congregation, a great athlete, which

appears in our Youth Section, states that "in spite of serious difficulties and having to re-shingle the roof and panel the whole of the inside of our church, we have been able to meet all accounts and to record an increase in Budget givings of \$125."

Rosburn, Man.

Our missionary Mr. H. Crump writes as follows:

"The weather here is severe, 30° below this a.m. at eight o'clock. Last night, my daughter and I arrived home from the Ekford Mission at 11.30 p.m. when it was 20° below and a keen north wind blowing. As there is plenty of snow we use the team and cutter, a round trip of .27 miles, but when snow blocks the road it will be 30 miles. The Argyle service is closed for the winter. The last time a car was able to get out our Sunday driving amounted to 84 miles, this because of steep hills which we cannot climb with car, in snow or mud, and the 84 miles is not smooth by any means. Sometimes the road is so rough that it is a marvel the car hangs together."

CHAPLAINCY SERVICE

The Committee on Chaplaincy Service reports the appointment of the following ministers as chaplains to the C.A.S.F. or the R.C.A.F., either to full time or part time employment, since the report published in the September issue of the Record:

For Full Time Employment—

Rev. J. F. Goforth, Toronto.
Rev. J. R. Graham, Sherbrooke, Que.
Rev. J. Y. Fraser, Toronto.
Rev. F. G. Stewart, Kitchener.
Rev. E. C. McCullagh, Brantford, Ont.
Rev. A. B. Ransom, Toronto.
Rev. A. G. Rintoul, Toronto.
Rev. R. H. M. Kerr, Streetsville.
Rev. F. G. Anderson, London, Ont.
Rev. R. J. Berlis, Montreal, Que.

Part Time Employment—

Rev. G. S. Lloyd, Cornwall, Ont.
Rev. C. E. Fisher, Grand Prairie, Alta.
Rev. J. A. McMahon, Port Arthur, Ont.
Rev. J. L. W. McLean, Victoria, B.C.

Do not despise your work. Do it well. Be a whole man to it while you are at it. Israel's great men did not think it beneath them to inspect their flocks. The patriarchs were shepherds and cultivators of the soil. Job was a shepherd. Moses was a shepherd. David looked well after his flocks. Gideon was accosted by God when he was threshing wheat. A great and noble life does not depend on rank or place, but on purpose, faith, love, character and service. —John Clifford, D.D.

I will bring the blind by a way they know not.

MODERATORIAL EXCHANGES

MR. BARCLAY wrote the Moderator of the Church of Scotland, Dr. Forgan, with respect to his recent broadcast, saying:

"We heard you recently broadcasting on The Spiritual Issues of the War, to our great profit. Clear as a bell! How well the Old Country is rising to the occasion!"

To this Dr. Forgan responded:

"Very many thanks for your kind message with regard to my talk on The Spiritual Issues of the War. It is pleasant to think that you and your good people were interested to listen—and I am glad the transmission appears to have been satisfactory. They used to say about the late Joseph Parker that he 'had his back pews in the Rocky Mountains'. The wireless makes this possible for us all nowadays!"

Further, Dr. Forgan recited his experiences in the City of London during a weekend. It gives a real insight into war conditions there, but at the same time bears out what we have heard of the indomitable will of the British people strengthened by these sufferings.

"Things are moving rapidly over here now that the air raids have actually begun. I had a somewhat thrilling time in London the other day. Out of a weekend in the Metropolitan area I had to spend some twenty-four hours in shelters! Happily my forenoon service at St. Columba's was undisturbed—although several houses in Pont Street had been destroyed during the previous afternoon which I spent in the basement of the minister's house. Then in the evening I left Broadcasting House to find the biggest of the raids in progress with bombs exploding, anti-aircraft guns at work, and parachute flares descending. No transport was possible, and I turned into the Langham Hotel across the way. There I had to remain till half past five on the Monday morning, when the 'Raiders-Passed' signal sounded and I was able to get myself conveyed to my temporary domicile at Earl's Court.

"The London people are wonderfully steady, and if Hitler thinks that his procedure will lessen the national determination he is very profoundly mistaken. Our Air Force is doing magnificent work, and everybody is pulling well together."

In writing to Dr. John White of the Barony Church, Glasgow, who had sent Mr. Barclay a congratulatory message, the latter replied:

"If the Old Barony thinks I have brought any measure of honor to her by being elected Moderator of the Canadian Church, then I am proud indeed, and especially so that you should be the one to give me such an assurance."

BOOKS

The Christian's Knowledge of God

By W. W. Bryden, M.A., D.D. Published by The Thorn Press, Toronto. Price \$2.50.

This book by Dr. Bryden of Knox College, Toronto, holds the fruits of long study and reflection on the deep things of God and His ways. It is an important book. It brings a challenge to the Church of the present day. It ought to be reviewed at length in the leading theological journals, for it provides ground for discussion and debate. Here there is room only for a brief review.

In a time of the seeming failure of liberal theology, a time of theological perplexity, of the lost radiance of Christianity, of the dominance of secularism, of optimism about man and the world though this has faded in face of the world crisis, of the decay of worship, a revived Protestantism in the spirit of Luther and Calvin has arisen. Its affirmations have challenged the Christian world and gathered a multitude of adherents. Karl Barth is the leader of this new school. Dr. Bryden calls him the true Christian theologian in that he demands that all true Christian theology must be biblical (p. 168). This new Protestantism takes its stand on the Word of God, the revelation of the Living God, protesting on behalf of God who has made Himself known; and known in that way alone of which the record is in the Christian Bible (p. 70). Revelation is the break-in of the wholly other into the world of men. There is no continuity between God and Man.

In the light of this revelation all-sufficient and exclusive, Dr. Bryden has an important chapter on the Exclusive Nature of Biblical Revelation, all merely human efforts to know God fail. Dr. Bryden discusses "God and the Historic Critics", "God and the Philosophers". He criticises the exaggerated importance given to mere Biblical scholarship in modern times. Modern critical schools do not seem to have understood the Word of God as "Scripture manifesting the Gospel". The philosophers treat Christianity as a religion among other religions and seek to bring it into harmony with their systems of thought. Christianity becomes relative to the progression of thought and is robbed of its absoluteness and distinctive authority.

The Revelation of the Word of God is something above and beyond research. The Word becoming flesh is the act by which God has made Himself savingly known to a fallen world. God came Himself in His judging-saving Word, Jesus Christ, for the redemption of the world.

The whole book is a challenge to accepted ways of theological thinking and those who are interested in the revived Protestantism will know that it has been challenged in turn and its point of view examined. One examination known to the

writer of the notice is C. J. Cadoux's *The Case for Evangelical Modernism*.

What impresses me most is the fearless prophetic note of the book. Read what Dr. Bryden says on pp. 244, 248 about the economic system under which men live to-day, the nominal faith of the Church in God, the lack of spiritual vitality, the Church in bondage to the world. As I have read I understand how Adolph Keller could say of the Barthian teaching that the final mood of the critics is one of humility as the Word finds them with its demand for repentance and new life. Dr. Bryden's book evokes the same mood, and that is a great thing to do.—Rev. J. G. Berry, D.D.

* * *

Brown's Sermons

This heading seems curt, but only to those who have not heard of a minister whose name is almost a household word throughout Canada, the late Rev. W. G. Brown, a Moderator of the General Assembly, whose last sphere of ministerial activity was St. Andrew's Church, Saskatoon, familiarly known as Brown of Red Deer.

The fact that he had issued a series of special sermons is generally known, but especially to the readers of the *Record* through the columns of which announcement of these has been made. During Mr. Brown's lifetime these had a wide circulation, but quite a supply remained after his death. These are available still and Mrs. Brown is very anxious that they should still have the opportunity of doing their good work.

According to Mr. Brown's own intimation these sermons had their origin in a very obvious and sore need. To quote Mr. Brown:

"On these Western plains the people are scattered far and wide. The percentage of young people is very high. Many people go from door to door distributing tracts, etc., with a zeal that is not according to knowledge. The Synod of Saskatchewan asked me to prepare some pamphlets to help our young people in sound, constructive thinking on some of the real problems of our day in relation to the Christian Faith as set forth in the New Testament. In addition to this and with special reference to peculiar needs I have preached, at least once a month, over the radio for a number of years. After each radio service scores of letters would come asking for copies of the last radio sermon. This demand had to be met. The pamphlet form of publication was determined by the demand from individuals, churches and societies for quantities of a particular sermon. The effort has been justified in providing literature, at a low cost, on subjects of vital interest to many people, from a Christian point of view, and as that was the entire object of the venture I am most grateful to the

people for their orders and for many words of appreciation of the contents."

The sermons are available in sets of the whole series and in single pamphlets, but not in book form.

The series consists of fifteen sermons and these may be ordered by number as here indicated:

1. Coronation Sermon; 2. Predestination; 3. Why I Am a Protestant; 4. Evolution; 5. Communism and Fascism; 6. The British Israel Theory; 7. The Bible on Its Own Terms; 8. War and Peace; 9. The Return of Our Lord; 10. Competition and Co-operation; 11. Atheism and Theism; 12. The Church and the Kingdom of God; 13. What is the Alternative to the Present Social Order?; 14. Christian Stewardship; 15. Church Union.

The price is 15c each; eight for \$1.00. The series, for \$1.50. No. 15, Church Union Sermon, 5c per copy.

Address Mrs. W. G. Brown, Suite 5, Riviere Apts., Saskatoon, Sask.

REV. CALVIN A. McRAE, M.A., Ph.D.

Mr. McRae died on December 19th last while minister of Riverside congregation, Windsor, Ont., in the Presbytery of Chatham. He was an outstanding student of the Bible and a fervid evangelical preacher. He was beloved equally by a devoted congregation and by his fellow members of Presbytery. He was of high character, justifying the declaration of a fellow Presbyter:

"No man whom I have ever known lived his religion more truly than Calvin McRae. He made goodness a winsome thing. He was too upright to do a questionable thing and too noble to contemplate a base thing."

A minister of such lofty character, ripe scholarship, and devotion to the cause of Christ and the well-being of those whom directly he served, can ill be spared by our Church.

REV. J. CROSS MADILL

Mr. Madill passed away at the home of his eldest daughter in Saskatoon on November 23rd, 1940, at the age of eighty-seven years. His was an extraordinarily active life, marked by interest and enthusiasm sustained to the end. His ministry ranged over a great part of Canada covering charges in Ontario, the Prairie Provinces and British Columbia, his last congregation having been Cedar Cottage Church, Vancouver. As a preacher he was interesting and impassioned, and he was widely known for his organizing and administrative ability, having founded many churches. He was a strong temperance advocate and had a share in the service of several fraternal organizations, chiefly that of the Orange Order. Though quite frank and bold in the

expression of his convictions, his was a nature that made him a friend of all. His early education was obtained in the Public Schools of Peel township, the High School of Orangeville, and his theological training in Knox College, Toronto. Mrs. Madill predeceased him by four years. He is survived by four daughters, one brother and one sister.

MRS. (REV.) D. H. MARSHALL

Mrs. Marshall was the beloved wife of Rev. D. H. Marshall, minister of St. Andrew's Church, Guelph. Her death took place early on the morning of the 22nd of December following a relapse after a recovery from an illness of two years previous. Her beautiful character and devotion to the Church and every good cause in the community and talents made her name a household one, and won for her in a high degree public regard and affection. Of her relations to St. Andrew's Church, one says, "Her loss will be felt very keenly here where she held the love and admiration of all the congregation, particularly in the Women's Missionary Society and the Women's Association in which she has taken an active part and for which she had a real and vital interest. A gifted musician, Mrs. Marshall found one of her chief interests in musical affairs and her contribution to the development of interest in this phase of culture in the community is highly valued. Her home was in Toronto, the daughter of Mr. and Mrs. James Johnston. Surviving are her husband, Rev. D. H. Marshall, two sons, Donald G., of Brantford, and Flight-Lieutenant Douglas Marshall of the R.C.A.F.; one sister, Mrs. Arthur G. Ulmer of Dunedin, Florida; a brother, Mr. Bert Johnston, died in Vancouver some three years ago. The funeral service was in charge of Rev. Dr. M. B. Davidson, Central Church, Galt, who was assisted by Rev. A. E. Thomson, Knox Church, Elora, and Rev. J. C. Grier, Knox Church, Guelph.

God has ordained that happiness, like every other good thing, should cost us something; He has willed it that it should be a moral achievement, and not an accident.—De Gasparin.

A few more smiles of silent sympathy, a few more tender words, a little more restraint on temper, may make all the difference between happiness and half-happiness to those I live with.—Stopford Brooke.

The happiness of life consists, like the day, not in single flashes of light, but in one continuous mild serenity. The most beautiful period of the heart's existence is in this calm, equable light, even although it be only moonshine or twilight. Now the mind alone can obtain for us this heavenly cheerfulness and peace.—Richter.

Of General Interest

THE WAR WORK OF THE CHURCH OF SCOTLAND

Russell Ferguson

Representing The Huts and Canteen Committee of The Church of Scotland

THE second winter under war conditions in the Homeland is making heavy demands upon the capacity of the Church and it is gratifying that she is meeting the situation in a manner worthy of her great traditions. At no period in her history has the opportunity for service been greater and it is with full realization of responsibility that she is adjusting her life to the new conditions.

Unless one has lived in Scotland during the present war it is impossible to visualize what these new conditions are. Briefly stated they are created by the quartering of many thousands of Polish, French and Norwegian servicemen in the country. The care of these men who are strangers in our midst is a heavy responsibility. In addition there are men from all parts of the Empire who are defending the Homeland. Newfoundland lumbermen who have come to take charge of the incessant demand for timber for the war effort, Canadian, Australian and New Zealand servicemen and Indian troops who have been with us since the evacuation from Dunkirk. Then, too, there are thousands of our own troops stationed in Scotland, ready to deal with invasion should it be attempted. From the isles of the far north to the Solway Firth every district is filled with soldiers. We have with us refugees from the Channel Islands, and from the bombed districts of England. In addition mothers and children who have been evacuated from vulnerable areas such as Glasgow have been billeted in safer areas inland.

The War Service program of The Church of Scotland is under the control of the Committee on Huts and Canteens for His Majesty's Forces, of which Dr. Charles Warr, Dean of the Thistle and Chapel Royal in Scotland and Chaplain to H. M. the King is chairman. Through this Committee the Church has provided over 200 huts and canteens in Scotland as well as a fleet of mobile canteens which regularly visit isolated gun emplacements and anti-aircraft stations. In addition canteens have been opened in the principal ports in England and Wales, where Scottish mine-sweepers and men of the Fleet are cared for. This work alone calls for the service of many thousands of voluntary women workers.

Overseas the work of the Committee is carried on through huts and canteens in the middle East and heavy demands are being made for the opening of new centers. With the development of the war in this sector provision must be made for great expansion in this service.

In the evacuation from Dunkirk many thousands of pounds were lost in stores and equipment and it has been a heavy burden in making provision for the increasing needs of the fighting services.

The normal service of the Church is in no way diminished; rather it is increased. There is hardly a family in Scotland which has not given at least one member to the fighting services. Ministers are daily called upon to render additional services and this is proving a heavy burden on account of so many of our clergy being on Active Service. Particular attention is being given to the problems of youth in war time, and foreign mission work is being maintained for the present. With every man, woman and child in the battlefield it will be realized that the problems facing the Church in the Homeland are as great as at any time in her long history.

With courage, energy and confidence she is addressing herself to the solution of these problems and through faith she will succeed.

* * *

Church of Scotland

The Moderator Designate of the Church of Scotland is Rev. J. Hutchison Cockburn, D.D., who has been minister of Dunblane Cathedral since 1918. We enjoyed the privilege of at least a brief acquaintance with Dr. Cockburn when in attendance upon the General Assembly of that Church on two occasions. He is a man of distinguished bearing, and evidently enjoys the high respect and affection of his fellow ministers. The Church of Scotland Press Bureau speaks of him thus:

"Dr. Cockburn has taken a prominent part in the Youth Work of the Church. He also rendered valuable services as Clerk to the Union Committee of the Church of Scotland, and as Clerk to the Committee on the Restatement of the Church's Faith. He was Lecturer on Pastoral Theology in St. Mary's College, St. Andrews, for a period of years.

"Perhaps his most notable work has been for the Church and Nation Committee, of which Committee he was an able Convener. The Convener of this Committee must be a man of wide knowledge, clear headed and firm, so that he may deal with the important and difficult matters, national and international, moral, social and religious that come before it. Dr. Cockburn has also been Chairman of the Eastern Section of the Presbyterian Alliance, and early this year visited Italy and Switzerland as representative of the Alliance.

"Born at Paisley and educated at Paisley Grammar School, and the University of Glasgow, Dr. Cockburn was first an assistant at Johnstone and later minister at Mearns and Battlefield, Glasgow, before going to Dunblane Cathedral. He has never

lost sight of the local in the national or international and has done outstanding work for the restoration and care of Dunblane Cathedral and has been a prominent member of the Stirling and Dunblane Presbytery. Dr. Cockburn will take office at a very difficult time, but his experiences during the last war with the Y.M.C.A. in France and as chaplain in Egypt and East Africa make him well fitted to face war conditions."

A very notable service by this Church is its work in behalf of the armed forces. The Church has now, at our latest reports, 150 huts and canteens, and has engaged in a new venture to provide for the welfare of the women on active service, the first hut for the exclusive use of members of the Auxiliary Territorial Service having been opened recently. It has established also a special service for those engaged in air-raid precautions work in the form of Mobile Canteens.

Dr. Charles L. Warr, of St. Giles Cathedral, Convener of the Huts and Canteens Committee, has stated "that in these days of sudden and swift emergencies none could consider himself immune from danger, and the civilian population shared with the armed forces the full exigencies of war". There is therefore a sphere for the Mobile Canteens.

* * *

War Aims

Quite often Great Britain is questioned with respect to her war aims. This seems needless as it must be obvious to one who even casually has noted the trend of events that her purpose in this connection is absolutely clear. However that unwearied servant of the Empire, whose public deliverances are so illuminating and forceful, the Prime Minister, Winston Churchill, has put it admirably in this brief paragraph:

"We proclaim the depth and sincerity of our resolve to keep vital and active, even in the midst of our struggle for life, even under the fire of the enemy, those Parliamentary institutions which have served us so well, which the wisdom and civic virtues of our forebears shaped and founded, which proved themselves to be the most flexible instrument for securing ordered, unceasing change and progress, and which, while they throw open the portals of the future, carry forward also the traditions of the past."

Another clear thinker and able advocate, who in his time has been and is a warrior bold, General Smuts, replies:

"In taking our part in this war we are not merely defending ourselves, our country, our future and standing by our friends in the Commonwealth of Nations . . . we are safe-guarding that larger tradition of human freedom, freedom of conscience, freedom of thought, freedom of religion."

Good Out of Evil

The Archbishop of Canterbury cites one such good manifestly enriching the life of the British people when he says:

"It is one of the good things that come out of evil that we are learning, as perhaps never before—and, pray God, the lesson may not be forgotten—what it means to belong to a community, that it is a fellowship of high and low, rich and poor, one with another in common cares and sufferings and sacrifices and hopes, and in one united purpose for the common good. Are we not also learning the worth of the ordinary man or woman, which is the basic principle of that system of free democracy which we are now defending?"

* * *

Queen Elizabeth

There appeared a short time ago in the Toronto Star, a very beautiful picture of Her Majesty and below it a quotation from the Chicago Tribune which, the Star says, traditionally has been a strong Isolationist and "keep-out-of-the-war" newspaper. This tribute is in the terms of the childhood play, London Bridge is Falling Down:

TO QUEEN ELIZABETH

London Bridge is falling down,
Falling down, falling down,
My Fair Lady.

Be it said to your renown
That you wore your gayest gown
And bravest smile
AND STAYED IN TOWN!
While London Bridge
Was falling down, falling down,
My Fair Lady.

* * *

United States of America

At the opening service of the Union Theological Seminary, New York, September 25th, 1939, Rev. Paul Johannes Tillich, Ph.D., D.D., was inaugurated Professor of Philosophical Theology. His inaugural address on Philosophy and Theology will appear in the Winter issue of Religion in Life. Professor Tillich first came to the Seminary in 1933 from the University of Frankfurt, Germany, where he had been Professor of Philosophy. Prior to that he had been a professor in the Universities of Marburg, Dresden, and Leipzig. In the seven years that he has been here Professor Tillich has made a large place for himself in this Seminary and in the theological life and thought of America.

An Alumnus of the Seminary of 1878 who has just passed his ninetieth birthday has written most interesting recollections of the professors in the Seminary in his day. These were Shedd, Schaff, Hitchcock, Prentiss, and Biggs. "Shedd was a deliberate man who weighed his words and was a profound theologian. Dr. Schaff who spoke with a decided Teutonic accent had no need

of an encyclopedia; he had one in his head and an appendix besides. Dr. Hitchcock was an interesting lecturer who spoke in a crisp, incisive manner, every word cut and polished for its place. The fellows thought that Mrs. Prentiss' very interesting and popular book did not, at least, stand in the way of Dr. Prentiss having been appointed to his professorship. Dr. Briggs was a storm centre in those days. He was scholarly and a progressive student of the Bible. He dared to speak of two Isaiah, etc. He was thought by many to be a dangerous man to teach Seminary students, taking such liberties with the Bible. He was a vigorous but not a very magnetic lecturer. He knew his Hebrew. If he had met Isaiah and Jeremiah on the street I think he would have recognized them quicker than meeting a couple of his class."

* * *

German Cultural Oppression in Czechoslovakia

The Czechoslovak National Committee has published a pamphlet, with the above title (Allen and Unwin, 6d.), which makes poignant reading for all who love the cause of learning and culture. It tells of the various steps whereby the Universities and Colleges of Czechoslovakia have been first fettered and then closed, and also gives a frank and horrifying account of the physical tortures to which men and girl students were subjected by the Nazis. It should be read by those who wish to form a realistic and objective judgment as to the nature of Hitler's new order in Europe.

The pamphlet concludes:—

"The Universities and institutions of higher education are closed, the students imprisoned, tortured, murdered, the professors subject to provocations and in prison, scientific collections destroyed or taken away, works of art stolen and scattered, artistic monuments demolished, scientific and literary libraries closed, the works of the greatest poets and novelists forbidden by the censorship, all free scientific investigation rendered impossible, all contact with intellectual circles of other countries prohibited. This is the grim picture presented by Czechoslovak culture scarcely a year after the entry of the Germans to Prague. We have shown that all the cruelties committed against this culture and its most talented representatives are not arbitrary actions falling under the responsibility of subordinate Nazi authorities. On the contrary they are part of a well thought out plan, elaborated in the highest political and intellectual circles of the Nazi hierarchy and the natural outcome of the fundamental conceptions of the Hitler movement. In accordance with these latter the Czechoslovak nation is to be finally and completely deprived of its intellectual circles and is to become solely a reservoir of manpower in order to carry out the work

planned and directed by the master nation. It is slavery in its completest, most systematic, most abject sense that Nazi Germany is preparing for the nation of St. Wenceslas, Jan Hus, Comenius and T. G. Masaryk. In bringing this information before the conscience of the civilized world, and more especially in bringing it to the knowledge of the Universities and learned societies of foreign countries the Czechoslovak National Committee solemnly protests against these acts of barbarism and asks the representatives of learning throughout the world to aid it in its struggle to safeguard the spiritual heritage of the nation."—From the Weekly Bulletin on the Spiritual issues of the War.

* * *

Winston Churchill

It is satisfactory for me to be able to announce that, both in fighters and in bombers, we are at this moment and after all these months of battle substantially stronger, actually and relatively, than in May when the heavy fighting began, and also to announce that the pilot situation is rapidly improving.

* * *

All the while the great convoys have been passing steadily and safely on their course through the unknown wastes of the ocean from all parts of the Empire.

* * *

Neither of the branches of the English-speaking race (Britain and U.S.A.) is accustomed to react to threats of violence by submission, and certainly the reception of this strangely ill-balanced declaration (by the Three-power Pact) in the United States has not been at all encouraging to those who are its authors.

* * *

Because we feel easier in ourselves and see our way more clearly through our difficulties and dangers than we did some months ago, because foreign countries, friends and foes, recognize the giant, enduring, resilient strength of Great Britain and the British Empire, do not let us dull for one moment the sense of the awful hazard in which we stand. Do not let us lose the conviction that it is only by supreme and superb exertions, unwearied and indomitable, that we shall save our souls alive.

* * *

Long dark months of trial and tribulation lie before us. Not only many dangers, but many more misfortunes, many mistakes and disappointments will surely be our lot. Death and sorrow will be our companions on the journey, hardship our garment, constancy and valor our only shield. We must be reunited, we must be undaunted, we must be inflexible, our qualities and needs must burn and glow through the gloom of Europe until they become veritable beacons of its salvation.

For the Quiet Hour

SETTING OUR MISERIES TO MUSIC

Rev. A. L. Budge, D.D.

Although the fig tree shall not blossom . . . yet I will rejoice in the Lord.—Habakkuk 3:17-18.

To the chief singer on my stringed instruments.—Habakkuk 3:19.

The prophet describes his losses:

The fig tree at his door for shade and fruit has been killed. Persian and Greek armies swarming back and forth left desolation in their trails.

The silvery beauty of the olive tree and its berries to produce the oil for food no longer exist. The most fruitful of trees has failed. One of the most unbelievable things has actually happened.

The flock has been cut off from the fold and no herd is in the stalls. The shepherd is not greeted any more by his friendly flock, nor is there any life in the stall as the farmer approaches the manger.

Altogether, his losses are such that complete discouragement would be his, only for one thing.

What is it?

He had set his miseries to the music of heaven. "I will rejoice in the Lord".

Thank you, Habakkuk! You are a strange conductor of a wonderful orchestra. Nebuchadnezzar, alas, has gone with his captives and the plunder of the Holy City; away to his famous Babylon, thrice walled, gloriously beautified and constructed as by magic, with desolation left behind.

The prophet, however, is in tune with Jehovah as he worships in His watchtower. He knows that there is not a note of harmony where world-conquerors leave nations groaning with pain and cursing in anger. The holy vessels from the temple, stolen and defiled, only bring "handwriting on the wall", and cowardly death and ruin.

One cannot help asking today: "What kind of music is the great modern quartette, Hitler, Mussolini, Stalin, Konoye (Japan) making for the world they have set out to conquer? It is a sorrow and not a harmony in the human family.

Thank God! We have heard other notes from besieged Britain. "God Save the King" is the Hallelujah Chorus. He and his people are setting the miseries of the war to music and the stringed instruments are playing: "We rejoice in the Lord".

Let us get back again to Habakkuk and rejoice in his company. We again hear his stringed instruments as he says:

"I will joy in the God of my salvation."

What are some of the aspects of religious joy?

Faith is a source of joy.

Our prophet said: "Thou art of purer eyes than to behold iniquity". He meant to say "O God Thou art permitting these evils but not approve of them. As a Holy God Thou art against them".

He found harmony through his faith, in a world where reason heard nothing but discord. The apparent success of evil to Him did not jar with the reign of righteousness. The eternal God permits but does not approve falsehood, cruelty, and tyranny and there is neither joy nor success in securing what He cannot approve.

And thus the Battle of Britain is being waged. Faith, there is the source of a wonderful spirit in everybody from prince to peasant. It animates the sailor on the stormy, treacherous sea; the soldier at the guns as he watches the sky and along the shore; the flier amidst the blazing of shells like falling stars; and the civilian as a home guard, a nurse, or a minister.

Louder than the exploding bombs are the harmonies of heaven, through the joy of faith.

God's faith in us completes our joy

Another old prophet, Zephaniah, said: "Let not thine hands be slack. The Lord thy God in the midst of thee is mighty. He will rejoice over thee with joy."—Zeph. 3:16-17.

God has faith in us when He sees our hands strong and it gives Him joy. Habakkuk has the same thought: "Art Thou not from everlasting O Lord, mine Holy One?"

How God must have rejoiced over the remnant of His people when He saw them putting strong hands to the work of restoration, when fig trees were fruitless and mangers empty! Does He hear people now excuse their slack hands in the work of the Church by saying that they must win the war? Habakkuk called God, "his Holy One", and knew that as a Holy God he would be defended from his enemies if his own hands were not slack in His service.

We can only set our miseries of the war to music in two ways:

Faith in God as a source of joy and God's faith in us, with our hands strong to His cause.

BROADCASTING AND LISTENING IN

Rev. G. Rowland, B.A., B.D.

The Lord sent a word into Jacob, and it hath lighted upon Israel.—Isaiah 9:8.

ONE might conceivably read this passage a hundred times without discovering its real significance. References in later periods of Hebrew history to events which had occurred in earlier periods were frequent; and while these references would be understood by those to whom they were first addressed, they often presented a riddle to others. Our text is a case in point.

To catch the significance of the reference here, it will be necessary to remember that Jacob and Israel are not two different men, but the same man at different stages of his career. The informed reader of Isaiah's prophecy would know very well the point

of the prophet's play upon these two names. The story of what happened to Jacob at Jabboc was much too memorable to be forgotten by anyone who had ever read it. That weird and mysterious experience through which Jacob passed was so real that it left a life-long mark upon him, and had changed him completely. During that night of crisis at Jabboc, Jacob became a new man. He was henceforth no longer Jacob but Israel, a prince with God, a man with a spiritual mind, capable of entering into communion and fellowship with God.

In the light of this story, you will see at once the implication of the text. Both names, Jacob and Israel, are used to designate the nation descended from the Patriarch; but whereas Jacob denotes his natural posterity, the name Israel has a higher and finer and more spiritual application. Whereas Jacob describes the whole people, Israel denotes the spiritually-minded among the people. So although God sent this word to the whole people, to Jacob, it is received only where there is an affinity with it, among Israel. In other words, it is received only where there are receptive ears and responsive hearts. The incident is a parable, comparable, in many ways, to the parable of the sower, in which the fruitfulness of the seed was determined by the quality of the soil.

To apply the truth of the parable to our own lives, it will be necessary to recognize that God is constantly striving to enter into fellowship with us, that He is always speaking to us from out of the eternity in which He dwells. At the same time, it will be recognized that such fellowship involves not only the divine desire to commune with men, but the human desire to commune with God. Just as a song, breathed into the air in England or elsewhere, can be heard here in Canada only by those who have properly-tuned receiving sets, so it is only those whose ears are tuned to catch God's voice; it is only those with the delicate sense of spiritual perception, who can hear or comprehend His message. Fellowship is a social quality, and always involves mutuality of desire and purpose on the part of those entering into it.

It is the absence of this mutual desire which accounts, in almost every case, for the complaint so frequently heard that the Churches to-day are not meeting the spiritual needs of the worshipers. We are all familiar enough with the type of person who undertakes to set forth in the press or elsewhere what he believes to be the reasons for the empty churches. Almost invariably the blame is laid at the door of the pulpit. The preacher is either too simple or too profound, too scholarly or too illiterate, too poetical or too prosaic and practical. At any rate, say his unqualified critics, "he does not get me". No, he does not get you, and it may not be the

preacher's fault that he does not get you; it may be your fault. "God sent a word into Jacob, and it hath lighted upon Israel", but surely it was not God's fault if Jacob missed the message; it was Jacob's fault. Of the four classes of hearers in the parable of the sower only one class heard effectively, only one class heard in such a way as to be helped by what they heard. It was not the sower's fault; the seed in every case was the same; it was the character of the soil that either hindered or helped the seed to bring forth a harvest. The implication is that many of those who heard the Saviour Himself did not hear savingly and to profit.

In all that we have said, it is very far from our purpose, in any way, to excuse the pulpit. The pulpit has a grave and responsible duty to fulfil. Furthermore, we think it can be said without boastfulness that, on the whole, the pulpit is striving faithfully to discharge that responsibility. What we are trying to make clear as we can is that the pulpit alone cannot discharge this responsibility. The pew must co-operate with the pulpit; the student must co-operate with the teacher; there must be good soil as well as good seed if we are to expect a harvest. It takes great hearers to make great preachers; and while making due allowance for the imperfections and failures of the pulpit, we fear it is in the hearing rather than in the preaching that most sermons fail. "Take heed, therefore, how ye hear."

BARBER OF THE BARBER BIBLE CLASS

G. G. Muir, Regina

In The Presbyterian Record for October there appeared an article regarding the late Dr. Robert Freeman of Pasadena, California, in which it was stated that he had attended a Sunday School from which had come twenty-six members who became ministers of various denominations. This would be a truly remarkable record, but the number is probably much greater and will never be known until "the books are opened". As the writer also occasionally attended this class it has occurred to him that some account of the teacher of this Bible Class would be of interest to your readers and also an encouragement to teachers of similar classes to sow the good seed in faith and leave the result to the Lord of the harvest.

The Barber Bible Class, as it was called, was held under the auspices and as part of the regular Sunday School work of St. Cuthbert's Established Church of Scotland, Edinburgh, then, and perhaps now, the largest congregation in that city of churches, having two ministers and two assistants. This church has also a flourishing literary society and it was there I first

met Mr. McCall Barber, the teacher referred to. When I first knew him he was not particularly interested in religious work but was an active member of the above-mentioned Literary Society. He was a clever debater, could write an excellent paper on some literary theme, was a talented elocutionist, whose dramatic and humorous readings were a delight, and had the face and figure of a modern movie star. He was a prosperous business man owning a bookselling and news-agency store in a good location. I was not intimate with him though we often met in friendly debate so I know nothing of the circumstances of his conversion, but I do know that into this brilliant and talented life there shined a Light and with what a transformation!

Church work became the absorbing interest of his life. He was given a class in the Sunday School but such was his popularity with young men, especially University students, that class attendance rose until a room had to be provided. Dr. James MacGregor, senior minister of St. Cuthbert's and Chaplain to Queen Victoria, was a minister of the old school but was broad-minded enough to recognize the hand of God in the changed life of Mr. McCall Barber and gave him his cordial support.

There were few if any lesson helps in those days of fifty years ago and the teacher was not necessarily confined to a course of lessons. He had his Bible and could choose his subject. Mr. Barber was always telling his audience of eager young men, "If you are a Christian don't talk about it. Show your colors by your life, by the things you do and say, not by the thing you are afraid to do and won't say." From this class men went to my own knowledge into the ministry of the Established Church of Scotland, the Free Church, the United Presbyterian Church, some to the U.S.A. and Canada to Home Mission work among fishermen and miners. I worked first in the slums of Edinburgh for four years and have been on these prairies for thirty-six years.

McCall Barber was a living example of the truth of the words of D. L. Moody when he said, "God has yet to show what He can do through a man fully consecrated to Him".

A sacred burden is the life ye bear,
Look on it, lift it, bear it solemnly;
Stand up and walk beneath it steadfastly;
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win.

—Kemble.

The common problem, yours, mine, every one's

Is not to fancy what were fair in life
Provided it could be—but finding first
What may be, then find how to make it fair
Up to our means—a very different thing.

—R. Browning.

THE FAITHFUL FEW

Edna Jacques, as is well known, is a native of Briercrest, Sask., and needless to say was in her younger days one of the Faithful Few in the Church of her choice. When visiting her home town she occasionally attended the Presbyterian service held there and when we suggested sending the above poem to The Record, permission was kindly and readily given.—G. G. M.

Wherever you go and whatever you do
Always you'll find them, the faithful few
Who stick when others are tired and gone,
The little handful who carry on,
Drab and weary but grit to the core,
Carrying the Banner for evermore.

Keeping the Sunday School from despair,
Playing the organ and leading in prayer,
Finding the money for books and cards,
Planting trees in parsonage yards,
Helping the preacher through thick and thin,
Doing their bit with a cheerful grin.

Always you'll find them at church affairs,
Bringing in water and extra chairs,
Giving a hand at the carving too,
Just anything—they are glad to do,
Washing the dishes with turned up sleeves
The first to come and the last to leave.

Only a precious few at best,
But over the world from East to West
They've carried the Kingdom with faithful hands,
Setting it up in a hundred lands,
Teaching His word to the uttermost part,
Holding the glory safe in their heart.

So long as we've churches and pews to fill,
God will find servants to do His will,
Plain little commonplace working folk,
Eager and ready to bear the yoke;
Ever His Kingdom with work to do
Safe in the hands of the faithful few.

—Edna Jacques in My Kitchen Window.

Some high or humble enterprise of good
Contemplate, till it shall possess thy mind,
Become thy study, rest and food,
And kindle in thy breast a flame refined;
Pray Heaven for firmness thy whole soul
to bind

To this thy purpose, to begin, pursue,
With thoughts all fixed, and feelings
purely kind,
Strength to complete and with delight re-
view

And grace to give the praise where all the
praise is due.—Mrs. Sigourney.

The true Christian is like the sun, which
pursues the noiseless track and everywhere
leaves the effect of his beams in blessing
upon the world around him.—Martin
Luther.

CHRISTMAS, 1940

"Greater Love hath no man"

John was two and Michael four;
I still remember vividly;
They woke at dawn and crept downstairs
And danced around the Christmas tree.

I see John's soft blue sleepers yet;
Michael was dark; but John was fair.
His little head, at the very back,
Had a stubborn lock of upright hair.

Michael shouted; he'd seen his gun!
He stood at salute, and smiled at me.
He always said, when we questioned him:
"A soldier—that's what I want to be."

John had a train with a long, long track;
He crawled around on the rug that day,
Making shrill toots with his rose-bud mouth,
And calling his Daddy to come and play.

And then, that night, when I tucked them in,
Little John's train was there on his bed.
His round face flushed with the depths of
sleep,
And one fat arm flung over his head.

Michael's gun was still in his hand.
I pulled it gently, and kissed his brow.
His little fingers were moist and pink;
I can feel the touch of them even now.

The sturdy shoulders, above the quilt—
So like his Daddy's—his face like mine.
I haven't forgotten a single thing,—
I see each feature and every line.

On Christmas Day in Bethlehem,
His Mother, Mary, must have smiled
As she kissed the top of the touselled head,
And rocked the dear little Jesus Child.

And when He grew, she loved Him so;
As I loved Michael and Little John;
And then she had to watch Him die
To save the world, the Cross upon.

God, give me strength that Mary had,
To take me through this Christmas Day.
Michael was trapped in a flaming plane,
And John went down on the Jervis Bay!
Alexandria, Ont. —Dorothy Dumbille.
—From The Montreal Star.

And He that doth the ravens feed,
Yea, providently caters for the sparrow,
Be comfort to my age.

Religion binds the family to God, re-
minds us that families live not only in
their daily adjustments but also in eternal
values.

Jesus' words encourage us to believe
that good and evil spirits exist in the uni-
verse; that good spirits help us and evil
spirits cannot harm us if we are His.

A LAYMAN READS THE BIBLE

IT is true that every one of us admits that the Bible is a remarkable book. It is also true that most of us leave it at that and make no use of its store of stimulating history, poetry, not to mention religious inspiration and comfort. Our imagination is not with us on the few occasions when we glance over a few verses or listen to our minister read from the book. A professor once told a fond mother that her son had not taken Latin but had only been exposed to it. We do not go as far as that with the Bible. I venture to put the case so strongly because except for the circumstance that I have had a class of rather older boys for some years, this would be true of myself. As it was, instead of the prescribed lesson we tried to read the Bible rather intensively in the hope of finding things "between the lines". It goes without saying that I learned far more than any of the class and it was amazing to realize what could come from a certain amount of time and interest. Our efforts have been directed towards finding a reasonable explanation or interpretation for episodes we had hitherto allowed ourselves to skip over without any honest attempt to understand.

Surely, if we can reduce these incidents to modern terms and phrases their religious value is going to be increased. If we can provide a natural explanation for what was described by religious historians as miracles or the intervention of the Lord we are going to feel that we are in a mental atmosphere where that is more comfortable.

We find on looking at the Old Testament that the books were largely written with a sort of general purpose; to make the Jews believe that their future lay with Jehovah and no other God and most of the stories have that moral. Their defeats and failures are all due to disobedience of the divine instruction. The great figures in the Old Testament were great because they obeyed the messages that came from Heaven and were delivered to them by His agents and priests. And yet there is a curious honesty about their records in that they include in their accounts the ugly and discreditable episodes. A well-brought-up Israelite was expected to learn these things without removing any of their halos from the great figures of his history.

When one compares accounts of living conditions and the incidents during recent campaigns with the accounts in the Old Testament, there seems to have been astonishingly little change in the habits of mind and reactions of the races who inhabit that part of the world. Lawrence's experiences are very similar to those of Joshua and David; in fact we can find modern parallels for many of the Old Testament stories. Let us take the occasion when Jonathan and his armour-bearer killed 20

Philistines (I Samuel 14:19) and the next verse reads "the multitude melted away and they went on beating down one another". A sound explanation is that this was an outpost manned by members of one of the many tribes which composed the invading force, and that their fellow tribesmen, blaming the deaths on one of the allied units, started a sort of civil war which was the end of that invasion. To cite a modern parallel, a large force of Arabs got together in Irak in 1920 to exterminate the British garrison and were only prevented by the fact that they quarrelled among themselves and "melted away".

If we attempt to draw a picture of Moses in the language of to-day we should describe him as a great nationalist, who because of his better education, wider experience, and general advantages was able to take a broader view and realize that their destiny lay outside Egypt.

And when we come to the descriptions of frequent conversations with the Almighty we are witnessing a great struggle going on in a man's soul and we see his determination, his faith, but above all his love and pity for his own people overcome his timidity and complexes and carry him to a terrific decision to oppose his own powers and this new "unknown quantity" to the might of Pharaoh! If we follow the sequence of the plagues there is a good natural order in that to a great extent one results from the one before it.

Which brings us to the great "trek" and here we are apt to forget that this movement of a horde of men, women and children who had been living for generations in the settled conditions of labor across a great stretch of desert must have been attended with enormous loss of life. This manna that became such a necessity to them must have been some new source of food that their awful need forced them to discover or adapt to their use. And so only the toughest and strongest survived this costly change from a settled to a nomadic way of life.

The efforts of the Israelites to overrun Canaan seem to me to have met with very little success over most of the period covered by the Old Testament. Their hold on the country was pretty insecure and sometimes more shadow than substance until the glorious days of David when the whole country was a unit and had a place among the nations. It is for this reason that this reign is the one most frequently referred to at the time of Christ and that the hoped-for Messiah would naturally be a descendant of David.

Referring to this idea of developing lines of thought from examining the Bible closely, a sentence caught my eye in Judges 1:19. In describing an effort to take over a stretch of Palestine "they could not drive out those in the valley because they had

chariots of iron". What was the value of the chariot? Was its purpose to break up the enemy battle line or just to terrorize? Raising the point in an informal chat with some friends who teach classics I find that the chariot quite dominated the situation until the Greeks produced their contribution to military history, the heavy-armed infantry man or hoplite.

The physique and training of these soldiers has seldom if ever been equalled and when they showed that the chariots held no terrors for them, there were some very interesting results. The wealthy man who could put a chariot fully equipped in the field ceased to be an important unit in war and this had a very definite effect on society. And when Cyrus wanted to get the throne of Persia away from his brother Artaxerxes he recruited an army of 10,000 hoplites in Greece, swept through Asia Minor to the heart of Persia, defeated the main Persian army but was killed himself. The Greeks, isolated in a hostile country, pushed their way north to the Black Sea and made their way home, a feat never equalled before or since. Their superiority to other armies of the day made it possible for Alexander the Great to carry out his campaigns with success and so change the history of the world. As I have remarked, the Bible can start us off on some strange and interesting paths of thought.

Coming to the period when Jerusalem, caught between the rival empires Babylon and Egypt, suffered numerous sieges we find in Jeremiah 32:7-15 the account of the prophet buying the field of his uncle's son and giving it to Baruch to put in a safe place against a time that might be very distant indeed when the nation would again have its day, and his guarantee is the 14th verse, "Thus saith the Lord of hosts the God of Israel; houses and fields and vineyards shall be possessed again in this land". This man most surely believed in his country when he would wager on the future when the city was in a state of siege and every thing looked hopeless. Isaiah on another occasion found himself in entire disagreement with the policy of the existing government. He had no radio, no newspaper. He "walked naked and barefoot" through the streets of Jerusalem, his means of "broadcasting" his opinion. One can realize that first of all he was well known, respected, looked up to as a great national figure and that such an action by him would be quickly known and have an extraordinary effect.

Leaving the Old Testament for the New there is at once a reluctance to rationalize and explain too much. It is holier mental ground; and yet even here the language and incidents gather force when subjected to fair unhampered examination. The accounts by John and the others, although put down so many years later, include little

pictures and phrases which expand into touches of personality. The central figure when described in modern terms is not less but more understandable. And so when we use the expression Supreme Nationalist we are not irreverent because that is what He was. He spent Himself for His people since He was able to see their limitations and their needs so much better than they ever could. He could see how pitiful was their "great obsession" that they could obtain happiness and a sort of Utopia if the Messiah would only come and rescue them from their present yoke, knowing that they had been rescued many times in the past and that it had never done them much good. He was perhaps the first to see that it was an obsession and that they really needed very badly something that could give them a new spiritual life. At the age of thirty, not until He has been able to live some years with his fellowmen and has done a great deal of thinking and also praying, He gives to his fellow countrymen His answer "the kingdom of Heaven".

Many laymen find the use of the word "divine" a sort of barrier to any easy and natural religious thinking, a sort of gulf dividing us from some vague personalities or ideas and leaving us with the feeling that we are entirely clay with no prospect of being anything else. That is a very clumsy way of putting things but is perhaps clear. I like much better to hope that the difference is all a matter of degree and that we can all feel that in our best moments we approach the divine; and still one does not know what the word means to most of us. It is only when we follow Christ that we have a feeling that we almost know, because there are some things about Him that seem to take us into a different spiritual world. What gave Him the strength and courage to "turn His face steadfastly towards Jerusalem" feeling so sure that His death would not be the finish? Do we need any better support for our belief in the divine than His sublime courage?

A MEMORIAL OF FLORENCE NIGHTINGALE

Florence Nightingale, the heroine of the Crimean War, was known as The Lady of the Lamp. A custom in The London Hospital keeps prominent a practice in her hospital career which was the source of that title. This custom prevails in the hospital where Florence Nightingale received her training, The London Hospital. After lights out the senior sister of each ward goes around the ward with an old-time hand lantern and bids each patient goodnight.

Nothing so clearly discovers a spiritual man as his treatment of an erring brother, willing to restore rather than to upbraid him.

Children and Youth

OUTWARD BOUND

Rev. G. T. Bellhouse, M.A., B.D.

In The Voyage of Life

Like unto ships far out at sea

Outward and homeward bound are we.

SO wrote Longfellow, and so in very truth we are, all of us, like unto ships far out at sea. The resemblances between the sea and human life are so many and obvious that the phrase "the sea of life" has become part and parcel of our common speech. Like the sea, life has its mysteries, its tragedies, its shallows, its depths, its storms, its calms, its tides; and on this sea, you and I have been launched, intended by God to make a good voyage, and at last reach the promised haven with flag still flying. It is about this voyage I write.

We'll begin at the very beginning with the theme of Outward Bound. It's a rather weird feeling, the feeling of at last being outward bound on some long voyage. All of you who have ever undertaken a long sea journey will remember it very vividly. . . . After the preparations and farewells at last you were away, out on the open sea, outward bound. It's an unforgettable moment. Your feelings, I think, are chiefly two. You feel rather forlorn and forsaken, and you feel also distinctly excited at the thought of what lies ahead.

Some of you who are reading this are perhaps just at this stage in your life voyage. You have just left the home moorings, just said goodbye to parents and friends, and in the interests of your work or study have just come up to some new town or city, outward bound you now are on the great voyage of life. And while you probably are feeling rather thrilled about things, you also probably are feeling a little lonely and forsaken. Two things then I would say to you: It is experiences like this, of launching forth on your own, which are really the making of you. They develop the man and woman in you, they draw out your very best and strongest. Without them, you are apt to remain a little undeveloped and childish, with only a part of your possibilities really tapped. In the course of my ministry, I have seen scores of young people come up to London from their homes in the Provinces, in Scotland, in Ireland, and often at the first they have seemed hopelessly timid and not much more than children. In a year or so, they are different beings. The effort of launching and sailing their own boat has elicited from them all manner of unsuspected qualities. It is a hard experience this experience of first launching out, but it is eminently worth it. It makes us men and women.

Remember that, though you have left your home behind you and the familiar places and the familiar faces, you have

not left God behind you. He is the God of the open sea as well as the God of the quiet harbor, and He'll be with you in all your new surroundings and work and experience. In fact, it may be that this very act of leaving the home moorings and launching out on to the open sea, by reason of its loneliness, will bring you a more vivid realization of God than you have ever had before. You'll feel your need of Him more and will pray more earnestly. On one of Sir Ernest Shackleton's Antarctic expeditions his ship was wrecked, and he and two companions had to make their way in an open boat over eight hundred miles of storm-swept sea, and then crawl and clamber over more miles of dizzy polar heights and treacherously slippery glaciers. It was a gruelling experience, but afterwards Shackleton said that all through it, it had seemed to him, that they were not three but four. He added that, at the time, he had said nothing of this feeling to his two companions, but at the end of the journey one of them had said, "Boss, I had a curious feeling on the march that there was Another Person with us". There always is Another Person with us, and it is often during these lonely, testing experiences that we realize Him most vividly.

A Few Rules to Remember

Know your ship

. . . . If we are going to make a successful voyage we must early get to know the vessel that is ours. In other words, we must get to know our real selves, our real natures, those weaknesses to which by temperament or upbringing we are particularly exposed. Some of us by nature are highly passionate, some exceedingly hot-tempered, some rather impulsive and inclined to go at things like a bull at a gate, some rather overbearing and domineering. Others of us are by nature rather slack and lethargic, others timid and shy, others inclined to run away from difficulties rather than face them, others inclined to moodiness and fits of despair. Whatever we are, we must early get to know ourselves and accept ourselves for what we are. As Professor McDougall, the Psychologist, puts it, "To each of us, self-knowledge is indispensable for the guidance of his own little bark through the troubled waters of modern life".

Keep your ship ship-shape

A captain knows that upon the well-keptness of every part of his ship largely depends that ship's safety. It is the same in life. Our power to get through life's temptations and testings depends largely on how ship-shape our personalities are; upon, that is, how controlled they are, how tightly laced up. But how are we to keep our personalities ship-shape? First, by always keeping our bodies in good trim.

Never let your body become flabby or slack. Never over-indulge it or pamper it with more than its need of food or drink or sleep. Keep your body fit and alert, ever your servant, never your master. Secondly, by keeping our minds and thoughts rigidly controlled. Think only on what is wholesome. When the unclean thought shows its head, never dally with it, get up and get out and air yourself. Read only what is wholesome and in plays and films see only what is wholesome. Thirdly, by keeping your will-power strong. "The ability to say, I will, or I will not", says Grenfell of Labrador, "is of more worth to a man than a profound knowledge of all the sciences". Keep that ability, and you can keep it only by deliberately each day practising one or two little acts of self-denial. It is a wise rule to do something each day which you don't like doing, simply because you don't like doing it. Encourage in yourself by daily discipline the faculty of saying, No. . . . Keep your will-power strong by constant exercise. Barrie says of Captain Scott: "The faults of youth remained in him as they remain in all of us, but Scott got to know they were there, took an iron grip on them, and never let go his hold." We must do the same. Get to know ourselves, then take an iron grip and never let go.

Keep constant watch

On board ship, that watch is never relaxed by day or night. The captain knows the sea is a dangerous place, and anything from a fog to an iceberg may suddenly appear to cause disaster. It is the same with the sea of life. Right from the outset, we must face the fact that this adventure of living is a perilous business, that all sorts of malevolent forces are abroad, that we only keep our highest manhood and womanhood at the price of perpetual vigilance. Never dare we relax that vigilance. The dangers are not past when the stormy waters of youth have been safely navigated. Every period of life has its perils, and, as Bunyan put it, there is a way to hell from the very gates of heaven. Let us then in youth, in middle age, in old age, watch against everything which would threaten our souls and endanger our vision of God, against every form of wordliness, against all undue desire for money or possessions or power, against all selfishness and pride. "Your adversary, the devil," writes Peter in his first epistle, "as a roaring lion, walketh about, seeking whom he may devour". And he never ceases walking about. Young or old are equally acceptable prey. Be vigilant, therefore, ever on the watch.

Keep compass adjusted

A ship's direction depends largely on the correct reading of its compass. But just because a compass is so fashioned as to tell

direction, it does not necessarily follow that the direction which it does tell is the right one. All sorts of things can interfere with the workings of a ship's compass. I remember reading once of a ship which had been wrecked on a little known portion of the Australian coast. At the inquiry, the captain admitted he had been sailing a little closer to the shore than was usual, but he insisted that he had nevertheless been in perfectly good water. Yet his ship had foundered. Why? On that coast there were iron deposits of which he had been unaware, and these had deflected his compass. It is told, too, how once when Garibaldi with some of his troops was travelling off the coast of Italy, the captain of their ship was astonished to find that, though he was steering strictly by the compass, he nevertheless was going out of his course. Then it was discovered that the soldiers had piled their arms on one side of the deck, and the steel in them was attracting the compass needle. All sorts of things can interfere with the right reading of a ship's compass, and consequently all sorts of precautions are taken to keep it properly adjusted. Now God has provided each one of us with a compass for the telling of our right life direction. We call it our conscience. But just because the function of our conscience is to guide us in the right direction, it does not follow that the direction in which it points is always right. As with the compass on board ship, all manner of things may affect it, the company we keep, the books and newspapers we read, the atmosphere of the place in which we live or work. Consequently, it is of the utmost importance in life to keep our conscience continually adjusted. And the way to adjust it is regularly to set it by the standards of Jesus Christ. This is where the reading of the New Testament comes in, and the hearing of sermons. . . .

Provide for periods of rest

Every ship does this. No ship keeps on sailing the sea without occasionally stopping. Yet some people try to live like that. They never stop still, never stand and consider. They are always on the go, ever on the stretch, always striving and straining. And the result is again and again such people break down, and become nervous and physical wrecks. They have simply worn themselves out. If we are going to make a successful voyage and keep all our faculties unimpaired, we must occasionally steer our boat from the open sea into some quiet haven where we can rest and be still and renew our strength. In plainer words, every life needs its daily time of quiet, its larger time of quiet on Sunday, the inspiration and strengthening of a really live Church Service. In the biography of that young Arctic explorer, Gino Watkins, it is told how once when Watkins was following the course of a difficult river in the extreme

north of Labrador, he noticed one morning that the two trappers who were with him didn't seem very keen about their work. He couldn't think what was wrong, because until then they had worked splendidly. Then suddenly he realized it was Sunday, and that those trappers were very religious men who did not like working on Sunday. So, anxious not to offend them, he there and then pitched camp, rested all the day, and in the evening joined the trappers in singing hymns. That night as he went to bed, he wrote this significant note in his diary: "It has been a welcome day of rest for us all; I think we were beginning to get a bit stale". We do get stale without Sunday, without public worship, without prayer, without a quiet time. Our energies seem to run down, and the going becomes very hard. Wherefore, never allow your life to become so rushed and hurried as to leave no time for Sunday worship, and for prayer, and for stillness. If you do, you'll pay the price in continual tiredness and nervousness and fear. . . .

REV. DONALD CASKIE The Church of Scotland

Mr. Caskie, formerly minister in Paris, after being missing for a week or two, eventually reached the comparative safety of Marseilles. So much we were able to announce in the last issue of these notes. A glimpse of the hardships and dangers that lay for him between Paris and Marseilles has been furnished by a short letter, written from an inn among the mountains near the Spanish frontier.

In this letter he describes how, after seeing the last of his congregation leave the city, except for one or two who resolved to remain, he himself joined in the exodus. He had to travel on foot for many miles before finding a train at a wayside station that took him a further 75 miles in four days, during which it was well bombed. At Tours he picked up an old bicycle and on that proceeded to cover hundreds of miles. Eventually he reached the Spanish frontier, only to find that way of escape cut off, for the Spaniards refused passage to refugees from France. The Germans were already within a few miles of him, and when he wrote, he hadn't much hope of winning free; but he was so tired, he almost didn't care. "It is heavenly", he wrote, "having a bed to sleep in and a roof over one's head, after sleeping in the fields and woods for nine days, while the rain came down in torrents".

How he got to Marseilles we don't know. But once there somebody put him in charge of a Home for British Refugees. A series of cablegrams, the only means of communication, informs us that his Home is crowded. Family after family here at

home have been notified that this one or that one of theirs, who had gone amissing in the great confusion that followed the collapse of France, is safe with Mr. Caskie in Marseilles. He has constituted a congregation out of the British people refuging in Marseilles, and his services are crowded. In the meantime, till it is possible to improve communications with France, financial support for his work is provided from New York.—Life and Work.

GLORIOUS LIVING An Address to C. G. I. T. Mary Goforth Moynan

THIS past week a host of girls, 40,000 strong, have been celebrating the twenty-fifth birthday of their organization, the Canadian Girls in Training. This Movement of Christian education for teen-age girls was a supreme venture of faith back in 1915, but now it has become one of the large and most eminently worthwhile branches of our modern Christian Church.

The purpose of the C.G.I.T. centers on the ambition of the individual girl to "become the girl God wants her to be". What a glorious ambition! How can it best be accomplished is the question. All girls do a lot of thinking and dreaming about what they would like to be when grown up. At least I presume that they do. I do not know very much about little girls, for all my girls are boys; but I do know that small boys have some weird ideas about what they want to become. Mine have passed through various stages ranging from wanting to be garbage-collectors or policemen, and now missionaries.

Grown folk too often have vastly mistaken ideas about what God wants them to be. Contrary to the natural human ambitions for power, wealth, and fame, our Master has said, "If any man serve me, him will my Father honor", and again, "I came not to be ministered unto, but to minister". This is the secret of lasting happiness, the secret of "glorious living", which is the subject of my message. The title is borrowed from a splendid book of missionary biographies.

Dr. Hugh Black has expressed my thought in the striking words:

"The glory of life is to give, not to get; to love, not to be loved; to serve, not to be served."

Let us now consider the lives of a few of those who discovered this wonderful secret for themselves.

1. "The glory of life is to give—not to get!", or as an old couplet has it:

"Not what we gain but what we give
Measures the worth of the life we live."

According to that evaluation one of the greatest men I ever knew was Mr. Robert Harvey of Toronto. He had learnt the joy of giving to such a degree that he used to make a practice of sitting down to his desk and bowing his head over his cheque-book, pen in hand, and saying, "Now Lord, you know better than I do who needs this money". A name would come to him and he would write it down. Then he would say, "Now Lord, how much?" and in faith he would fill it out even up to \$500 and \$1,000 or over. I know of cases all over the mission fields of the world in which this humble servant of God was used to answer the prayers of His foreign ambassadors. Only God knows how much priceless treasure he laid up in heaven.

One of the finest stories of worthwhile giving I know is that of a lady in Ontario, who for many, many years has presented each graduate of the Primary Class with a beautiful Bible. This was inspired by an experience as a young woman, when at the call of her minister she entered the home of one of her tiny pupils, and found the little girl of five was dying. She immediately asked for a Bible, and was simply stunned to find this family, belonging to a Presbyterian church, had no copy of the Word of God. Using her memory as best she could to guide that wee soul across the bar, she vowed there and then that no child would pass her hands without possessing a Bible. What a splendid example for us all!

Then I feel constrained to tell you something of my own father before leaving this subject of giving. More than once he has been called one of "God's millionaires". His life bore this out from many angles. He always gave to the point of real sacrifice, not just tithing. Mother tells of a humorous little incident that was so typical of him. One afternoon he lay on the Chesterfield with his sightless eyes just half shut, apparently in concentrated thought. Mother glanced at him, then said mischievously, "Now Jonathan, I do believe I can read your mind". With a chuckle father said, "Nonsense! but say on". Mother replied, "Jonathan Goforth, I believe you were figuring out just how much of our next month's salary you could give away without leaving us absolutely destitute!" With one of his characteristic hearty laughs, father said, "Do you know, my dear, you were not far wrong". Is it any wonder that one of the great principles of God's Kingdom, "give and it shall be given unto you" was abundantly fulfilled for him, especially in his Manchurian work? Just shortly before he passed on a wealthy woman in the States offered to place three million dollars to his credit for mission work, but death intervened.

"We lose what on ourselves we spend,
We have as treasure without end

Whatever Lord to Thee we lend,
Who givest all!"

2. "The glory of life is to love—not to be loved!"

It is so easy for girls growing up in happy Christian homes, surrounded by loving devotion, to take much for granted. Most of us are quite content to be loved, but how much real loving do we do? So many girls are apt to centre their whole thought and ambition on the desire to be loved, but the time comes when an all-absorbing love enters a girl's heart, and grows from day to day, thriving on unselfish loving. Then she learns that the "glory of life is to love, not to be loved". She is simply transformed into a glowing creature. Now, that is exactly what God asks of each one of us, an abounding love that will overflow into the lives of all about us. Only thus can one "become the girl God wants her to be".

However, romantic love is not the only kind. There is just one thing that all girls agree upon not wanting to be, if they are honest, and that is an "old maid", but let me tell you that one of the deepest impressions made on me during my girlhood spent in China was that many of the finest women in the world have chosen to be "old maids" for God's sake, and all the glorious love of their hearts is concentrated on winning others for the Kingdom of God.

Another impression I received, and I believe it is borne out by statistics, is that a good half of the mission-stations of the world are "manned", the irony of it, by women alone. Yes, some of the finest unsung heroines of our day and generation are off in lonely outposts, choosing the lot of "old maids" because they have learnt that "the glory of life is to love, not to be loved".

What finer example have we of loving devotion to her fellow men than that of our beloved Queen, who gives herself so completely to high and low, rich and poor alike!

"Give to the world the best you have
And the best will come back to you."

3. "The glory of life is to serve—not to be served."

Here are a few brief word-sketches of men and women who have learnt the secret of "glorious living" in humble service.

The George Bells away out on the Tibetan border were greatly concerned about a missionary friend who was dying of cancer. The poor soul expressed the desire for a taste of some peaches. Without a thought for the sacrifice involved, the Bells took great delight in buying a can from the one store in all Kansu that sold them, though the price was \$2.

Mr. R. A. Bosshart of the C.I.M., while a captive in the Red army in China, was visited by a couple of native Christians, negotiating for his release. When they

found him in dire straits, being dragged along on daily forced marches without even proper footwear, they insisted on the missionary taking their own shoes and socks, though they faced a long, rough, and cold journey home.

Another incident from war-ravaged China, from my home province of Honan. I quote from Mr. Cressy's book, *China Marches Toward the Cross*, "The gentleman climbing into the box-car was a professor in one of China's best known universities. In the car he found the floor covered with heavy, wounded men unable to move, and lying so close together it was difficult to find a footing. For more than two days they had lain there with no attention whatever. The filth and stench was overpowering. Alone and unaided the professor began with wash-basin and towels to clean the men. This story got out and made news." Is it any wonder, when such humble service is diametrically opposite to Chinese ethics?

Again Madame Chiang herself is seen landing her plane within range of the guns, just to thank personally a group of missionaries, supervised by Dr. Bob McClure, for their tireless service to the wounded. Who can estimate the value of her courageous deeds? What "glorious living"!

And last I must mention a heroine of a bygone war because of her timely message to us of to-day. Back in the Crimea, through the inspiration of Florence Nightingale, woman's lot was changed from that of waiting weepers to that of willing workers, marking the birth of the great Nursing Sisterhood. Working under the most ghastly conditions, with a complete lack of our sanitation, septic knowledge, and light, Florence Nightingale came to be known to countless wounded and dying men as The Lady of the Lamp. May that lamp guide each one of us in these dark days into some line of real sacrificial service. Only God knows what is in store for us all.

No doubt some of you are thinking:

"We cannot all be heroes

And thrill a hemisphere

With some great deed of daring,

Some deed that mocks at fear;

But we can fill our lifetime

With kindly acts and true.

There's always noble service

For noble hearts to do."

Many of God's noble servants have come from C.G.I.T. ranks during the past twenty-five years. It is the privilege of the present generation of girls, with God's help, to carry on this great tradition of "glorious living".

Lives of great men (and women) all remind us

We may make our lives sublime,

And departing leave behind us

Footprints on the sands of time.

TRAGIC ENDING TO A SPECTACULAR LIFE

Rev. W. Ellis, B.D.

The Presbyterian Church, British Columbia and Canada have lost a young man of promise, and, though still young, of large attainment.

He was born only 24 years ago, the first child of Mr. and Mrs. M. D. McPhee who came from Nova Scotia. Howard McPhee joined Fairview Church eleven years ago, and into those eleven years were packed a life-time of publicity, accomplishment, and a life of exceptional spiritual beauty.

In his days at Lord Byng High School he was not only the "spark plug" of the Senior Rugby team, but the maker of many records in the Inter High School sports. He first came into world-wide prominence when he was chosen to represent Canada in the Empire School Boys' competitions in Australia. His specialties were the 100 and 220 yards and throughout that tour, in the Empire Championships and in open competitions, he never lost a race. Later, in 1936, he was chosen to represent Canada at the Olympic Games in Berlin. In those days he set two Canadian records in the 100 and 220 yards and equalled the world's records in the 100 yards and the 100 metres. He was a true sport. He revelled in games. So even at the risk of injury he continued his beloved Rugby. In a never-to-be-forgotten play at Brockton Point he intercepted a pass in his own goal mouth, and ran the length of the field for a Try—110 yards.

All the more remarkable, may we say, were his Christian interests. He was brought up in a home where God is honored by precept and example. It is not surprising therefore to find the eldest son loving, believing and studying his Bible, and trusting in the Lord Jesus Christ for his eternal salvation. Such things are never dormant if they are genuine, and after four years under a particularly able Sunday School teacher he himself went to teach a class in Buchanan S. S. Later he became Secretary of his own S.S., and several times took part in church services. He also taught a class in the Chinese Mission and helped in their gymnasium for two years. It was inevitable that he should be president of the Intermediate and, later, of the Senior Christian Endeavor Society. In these spheres the charm of character which displayed itself so markedly in the fields of sport, was used for the Lord who bought him.

The memories are still fresh of the eyes before his two great adventures, going to the Antipodes and Berlin. With prayer, and resting on that mighty verse, he committed himself to his Creator and Redeemer—"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore".

There was the occasion for some embarrassment when he refused to take part in Sunday play or celebrations when he went with the Varsity team to California. But his spectacular contribution to his team's success on the Monday left the newspapermen searching for adjectives adequate to describe this fastest Rugby player in the world.

Two glimpses of him are eloquent in their simplicity and appeal. The first. The time is 5.00 a.m. He is Director of the Boys' Camp at Keats Island. He is writing to a friend, and as we read the letter, we discover that he has already been reading his Bible and praying. He was drinking at the fountain of all grace before he met with the boys who adored him. The second. He is lying in bed during that brief illness which took him from us. His loved Chinese boys are in his mind. He is oppressed and tells his mother that he has seen the Lord's throne, thronged with the redeemed, but there are no Chinese, and that strong young man revealed his soul as he wept over their absence. And then, he himself went to be with that holy and eternally joyous throng.

What an effect that death had in Vancouver and far beyond, for the Radio took up the tragic news. What a funeral. Large with representations from University, staff and students, and from the world of sport, as well as from his Christian associations. And the text, taken from the tragic death of another magnificent young man—"His disciples came and took up the body and buried it, and went and told Jesus", "Lord to Whom (else) shall we go"?

INTERNATIONAL S.S. LESSONS

LESSON—FEBRUARY 9

The Christian Attitude Towards Possessions
Luke 16:10-15, 19-23

Golden Text: Ye cannot serve God and mammon.—Luke 16:13.

LESSON—FEBRUARY 16

Jesus Teaches Forgiveness and Gratitude
Luke 17:1-4, 11-19

Golden Text: Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Ephesians 4:32.

LESSON—FEBRUARY 23

Jesus Calls to Prayer
Luke 18:1-14

Golden Text: Lord, teach us to pray.—Luke 11:1.

LESSON—MARCH 2

The Authority of Christ
Luke 19:41; 20:8

Golden Text: Why call ye me, Lord, Lord, and do not the things which I say?—Luke 6:46.

Our Church Calendar

Vacancies

Bass River, etc., N.B., Rev. P. M. Sampson, Boom Rd., N.B.
 Boston, Omagh, Ont., Mod., Rev. John Riddell, Box 577, Milton, Ont.
 Brantford, Ont., Alexandria, Mod., Rev. J. Kelman, 89 Charlotte St., Brantford, Ont.
 Campbellton, N.B., Knox, Mod., Rev. C. E. Hayward, Dalhousie, N.B.
 Campbellville and Nassagaweya, Ont., Mod., Rev. A. H. Wilson, Eden Mills, Ont.
 Cannington, Ont., Mod., Rev. J. A. McMillan, Kirkfield, Ont.
 Centre Road and West Adelaide, Ont., Mod., Rev. A. G. Scott, Arkona, Ont.
 Chilliwack, B.C., Mod., Rev. J. B. Skene, 1100 Thurlow St., Vancouver, B.C.
 Chippawa and Crowland, Ont., Mod., Rev. G. L. Douglas, 2140 Lundy's Lane, Niagara Falls, Ont.
 Creemore, Dunedin, East Nottawasaga, Mod., Rev. R. A. Birnie, Duntroon, Ont.
 Dundalk and Ventry, Ont., Mod., Rev. T. O. Miller, Orangeville, Ont.
 Fenelon Falls, Glenarn, Ont., Mod., Rev. Wm. McRoberts, Bobcaygeon, Ont.
 Halifax, N.S., Knox Church, Mod., Rev. D. G. Ross, Windsor, N.S.
 Hillsdale, Moonstone, Craighurst, Mod., Rev. C. Graham Jones, Elmvale, Ont.
 Keene, Westwood and Warsaw, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.
 Kinloss and Kinlough, Ont., Mod., Rev. R. Esler, R.R. 3, Lucknow, Ont.
 Lancaster, Ont., Mod., Rev. Dr. J. G. Berry, Martintown, Ont.
 Lochwinnoch, etc., Ont., Mod., Rev. G. Killen, Cobden, Ont.
 London, Ont., Hamilton Rd., Mod., Rev. J. M. Laird, 50 Gladstone Ave., St. Thomas, Ont.
 Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.
 Moncton, N.B., Mod., Rev. F. Baird, D.D., Chipman, N.B.
 Montreal, Que., Livingstone, Mod., Rev. C. Ritchie Bell, 357 De L'Epee Ave., Outremont, Que.
 Murray Harbor N., P.E.I., Mod., Rev. R. H. Stavert, Wood Islands, P.E.I.
 Nairn and Beechwood, Ont., Mod., Rev. W. B. MacOdrum, Forest, Ont.
 Newmarket, Ont., Mod., Rev. C. H. Bowman, Maple, Ont.
 New Westminster, B.C., Gordon, Mod., Rev. P. C. McCrae, 420 7th St., New Westminster, B.C.
 North Battleford, Sask., Mod., Rev. Donald Munro, 1412 Frederick St., North Battleford, Sask.
 Norwood, Man., Mod., Rev. R. McKay Esler, 96 Wallace Road, St. James, Man.
 Puce and Essex, Ont., Mod., Rev. W. A. Williams, R.R. 1, Merlin, Ont.
 Richmond Hill, Ont., Rev. Edgar Burch, King City, Ont.

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Smiths Falls, Ont., Westminster, Mod., Rev.
James Foote, Carleton Place, Ont.
Sonya, Cresswell and Wick, Ont., Mod.,
Rev. J. A. McMillan, Kirkfield, Ont.
South Nissouri and Kintore, Mod., Rev. J.
Knox Clark, Belmont, Ont.
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Rev. H. A. Doig, Sydney, N.S.
Tara, Ont., Mod., Rev. A. MacIver, Tiver-
ton, Ont.
Tatamagouche, N.S., Mod., Rev. T. G. M.
Bryan, River John, N.S.
Thamesville and Kent Bridge, Ont., Mod.,
Rev. E. A. Wright, Wallaceburg, Ont.
Trail, B.C., Mod., Rev. W. J. Forbes Robert-
son, Nelson, B.C.
Uxbridge, Ont., Chalmers and Quaker Hill,
Mod., Rev. J. C. Robinson, Leaskdale,
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Deaths in the Ministry

Rev. D. G. Cameron, D.D., Swift Current,
Sask., Jan. 11th.
Rev. D. J. Graham, Calgary, December 29th.
Rev. C. A. McRae, Ph.D., Windsor, Ont.,
December 19th.
Rev. Robert Paterson, Glenboro, Man., Jan.
2nd.

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We are greater than we know, mightier than we dream.

So long as you do not admit failure you have not failed.

The world forgets all birthdays but one, that of Christ.

The love you liberate in your work is the love you keep.

If you want your life to be happy get your values right.

True nobility lies in being superior to one's Former self.

There is no sea so broad, nor so deep as will drown memory.

Sooner or later the man with a pull bows to the man with a push.

The flighty purpose never is o'ertook,
Unless the deed go with it.

The battle against the lower self is never done—never done and never won.

The men who are cheerful and hopeful have the surest promise of success.

Know how to give without hesitation, to lose without regret, to acquire without meanness.

Play the man.

Following fashion makes humbugs of us all.

Begin not with a program, but with a deed.

Cut your own wood and it will warm you twice.

We miss most of our blessings by refusing our burdens.

The misfortunes hardest to bear are those which never come.

That which cannot be freely shared can never be fully possessed.

The great secret of successful work is to keep the passion fresh.

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I must take myself as I am and get what work I can out of myself.

Christ must be your door by whom you go in to God and out to man.

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Four things never come back: the sped arrow, the spoken word, the past life, the neglected opportunity.

Be pure; be simple, be kind, be forgiving and then, be sure your heart is set above the floods of fate.

Of all that Christ brings to us this is the first, the last and the best, the grace and power which perfects our common life.

Poets are all who love, who feel great truths,
And tell them; and the truth of truths is love.

There is a great Field Marshal who arrays our battalions;
Let us to Providence trust and abide and work in our stations.

Mine, like other men, be days of battle, but every morning I open the window for my King's Grace, and every evening I sleep upon the pillow of his care and love.

To work, to rise, to fall, to worry, to suffer disappointment, to be dismayed, and yet to be glad and hopeful and free is possible only when the inner peace possesses us.

NEC TAMEN

CONSUMEBATUR

The
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Vol. LXVI

TORONTO, MARCH, 1941

No. 3



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INTERNATIONAL S.S. LESSONS

LESSON—MARCH 9

Christ Rejected
Luke 20: 9-20

Golden Text: Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.—Matthew 5:11.

LESSON—MARCH 16

The Lord's Supper
Luke 22:14-30

Golden Text: As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—1 Corinthians 11:26.

LESSON—MARCH 23

Jesus Condemned and Crucified
Luke 23:13-25, 32-34a

Golden Text: What shall I do then with Jesus which is called Christ? —Matthew 27:22.

LESSON—MARCH 30

Christ's Commission
Luke 24:36-53

Golden Text: Behold, I send the promise of my Father upon you.—Luke 24:29.

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Editor: Rev. W. M. Rochester, B.A., D.D.

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NAPOLEON

Never was leader so endowed and weaponed; never leader found such followers. And what was the result of this vast power? These immense armies, burned cities, squandered treasures, immolated millions of men? All passed like the smoke of his artillery and left no trace; he left France smaller, poorer, than he found it. France served him with life, limb, estate; but when men saw that victory meant only another war; that after toiling so desperately they were never nearer reward, or ease—they deserted. The eternal law of man, and the world ruined him. By 1814, the universal cry of France, and Europe, was "Assez de Bonaparte!"—Emerson.

LESSON—APRIL 6

Christ Promises Power
Acts 1:1-12

Golden Text: But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

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No. 3

By the Editor

GREAT SWELLING WORDS

THE use of such language is ancient. It is not a matter of today or of this century. Tracing this characteristic of speech we are carried into the far past, to New Testament times at least, for Peter in one of his letters says of some, "They speak great swelling words of vanity". Perhaps it is as old as language for we are more and more inclined to the view that, in some sense at least, there is nothing new under the sun. Teachers of English recognize the use of great swelling words as a grave fault and commend simplicity. Manner or form in speech or writing must not be permitted to endanger reception and understanding; and that is a possibility. Said a friendly but straightforward and honest companion to one who had just delivered himself at a Church court, "I did not hear a word you said for the manner in which you said it". His pompous bearing and high sounding language diverted attention from his message to himself. Spurgeon sought to impress his students with the necessity of simplicity and directness in speech if they wished to get a hearing in street preaching and if they would be spared the humiliation of jibes and coarse jokes from their honest unconventional hearers.

We have been desirous of directing attention to this tendency especially in religious conferences but we have been anticipated by a correspondent in the columns of another journal, *The Christian Leader*, not only with respect to the subject in general but with respect to a particular instance. This is a case of "two minds with but a single thought". The writer under the heading *Common Sense and Wise Technique* reports his interest in an address given at the meeting of the Federal Council of the Churches of America in Atlantic City in December last, and particularly in the paragraph dealing with the Ecumenical Church. He writes:

"In a recent meeting of pastors and laymen which I attended, the question was asked how many knew the meaning of the word ecumenical. I think all the ministers present raised their hands, but there were very few laymen who did so. I presume ecumenical and all of its derivations are perfectly good words to theological technicians and those who make a nice distinction in the meaning of words. However, it seems to me that the purpose would be bet-

ter served if ordinary English words such as universal, world-wide, world-embracing, etc., were to be used. When we talk about the Church universal or when the world-wide Church speaks, it should be in language which common people understand."

He could have made his case stronger for the word upon which the changes were rung in another address was ecumenicity. It would have been ludicrous had it not been humiliating. The effect upon one of the hearers was cleverly and wittingly portrayed by a lady who shared our sentiments. At the next session she produced this comment in limerick form:

The subject was ecumenicity,
But such was my neighbor's duplicity,
Simulating attention,
I am sorry to mention,
She slept in apparent felicity.

In the cultivation of English we are often referred to the simple, strong Anglo-Saxon of the St. James Version of the Scriptures. We would do well also to place ourselves under the guidance of the Prophet of Galilee for, since it is recorded that "the common people heard him gladly", His speech must have been common, homely, if you will, but to it their ears were open and to His message they gave a kindly welcome.

It is well to note in Peter's letter that these great swelling words are words of vanity and that he refers in the verse previous to "Wells without water and clouds that are carried by the tempest".

Such speech is apt to be empty, "full of sound and fury and signifying nothing".

HE HAS SPOKEN AGAIN

IT hardly seems necessary to say the reference is to Winston Churchill, Britain's great Prime Minister. Though the address has been carried to every part of our Dominion by that modern wonder, Radio, and in printed form sent far and wide throughout the land, and is preserved and available for reference, it is still worthy of comment.

We cannot neglect the opportunity provided by that first apologetic remark that in wartime deeds rather than words are in order. This speech is a deed, a great and noble deed, and its effect upon all concerned will be as real and visible as any victory of the armed forces. What has been important thus far in the great struggle, not

detracting from the force exerted, has been the spirit of the people. That has neither been broken nor weakened but on the contrary has been strengthened by the ordeal. What if that had given way! It hasn't however, and one man has been its main support. His voice has been the great stimulant and tonic. He has inspired courage, developed and sustained fortitude, rebuked sloth, called forth latent energies, aroused zeal, guarded against false hopes, and created confidence.

What skill this message discloses! it opens with the encouragement of victory. Britain has stood, stands and will stand.

"It has now been proved to the admiration of the world and to our friends in the United States that this form of blackmail and murder and terrorism, so far from weakening the spirit of the British nation, has only roused it to a more intense and universal flame than was ever seen before in any modern community."

The part the people have played in this success must not be overlooked and to bring that out he recalls Waterloo and Wellington's invulnerable squares. These now however are not scarlet-coated soldiers. They are just ordinary people.

Then there is Libya where "the Italian military power has been broken irretrievably on the African Continent". What a smashing victory also is that over Germany at Malta when in two or three days, Germany, of 150 planes lost 90, and she has not returned, thus disposing as he thinks of the danger to the Central Mediterranean. The amazing feat of the Navy in its dash upon Genoa on the morning of the day of the Prime Minister's address, the sturdy steady progress of the forces, British and Indian, in the East through Eritrea, are among other items of good news. The leaders in these successes do not go unrecognized and his generous commendation of them all must have warmed their hearts and nerved them to accomplish further exploits.

The vast resources of the little British Isles are revealed in the manufacture and transportation to Africa of tanks while Britain's life hung in the balance. The virtue of good workmanship is extolled and workmen commended when he mentions the "amazing feats" of these war machines "whose design and workmanship have beaten all records and have stood up to all trials".

It must have been with great relief all who listened learned that there has been no serious epidemic in the great cities, a fact "most creditable to the local medical and sanitary authorities".

How engaging too was that incident when the New Testament came into the scene and played its part! Has history ever recorded the like? A General is told on the eve of a great venture to read Matt. 7:7;

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

and this the Army of the Nile did with such astounding results. Thus is confirmed a great comment on prayer, The effectual, fervent prayer of a righteous man availeth much.

Of this matchless deliverance perhaps the best comes last, as with the wine in the New Testament story. It is his exchange with President Roosevelt who in his own handwriting and by his special messenger exhorts and encourages the Prime Minister and his people in the language of Longfellow:

"Sail on, O ship of state;
Sail on, O union strong and great
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate."

The Prime Minister replies not boastfully but confidently:

"Put your confidence in us. Give us your faith and your blessing, and under Providence all will be well.

"We shall not fail or falter; we shall not weaken or tire. Neither the sudden shock of battle nor the long-drawn trials of vigilance and exertion will wear us down. Give us the tools and we will finish the job."

STATISTICS

TWO pages of this number are devoted to this form of report. The figures are supplied by the United Stewardship Council of America and are provided annually. In that organization our Church is represented and one of our number has attended regularly the annual meetings. These figures are concerned with the contributions of the various Churches of Canada and the United States and merit the careful scrutiny of all our members and adherents.

To such study some are averse holding that too great emphasis may be laid upon money, that it is the spirit that matters chiefly. That will be conceded. However, it must also be conceded that too little attention is possible. Let us not forget that it is recorded by Jesus that He sat over against the treasury of the Temple and noted what was cast therein. Then He declared the result of His observation, "that many that were rich cast in much, And there came a certain poor widow, and she threw in two mites which make a farthing". Is He still interested in the contributions of His professed followers to the support of His work? It must be so for He set a value comparatively, upon these offerings, declaring

"That this poor widow hath cast more in, than all they which have cast into the

(Continued on page 71)

The Roots of the Missionary Impulse

Rev. Prof. Frank W. Beare, B.A.

IT has always been the custom to devote one evening in the Week of Prayer to the subject of Christian Missions; and while I have not been following the topics suggested by the World Alliance which sponsors this programme of devotions, I have felt that it would be an unpardonable neglect if we were not to bestow its due meed of attention on this most vital subject; and therefore I am asking you this evening to think with me of the Roots of the Missionary Impulse in the Christian Church.

Fact

The fact of the missionary impulses cannot be denied; it is marked on countless pages of human history. In the beginnings of the Church, its greatest leaders were called Apostles, and this very word implies that they were men sent forth with a commission to others. They were ambassadors for Christ, sent out by His authority to represent their King in a foreign land; And, century by century, the history of the Church is a pageant of missionary triumph. For the most part, the work was done by thousands upon thousands of workers whose names are unknown; but from time to time we see heroic figures leading the onward march that wins new territories for Christ. In the first three centuries, through ceaseless struggle against the relentless persecutions of the imperial power. Christianity won its way into every province of the Roman Empire. In the fourth century, Ulfilas went into the barbarous lands north of the Black Sea and brought some knowledge of Christ to the savage Goths; and in the land that we now call France, a simple Roman soldier named Martin spread the Gospel far and wide among the heathen of Gaul. Not long after that, we hear of St. Patrick in Ireland, and of Ninian and Mungo and Columba in Scotland, carrying the banner of the Cross into lands that never saw the Roman eagles nor ever paid tribute to Caesar. In the early Middle Ages, we learn of the famous mission of St. Augustine of Canterbury, sent to the heathen Anglo-Saxons by the great Pope Gregory the Great; and from that newly-converted island we see a whole stream of ardent missionaries pouring over to the continent to evangelize the Netherlands and much of France and the warlike tribes of the German borderland. Greatest of these was Boniface the Apostle of Germany, who after a life of mighty labors died the martyr's death as he sought still to preach Christ where He was not named. In Eastern Europe, we hear of Cyril and Methodius among the Slavs of the Danubian lands; and the great Crusading movements were really, at the bottom, inspired by the mis-

sionary impulse. They were wrong in thinking that the Empire of Christ could be advanced by brute force, but the impulse that led knights and men-at-arms to make their way to Palestine was the desire to win the world for Christ. To that end, they fastened the cross on their steel armor, and they went forth to battle raising the shout "God wills it"! Their methods were all wrong, but this was their purpose, and when the crusading fervor died away, or was perverted to baser ends, there arose wiser men of Christ, with truer insight into the meaning of the Gospel, who set out to win Islam for the Master through the methods of humility and love. Such was Raymond Lull, the famous Franciscan, who moved great universities to set up chairs of Arabic that they might train men to go and proclaim to the Arabs in their own language the wonderful works of God. The time would fail me to mention even the leaders in the epic achievements of modern missions which are still going on. The missionary impulse has manifested itself in every age, and cannot fail to manifest itself as long as there is a Church of Christ upon earth, or as long as there is a single soul who knows not the Saviour.

Essence

For the missionary impulse in Christianity belongs to the very essence of our religion. Our faith is a faith that cannot even exist as our private possession; every branch that ceases to bear fruit is taken away. The life of the Christian Church simply has to express itself in missionary activity; and, in a very real sense, everything that it does is properly described as missionary activity. For the Catholic Church is not a part of the organized life of earth; on the contrary, it is a part of heaven, a heavenly society which by the will of God functions within the framework of humanity and of the world, while it remains itself a Mystery—something apart from and essentially different from the life of earth. In the word Church, there is wrapped the ineffable Mystery of the Kingdom of God. For that reason, we cannot look upon the missionary impulse as a partial or optional aspect of Christianity. It is not a part, but the whole of Christianity; the Church, the whole Church, is one great Missionary Society, a heavenly Missionary Society, which always operates on foreign territory, the earth, and in the teeth of open or concealed opposition from the rulers of this world. We must never forget these facts when we speak of Missions or the Missionary Impulse; we must never forget that to argue for Missions is simply to argue for the Church itself, for apart from Missions there

is literally no Church, however many religious societies there may be which venture to call themselves Churches.

This is, if you like, the theory of the Church; and we have seen that the theory is amply confirmed by the facts. We need no further proof that the missionary impulse exists in Christianity; but we may take time to reflect on the sources or roots of that impulse; and that is the task to which we address ourselves now.

Love of God

Let us remember first of all, that if we are to go back to fundamentals, the very first root of the missionary impulse is the love of God, who willeth not that any should perish, but that all should come to repentance. For the God of the Christian Church is the God and Father of our Lord Jesus Christ. He is the God who so loved the world that he sent forth His Son as the missionary from heaven to earth, that we might live through Him. Again and again, he said to men "The Father hath sent me", and as the Father sent Him so He sends us. The mission entrusted to us by Christ our Lord, is the continuation of the mission entrusted to Christ by His Father. The missionary impulse exists first of all in the heart of God; and it is in Him and by Him and for Him that the whole missionary enterprise lives and moves and has its being.

All other roots of Christian activity are subordinate to this great central source and origin of the missionary impulse, which is likewise the source and origin of all the impulses that manifest themselves in the Christian life. But we may now turn to an examination of those minor roots within ourselves, whereby this impulse which springs from the heart of God is transferred to our hearts, so that His will is executed by our hands. We shall find several of these minor roots in ourselves, which are more or less significant in different individuals, one drawing his motive power more directly from this root, and another from that, according to the composition of his individual nature.

Debtor

One root of the missionary impulse, then, is found in the sense of indebtedness. Here we have something that weighed very heavily with St. Paul. "I am debtor", he wrote to the Romans—debtor to everybody. "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise". "I am debtor". It is an uncomfortable feeling, this. A man feels much more at ease, much better pleased with himself, if he can say "I am a creditor"; and I fear that many people at the back of their minds entertain just that self-complacent feeling. "I am a creditor. The world owes me something just for the

privilege of having me in it. If everyone had his just deserts, I should be very well treated indeed". But that is far removed from the Christian point of view. The Christian, like St. Paul, has the constant feeling that he is a debtor. "I am a debtor", he confesses. "I owe the world something, more, indeed, than I can ever hope to pay. Let me therefore give to the world all that I have to give; and the best that I have is the glorious Gospel of the blessed God. I am debtor—therefore I am ready to preach the Gospel.

Much might be said on this theme of our indebtedness, but let us make mention of only one reflection that perhaps escapes us only too often. We are all debtors to the world, because we have all sinned against our fellow-man. Who is there among us who has not reason to reproach himself for the wrongs that he has done to his brother man; and who can estimate what the world has lost through the wrong that you have inflicted?

I often think that St. Paul must have been spurred to greater efforts all through life by the remembrance of the part that he had played in the martyrdom of St. Stephen. He must have felt himself doubly a debtor, whenever he thought of the harvest that might have been reaped by such a man as Stephen if he had not been struck down by the zeal of the persecutor; and in less startling, but perhaps no less deadly ways, we have all a similar weight upon our shoulders. For we have all done harm in this world. It may be by a biting tongue or by a blazing temper that has cut a gentle heart or bruised a tender soul. It may be by greed that has deprived another of things necessary to his very life. It may be by filthiness which has cast an inextinguishable stain of impurity on another's innocence. It may be by hypocrisy, that has turned others away from Christ, and, like the sin of David, has "given great occasion to the enemies of the Lord to blaspheme". All of us have done harm. Everyone of us therefore is a debtor; and that debt can only be discharged by our giving forth the treasures of the Gospel.

Need

Another great root of the missionary impulse is to be found in our sense of the world's need. John Bunyan, in his famous dream, beheld a man who carried a burden on his back; and the eyes of the Christian, once they are opened by the light of Christ, see that all men, rich and poor, wise and simple, savage and civilized, alike go through life burdened with an intolerable load of sin and sorrow and ignorance and despair. Like St. Paul, he sees on every hand men of Macedonia reaching out imploring hands to him and saying "Come over into Macedonia and help us".

"From Greenland's icy mountains
 From India's coral strand
 Where Afric's sunny fountains
 Roll down their golden sand
 From many an ancient river
 From many a palmy plain
 They call us to deliver
 Their land from error's chain."

I think tonight of Albert Schweitzer, that great Alsatian scholar, and doctor, and musician, and philosopher, who gave up an established career that had already brought him fame to go to the jungles of Equatorial Africa as the messenger of Christ. He was still a young man, but his books on the New Testament had been translated into several languages, and his work on J. S. Bach had revolutionized the study of the organ. He was himself one of the finest organists in Europe, and he had been honored by being made Principal of the Faculty of Theology at Strasbourg. At the height of his fame, he resigned from his position and entered the Medical School as an undergraduate to prepare himself for the mission of healing in the Dark Continent. His friends were astounded; they thought he had gone completely mad; but he knew that Christ was calling him to Africa. He had seen a vision of need; he saw Africa, in his own words "sitting like Lazarus at the door of Europe", and he could not bear to think that it scarcely received the crumbs from that rich table. He was oppressed by the thought of how the black man had suffered at the hands of the white—his children carried into slavery, his lands seized, his people exploited to make profits for foreign capital; and he could not rest until he brought the solace of Christ into the midst of that mass of festering misery. His ears rang ceaselessly with the cry "Come over into Africa, and help us".

Trustees

Still another root of the missionary impulse is found in the sense of trusteeship. In the words of St. Peter, "we are to act as good stewards of the manifold grace of God". We do not hold the Gospel in absolute ownership; we are stewards, or trustees. St. Paul says in another place, "We are put in trust with the Gospel". Now you know what happens to a man who converts a trust fund to his own uses. The diocese of Rupert's Land and the University of Manitoba were dismayed to find a few years back that their treasurer had made away with nearly all their endowments. He was put in trust with those endowment funds, but he treated them as if they had been his own, and so he was guilty of fraud. The Gospel is put into our hands as a heavenly endowment, a limitless treasure of divine blessings, for the benefit of all mankind. How dare we then think of defrauding God and defrauding humanity by keeping it to ourselves? How dare we be faithless to our trust?

Divine Urge

And, finally, the missionary impulse springs from our sense of response to an inward divine urge. We might think also of the desire to obey our Lord's direct commands; but I am not thinking exactly along that line. What is in my mind is rather the feeling that possessed Jeremiah when he became discouraged and downcast, and said to himself, "I will not make mention of him, nor speak any more in His name". But lo! he found that in his heart which would not permit him to retire into his tent to sulk. There was an inward divine urge that drove him forth to new efforts, and he testified, "His word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay".

And we have a like story from the prophet Ezekiel. He even resented the urge that drove him forth, but he could not bring himself to resist it. "I went in bitterness", he tells us, "I went in bitterness and in the heat of my spirit, but the hand of the Lord was strong upon me". He was angry and resentful over the task to which he was called, yet even in his bitterness and in the heat of his spirit, he was moved by that inward divine urge, and he went in spite of everything.

And St. Paul adds his story to the testimony. "Though I preach the Gospel" he tells us, "I have nothing to glory of, for necessity is laid upon me; yea, woe is me if I preach not the Gospel".

So we see that there is always in the Church that disquieting urge of the Spirit of God that drives us forth almost without our own volition to minister to the world's needs. Necessity is laid upon us, not the necessity of physical power, but the inward necessity of God's will for our lives and for the salvation of the world.

The missionary impulse in our hearts is planted there by the Spirit of God. It takes root in different ways, but whatever be its root within ourselves, let us take care to give it free fulfilment. For we know that if we resist it, we are disobedient to the heavenly vision; but if we obey the commandments of our Lord, then shall we be his disciples indeed, and shall be counted worthy as good and faithful servants, to enter into the joy of our Lord. Amen.

STATISTICS

(Continued from page 68)

treasury; For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living."

We are provoked by this story to greater liberality. The sacrifices of others are a great stimulus to us all. The same purpose will be served by the study of the pages to which we have directed attention.

EVANGELIZING THE JEWS

Rev. M. Zeidman, B.D.,

Scott Institute, Toronto

In considering the evangelization of the Jews, it must be borne in mind that the Jewish people, while classified as non-Anglo-Saxons, are altogether different from most of the other nationalities who come under that description.

1. Because many Jews are English speaking, and designate English as their mother tongue, and

2. According to 1931 census about 44% of the total Jewish population in Canada are native born. $2\frac{1}{2}$ were born in the British Isles and $2\frac{1}{2}$ were born in the U.S.A. Since immigration has practically been suspended between the years 1931-1941, it is safe to assume that at the present time about 55% of the Jewish people in Canada are native born.

3. Most non-Anglo-Saxon people from Europe have a Christian background. They are either nominal Christians, Protestant or Roman Catholic, or when they profess no religion, Christianity has still a traditional and sentimental claim on them that does not at all influence the Jew.

4. The Jews have no such background. On the contrary, their tradition is hostile and challenging to Christianity as the true religion.

5. In addition to their traditional hostility, the persecution in Central Europe for the last one hundred years, by the nominal Christian nations on the Continent, has put them on the defensive and welded them into a solid, totalitarian religious group, that began to break up when Jews started to emigrate from Europe to Great Britain and the Americas, and entered universities to take up higher education.

The Pogroms in Europe at the opening of this century brought many thousands to North America. It was then that the Protestant Churches on this Continent, in general, and the Presbyterian Churches in particular, began to make known the Gospel of Jesus Christ to the Jews, and attempt to reconcile the Hebrew nation to their Messiah, the King of the Jews.

The Presbyterian Church in Canada opened the Scott Institute 28 years ago, as the Presbyterian Mission to the Jews in Toronto.

Jews were arriving in Canada with fresh wounds on their bodies, still smarting from the knout, and the beatings of the hooligans who rioted, destroyed and burned Jewish homes, often as not with the approval, and at times even at the behest of priests who professed Christianity. (Something like the Iron Guardists in Roumania professing to be good Christians, and butchering the Jews in Bucharest.) Imagine these Jews arriv-

ing in Canada, to be met by Jewish missionaries preaching Christianity! It was like casting the seed on stony ground.

If a Jew should enter a mission hall, he was a marked man in the Jewish community. On at least one occasion a riot took place on what used to be the corner of Teraulay, but is now Bay and Dundas Streets, when missionaries holding an open air meeting were pelted with tomatoes and stones, and the police had to be called out. Henceforth all our open air meetings were attended by a uniformed policeman. A Jewish opposition society was organized. They established their headquarters on the opposite side of Elm Street, and children and adults were warned away from the mission.

All that was twenty years ago, and a happy change has taken place. We are on the most friendly terms, not only with the Jewish people in the city, but with their leaders in the Jewish community as well. Jewish-English papers carry advertisements of the Scott Institute, and Jewish people contribute money to us regularly.

Two factors have contributed to the breaking down of the enmity between the people and your missionaries.

1st. The Scott Institute Relief Work. The Jewish people have a very high regard for charity. In spite of many vaudeville jokes about Jewish stinginess and miserliness, they are really a most generous and compassionate people. They usually refer to themselves as The Merciful Children of the Merciful.

The charitable work of the Scott Institute has provoked the admiration of the whole community. During the dark days of economic depression, we distributed aid to all, irrespective of color, race or creed. Naturally the Jewish people were also helped, and that contributed a great deal toward removing misunderstanding and prejudice, and has created a bond of friendship between the missionary and the people.

During those years we served over a million meals to needy unemployed men. We distributed several hundreds of thousands of articles of clothing, many thousands of beds, stoves, pieces of furniture, bedding, layettes, medical appliances, medicine, and all sorts of necessities of life.

In regard to the financial aspect of our work, we can report the following audited financial receipts during a period of ten years, that is from November, 1930 until June, 1940.

Cash Receipts for Relief	\$64,079.75
Cash for Fresh Air Camp	18,831.65
Legacies	12,032.32

Total Cash Receipts \$94,943.72

If the contributions in goods are included, it will bring the grand total to well over \$100,000.

So much for the financial end of the re-

port. But it also represents a unique piece of work recognized, not only by the community at large, but it has been approved by many formal votes of thanks by the Mayor and Council of the City of Toronto. It also represents the best labor that my wife and I could possibly give, not as men pleasers, but as unto the Lord.

Now the question should be asked: What about the spiritual results? What spiritual fruit has resulted from all this work, and are we justified in continuing this Mission to the Jews in the future?

Of course spiritual things cannot be measured with a measuring rod, or weighed in scales, or tabulated on a counting machine.

But certain facts will indicate the general trend, and the result of the effort of the Presbyterian Church to evangelize the Jewish people in Canada.

When the Scott Institute opened its doors twenty-eight years ago, very few Jewish homes were open to our workers. Today, any missionary with the introductory remark that he or she is from the Scott Institute, finds a welcome and an open door in most Jewish homes in the City of Toronto.

2nd. The Jewish people today no longer look on the Presbyterian missionary as an intruder, but as a friend, to whom they come in times of trouble and distress for counsel, and in times of joy, they in turn invite us to their homes to visit them as friends and neighbors.

It is quite a common thing for me to be invited to the festive table of Jewish homes on Passover, and there, during the ritual recitation of prayers, I have been asked to lead in devotions, and have preached Christ as Israel's promised Messiah. No longer do we need police protection. On the contrary, our work is being appreciated, and practically all opposition has disappeared.

Twenty-five years ago there were very few Hebrews who were Presbyterians. But according to the 1931 census, 127 Hebrews have declared themselves as Presbyterian. I believe that this number can easily be multiplied by five, and we will be somewhere nearer the truth.

We also know of some who were formerly Presbyterian, and who have gone into the United Church. We also know of many Presbyterian young women who have intermarried into other communions. As a result of the Presbyterian Mission work in Canada, at least twelve young men and young women, Hebrew Christians, are at present engaged in preaching the Gospel among the Jews in different parts of the United States and in Canada. Not only are these working for Presbyterian Boards, but they have given their services to other Churches as well. Thus, the Anglican missionary to the Jews in Toronto first came in contact with the Gospel in the Presbyterian Mission, and

for many years was a regular attendant at our Sunday School. Many similar instances could be repeated.

Another instance is the Kendall family, who were engaged as missionaries for our Church in this city. One son is in missionary work in Ottawa. Another is doing missionary work for the Presbyterian Church in Philadelphia, a third son is a missionary to the Jews in Detroit, and a daughter is working among the Jews in Argentina. This intensive and aggressive evangelization of the Jewish people is still going on, with greater zeal and fervor than ever.

It is still pioneer work. It is still a matter of softening the stony hearts that have been hardened by centuries of prejudice and persecution, but we are happy to report that the hearts are being softened and ready to receive the seed of the Gospel. The prejudices and hatreds are being removed, the wall of partition broken down, and Christ, the tie that binds us all in Christian love, is proclaimed.

How the hearts are softened, and the wall of partition broken down is best illustrated by an incident that took place in one of our evangelistic meetings.

I pointed out to my audience how the teaching of the Dictators is directly opposed to Christian teaching. I appealed to those present to make a decision. It is either the hate of the dictators, or the love of Christ. It is Christ with the brotherhood of all men and the equality of all men, or the super-races of the dictators. I then asked the Jewish people to raise their hands for the one or the other. All responded by raising the hand "for the teaching of Jesus Christ, the Lamb of God, which taketh away the sins of the world?"

There is only one more item which I would like to report, and that is our Fresh Air Camp at Grimsby Beach, Ont. In 1926, when we first began to do this type of work, we had no camp nor equipment of our own. As a matter of fact, the first group of Jewish children that we took to camp were fed out of dishes and covered with bedding that I borrowed from my fiancée. Today we own a fully equipped camp, capable of accommodating over two hundred and twenty mothers and children during the summer season. It is fully paid for, and is worth, according to the insurance estimate, \$5,000.

Last summer we added a new annex, especially built for mothers and infants. There are six compartments, each furnished with a bed for the mother, and a small cot for the baby. We are very proud of this new addition which cost us about \$400, and has been a wonderful help in relieving the dormitories for the boys and girls. Members of the Home Mission Committee, Dr. and Mrs. Rochester, and other friends were present at the dedication of these new

cabins, and all expressed their delight with the equipment and beautiful surroundings.

This Fresh Air Camp is not a means in itself, but like all other work in our Mission, it is a means to a very definite end, to bring our people to a saving knowledge of Jesus Christ. Last summer over 200 mothers and children were accommodated, and every day of camp, the Gospel of Christ was presented and enjoyed by all, in an ideal environment.

The hearts of the Jewish people are tender at this time. We are simply overwhelmed with the many opportunities that afford themselves daily to make Christ known to those who used to hate Him. Our only drawback is the lack of workers.

It must always be remembered that the Jewish people are not a Christian people; but they are a field and an opportunity for missionary endeavors. The old orthodoxy is fast disappearing. They are losing the old, but as yet, they have not, as a nation, accepted the new. This constitutes an opportunity which we must not let slip.

In conclusion I wish to point out that several of our young men, regular attendants at our Young People's Society, have joined the different branches of the Canadian Active Service Corps.

One of our boys, who is somewhere in England, wanted to join the 48th Highlanders. The recruiting officer of that famous regiment, recognized him as a Jew, and frankly confessed that this regiment, composed of the very cream of Canadian youth, was not keen on taking a Jew, not because of any race prejudice but, because the Jews ask for too frequent leave on account of the Jewish holidays. The young man, undaunted, replied that he did not hold to the old Jewish faith; that he was a regular attendant at the Scott Institute, and that he considered himself a Presbyterian. Result, accepted! And he is now somewhere in England.

I am very proud of the way that, not only the British and Canadian Jews have answered the call, but Jews from all over the world, Palestine, Poland, Czechoslovakia, Holland, the United States, and even Argentina are flocking to join the forces of Democracy, Justice and Right against the forces of evil and tyranny. In Palestine the Jews and Arabs have buried the hatchet, and have united as one man to help Great Britain defeat the common enemy. May not this be emblematic of the day when all nations will unite in Christ, and when every knee will bow, and every tongue confess that Jesus is Lord to the glory of God the Father.

ACKNOWLEDGMENT

The Treasurer is in receipt of the sum of \$25.00, a contribution to the Budget from INDIVIDUAL.

THE PROBLEM OF OUR VACANT CONGREGATIONS

Rev. J. W. MacNamara, D.D.

THE February issue of The Presbyterian Record contains a list of 47 vacant pastoral charges. The list compiled in the Church Offices is slightly larger. Many of these charges have been vacant for long periods—far too long for the good of the local congregations, or for the general work of the Church at home and abroad. The same issue of the Record reports only one call and two inductions.

At the time of writing 35 of our ministers have been appointed to full time service as chaplains, either in the C.A.S.F. or the R.C.A.F. In every case the minister so appointed was in active work, in charge of a congregation or pastoral charge. In a few cases the minister has resigned his charge upon receiving the appointment. In the majority of cases it is necessary for the congregation to secure the appointment of some minister temporarily who will not only supply the pulpit, but carry on the pastoral work. In some cases the situation is complicated by ministers resigning from their charges to accept appointment as supply in these vacant charges, thus creating other vacancies.

On the other hand, there are still some ministers, without a charge, seeking settlement. There are also a number of retired ministers capable of rendering valuable service, but for the most part little use appears to be made of the services of these men. Age and experience appear to be at a heavy discount in the work of the ministry, and the services of youth command a high premium. Recently a city congregation, whose minister is on full-time service as chaplain, sought help in their effort to secure a minister who is ordained, unmarried, and under thirty.

It is inevitable that the work of the local congregation and the larger work of the Church, Home and Foreign Missions, and all that is included in the appeal on behalf of the Budget will suffer under the conditions existing in many vacant congregations. Clear evidence of this is seen in Budget returns and in letters from some of these charges, where the long vacancy is given as the reason for reduced givings.

What is the Church doing to meet this present need?

The number of students reported in the final year in Theology is:

The Presbyterian College, Montreal	8
Knox College, Toronto	11

Total..... 19

Under the present regulations, these men upon graduation and any licentiates seeking admission into the ministry of our Church are required to serve for the period of one year in an ordained mission field under appointment by the General Board of

Missions. These men will all be needed for that particular sphere of service, and are not eligible as candidates, or to accept a call until the conditions laid down by the General Assembly are fulfilled.

Sixteen ministers were granted leave to retire by the last General Assembly. In all probability an equal number of applications for permission to retire will be submitted to the next General Assembly. Seventeen deaths in the ministry were reported to last Assembly. All this indicates a serious situation in connection with the ministry of our Church, and the care and oversight of our congregations.

It is of the utmost importance that The Presbyterian Church in Canada, as a part of the whole Church of God, should be fully organized, and prepared to take her share of the task of giving guidance, leadership, inspiration, and support in these critical and testing times, and to help in preparing the way for the new day of Victorious Peace, and Reconstruction, which we hope and pray will soon dawn.

It is surely evident that the situation existing in so many of our vacant charges constitutes a serious handicap, affecting adversely every part of the regular work of the Church, and calls for immediate attention and action to the end that some practical solution may be devised.

WAR SAVINGS CAMPAIGN

A letter was addressed to the Moderator of the General Assembly, Rev. Wm. Barclay, by the Minister of Finance in the Dominion Government, Hon. J. L. Ilsley, soliciting the co-operation of The Presbyterian Church in Canada in the War Savings Campaign.

The Moderator has placed this in our hands that the appeal may reach through the Record as many as possible within our Church. The intensive campaign was planned for February. The letter to which we refer is dated January 28th and was therefore too late for attention in our February number and we were denied the opportunity of assisting directly in the immediate effort. As however the privilege of assisting the Government in this war effort is still, and will be for an unknown period, available, as indicated in Mr. Ilsley's letter, the Record is eager to do its part by giving further publicity to this national appeal.

The last General Assembly adopted a resolution with respect to war effort which made clear beyond question the attitude and purpose of our Church:

"In view of the more critical situation now developing in the prosecution of the war the General Assembly of The Presbyterian Church in Canada reaffirms the pledge of loyalty and whole-hearted support of the Church to the Government of Canada as expressed in the loyal address to

His Majesty the King. 'The lives and material resources, the prayers of our people, are, and will be, dedicated to the cause of righteousness in which Your Majesty and the Allied Nations are engaged.'"

This was forwarded to the Prime Minister Right Hon. MacKenzie King.

Mr. Ilsley's Letter

During the month of February the Canadian Government, through its War Savings Committee, is undertaking an intensive campaign across the Dominion to enlist an army of two million persons pledged to the regular purchase of War Savings Certificates.

The extensive and systematic purchase of War Savings Certificates will make available for war purposes a constant flow of money and will release, to the same end, both men and materials that would otherwise be required to meet the demand created by unnecessary spending on the part of the general public for goods and services they can do without. In this way, a double purpose is achieved, for not only is the utmost production of war supplies made possible, but Canadian economic life, to the extent that the War Savings Movement is successful, will to that degree be regulated both during and after the war. The certificates act as an economic sponge sopping up the excess money poured out in government war purchases and making it available in the post-war years when war spending has come to an end.

The War Savings Campaign constitutes the first militant attempt to enlist the support of every man, woman and child in Canada at a moment of national danger in order that our nation may play its part with determination and vigour in the great spiritual crisis with which the world is faced. We know that the churches of Canada will want to be in the forefront of the War Savings Movement both because it serves such vital public needs and also because it offers the individual a sound private investment, inculcates the habits of thrift and economy, and affords to every person the chance to feel that he or she has something valuable and definite to do in the present peril.

There are four ways in particular, in which the Church can be of help.

1. Churches may encourage the members of their congregation to enroll as Regular War Savers. In this way, a most important addition can be made to the number of Canadians pledged to systematic war saving.

2. The Church may supplement the February publicity campaign by emphasizing generally the need for regular war saving and by educating people across Canada in their national duty as war savers.

3. Each Church may report to its local War Savings Committee the number of its congregations willing to devote the whole

or part of their time as War Savings Workers in soliciting others to enroll as regular War Savers.

4. The Church may encourage children to become regular purchasers of War Savings Stamps.

The War Savings Committee would be greatly encouraged in its work by the assurance of the active support of the Presbyterian Church, both during the coming campaign and afterwards. The present appeal is made to you in the belief that you will direct the attention of your fellow pastors and through them the various members of your congregation, to the great importance of the War Savings Movement.

AID FOR ORPHANED MISSIONS

Rev. W. A. Cameron, D.D.

A FINANCIAL statement has come to hand which is very illuminating as showing the interest of Christian people everywhere in the situation which affects the stranded missions of European Churches.

Financial support has been given to 112 missions which have been temporarily separated by the war from the parent Churches in Europe. Among the lands from which gifts have already gone are Canada, United States, Great Britain, Sweden, South Africa, Australia, India, China, and Syria. From all these countries \$461,667 has already been forwarded. In the sending of this help there has been no discrimination upon national or creedal grounds. The need of the missions has been the compelling motive.

The missionaries on their part have loyally and steadily carried on their work. As a result no mission has been abandoned or suspended anywhere in the world, and no mission known to be in distress has been denied help. Missionaries have had to live on much less than their former salaries but they have stayed at their work.

A notable sidelight is seen in the fact that both in North America and Great Britain many Churches which have been the most generous in the support of these missions in distress have also increased their support to their own work. Every cent given to this fund has been sent to the distressed missions. The expenses involved are cared for in the regular budget of the International Missionary Council. The need remains. Will there be money to send for March and April?

From the Canadian Churches to December 31, 1940, there was forwarded \$12,439. of this amount by that date there had been forwarded from our Church as follows:

Women's Missionary Society (W.D.) \$4,000
Women's Missionary Society (E.D.) 200
Congregations, Individuals, etc. 1,200

Total \$5,400

Since that date \$1,500 more has been forwarded from our Church of which \$450 was from the W.M.S. (W.D.).

The latest statement from our Treasurer is:

Previously reported	\$2,250.13
St. Andrew's Church, Toronto	50.00
St. John's, Winnipeg, Man.	4.00
First, Seaforth, Ont.	19.50
St. Andrew's Y.P.S., Richmond, Ont.	2.00
St. Paul's, Sault Ste Marie, Ont.	10.50
St. Andrew's, Victoria, B.C.	1.25
Fairview, Vancouver, B.C.	1.00
Prairie View, Sask.	5.00
St. Andrew's Hagersville, Ont.	24.06
Knox, Calgary, Alta.	38.00
Claude, W.M.S.	20.00
Runnymede, Toronto	8.00
Kootenay Presbyterial of W.M.S.	9.42
Nashville, Ont.	7.00
Knox, Neepawa, Man.	10.00
St. Andrew's, Petrolia, Ont.	7.00
Ratho, Ont.	6.25
St. Paul's, Hamilton, Ont.	5.00
St. John's, Pittsburg, Ont.	1.00
St. Andrew's, Cardinal, Ont.	1.00
Stroud, Ont. ....	.75
St. Paul's, Simcoe, Ont.	10.00
Zion, Eureka, N.S.	1.50

Total at Jan. 31, 1941 \$2,492.36

CHAPLAINCY SERVICE

Rev. John McNab, one of our ministers widely known who is a chaplain in the Air Force, serving as Squadron Leader of No. 1 Command, Toronto, has been promoted to Assistant to Colonel G. A. Wells, Principal Protestant Chaplain to the Canadian Forces. He will henceforth be stationed at Ottawa and his chief duty will be to advise Colonel Wells on "all matters relating to appointments, transfers, and the general welfare of the Chaplain Service within the R.C.A.F."

* * *

From one of the younger chaplains overseas a most interesting and encouraging report has been received. It is addressed to Rev. Dr. Parker, Chairman of the Chaplaincy Committee, and from it we are permitted to quote:

"Some time ago I received a very interesting letter and pamphlet concerning the Chaplain and his work. This letter and the pamphlet were well worth while and contained some very practical suggestions. It is a difficult situation for a young minister. The ways of life are different from civilian life and one finds it necessary to constantly adjust himself to changing conditions. The notes on Parade Services were helpful and the admonition for the padre not to exceed thirty minutes in his service is very necessary. Few souls are saved after the first ten minutes of preaching.

"I am very much interested in the holding of Voluntary Services. A couple of weeks ago I was in conversation with the officer in charge of Transport. I remarked that his men did not seem to have an opportunity to attend our Sunday Parade Services, to which he replied that his men were in constant demand on the week-ends. The suggestion was then made that I would hold a voluntary service during the week. He immediately set to work to have all his men free of duty for an hour on a Friday night and attend service. The place of worship was an old garage, no floor, the pulpit a packing case draped with the Union Jack. The men sat on benches in among motorcycles and oil cans, dressed in overalls, battle dress, peaked caps, wedge hats and crash helmets. The first hymn was 'Unto the Hills' but unfortunately there were not sufficient Presbyterians to sing heartily for our orchestra consisted of a saxophone, cornet, and accordeon, I stopped the singing and asked what hymn was familiar. The response was, Onward Christian Soldiers. The words were remembered from days in home churches and books were not used in the dim light of four fifteen-watt bulbs. Then came a short address based on night driving with one of the men. I had asked him how he managed to keep the centre of the road when driving in a "black out" and he explained that the white line was his guide. I immediately saw the spiritual significance of the white lines as a guide in life and presented the thought to them. The service concluded with a collection for a Spitfire fund. So enthusiastic was the support for this service that they have asked for more and a request has also come from the Canadian Provost Corps."

Among the Churches

Arnprior, Ont.

The congregation of St. Andrew's was deeply affected when its minister, Rev. Thomas McAfee, announced his intention of early retiring from the ministry. It is considered probable that this will take place this summer at the meeting of the General Assembly. When printing this the Arnprior Chronicle gives this eulogy:

"Since coming here Mr. McAfee has made a host of friends not only in his own congregation, but in all denominations of the town. He is an able speaker both in the pulpit and in addressing public gatherings. His sparkling Irish wit and humor have made him a favorite wherever he has been called upon to speak, and his genial personality makes friends of all who have the pleasure of his company."

Mr. McAfee seems to be in vigorous health and even in retirement should be able to render valuable service to the Church.

Cranbrook, Ont.

On Sunday, the 17th of November, the congregation of Knox Church, celebrated its 75th anniversary and, though weather conditions were adverse, the interest and enthusiasm of the congregation were in no degree diminished.

The congregation had its beginning in a log schoolhouse on the north-west corner of the farm of Mr. James Knight. In 1865 a committee of the congregation engaged Messrs. John Hunter, Michael Raymond, and Alexander Hendry to erect a place of worship, a task in which they triumphed with the modest outlay of \$150. Here for ten years Rev. John Ferguson ministered as an added responsibility to his obligations in Brussels. In 1875, however, the congregation became independent with Rev. D. B. McRae as the minister. In a few years it was found necessary to enlarge the building, such was the increase in the number of worshipers. Mr. McRae's ministry extended over thirty-six years and there have succeeded Rev. J. L. McCulloch, Rev. T. E. Kennedy, and Rev. W. A. Williams. The present minister is Rev. J. E. Taylor. Recently it was decided to make some improvements in the church, providing a basement, a new floor, new pews, choir seats, furnace, and electric light. The great part of this work was done by voluntary service. The anniversary services were conducted by Rev. F. G. Fowler, B.D., formerly of Brussels and now of Bluevale, who preached morning and evening to a congregation that filled the church and overflowed to the basement. It was a day of rejoicing for all, but particularly to the early members. Mr. Fowler's messages were in the morning, The God of Bethel, and in the evening, Christ, the Answer to All Our Problems. The choir, under the direction of Miss A. Forest, provided a special musical service. At the evening service the minister, Rev. J. E. Taylor, expressed his appreciation of the part taken in this work by the members and adherents of the church. The cost of the improvements amounted to \$3,100, all of which was met with the exception of about \$300. In addition some \$220 was raised during the year for the Budget.

The concluding event of the celebration was a supper on Tuesday, at which some 400 attended. This was followed by a musical program provided by the Listowel United Church Choir.

Colborne, Ont.

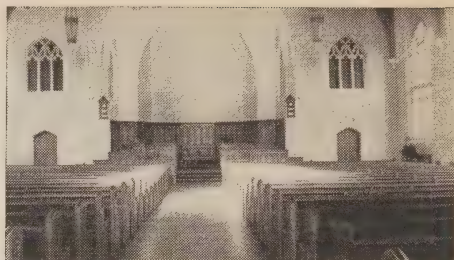
Mr. Ronald McLean, one of the oldest and most highly respected elders of St. Andrew's Presbyterian Church, passed on to his eternal home on November 4th, 1940. Although he had reached his 88th birthday in October he had been an active member up to within the past few months. An elder of St. Andrew's for forty-six years

he had missed only one Communion service. That was when attending the General Assembly at Ottawa. The record however was not broken for he was present at the Assembly Communion service. His death is a loss to the whole Church for, though but an elder, the larger body engaged his fullest devotion, a life and service which the Church greatly appreciates.

Hamilton, Ont.

St. John Church is a restored building. It was devastated by fire on January 4th, 1940, leaving only the walls standing. Immediately the congregation undertook the task of restoration and on the 17th of November of that year the building was reopened and rededicated. No change was made in the exterior, the walls having remained sound, but the interior has been entirely modernized. Dark oak pews with furniture to match, including chancel rail and the pulpit, are the fittings of today. On the left at front of the chancel stands the pulpit and on the right the new organ. The intervening space provides for the choir. The ceiling is of solid beamed oak and the electric fixtures are of the latest. Two treasures were rescued from the fire, bronze tablets, one to the memory of those who fell in the Great War and the other to a beloved minister, Rev. A. H. MacGillivray, who died during his pastorate. The congregation takes justifiable pride in this restored building. The Sunday School was quite unharmed by the fire and served the congregation as a place of worship whilst the work of restoration was carried on.

The history of the congregation is preserved from 1857 when an effort was made to meet the religious requirements of the Scottish industrial workers settled in East Hamilton. In establishing this mission the prime mover was Rev. Robert Burnett of St. Andrew's Church, later St. Paul's. Open air services in the summer and in cottages as weather required marked this period. In 1858 with the assistance of the then three uptown churches, St. Andrew's (St. Paul's), McNab Street, and Knox, a building was erected on the west side of Wentworth Street between Barton and the Great Western Railway, now the Canadian National Railway. The work was carried on by prominent citizens, students and subsequently by one who had served as a missionary in northern Ontario, Rev. Wm. Masson. He organized the congregation which flourished until a period of serious depression was experienced with widespread unemployment. For five years the mission was without a leader. In 1865 Mr. William Allan of St. Andrew's, re-organized the Sunday School and served as Superintendent until 1874, and he had the gratification of seeing St. John rise from this humble beginning. In process of time a site was purchased where now the present building



INTERIOR, ST. JOHN, HAMILTON.

stands. A building was erected to serve the dual purpose of a place of worship and of a Sunday School and parish hall. This was occupied on July 12th, 1874, and for a time student supply served the congregation. The first regular services were conducted by Mr. J. H. Ratcliffe, later Rev. Dr. J. H. Ratcliffe of St. Catharines. There are now no survivors of that early congregation. Two, Mr. and Mrs. Melvin Cline, passed away early in 1940. Another student who became distinguished was Mr. John Scrimger, subsequently Rev. Dr. Scrimger, Principal of The Presbyterian College, Montreal.

When the first minister was settled, Rev. James Little, the membership was 102. Mr. Little was followed, after a ministry of two years, by Rev. Thomas Goldsmith, who had a high reputation as a preacher. He served for ten years. His successor was an Englishman, Hon. and Rev. Reynolds Moreton, who served as stated supply for two years. He then was called and remained until 1894. Under his energetic leadership the old church was replaced by the present edifice, the corner stone having been laid on the 2nd of September, 1889. This building has stood for 50 years as a landmark in what is now the centre, not the extreme limits, of a flourishing city. It was opened on the 27th of April, 1890, and dedicated by Rev. Dr. William Caven, Principal of Knox College. At the close of Mr. Moreton's ministry, when he returned to his home in England the membership was 450. His successor was Rev. John Young, and under his ministry the church prospered, the Sunday School was modernized, various women's organizations were established and the membership of the choir increased. Mr. Young's ministry extended over sixteen years. In 1912 he was succeeded by Rev. Angus H. McGillivray, whose seven years of ministry are remembered with gratitude. It was at this time that the Great War of 1914-18 called from the membership of the church one hundred young men and one woman who served as a nurse. Of these fifteen men and Miss Mae Sampson, the nurse, made the great sacrifice. Rev. W. M. Kannawin took up the work in 1920 and his ministry ended when in 1926 he ac-

cepted his present post as General Secretary of the S. S. and Y. P. S. In every way the church prospered during this period, notably the mortgage was burned and there has been no encumbrance since. He was followed by Rev. A. A. Acton in 1926, who resigned in 1930. Rev. A. D. Sutherland was then called to this important charge. He served from 1930 to 1935 when he removed to Sault Ste Marie, Ont. Rev. Dr. N. D. MacDonald, the present minister, was called from Port Colborne, and was inducted in January, 1936. His has been a fruitful ministry with still greater promise under the changed conditions.

St. John having been established by the enterprise of other churches has itself been the mother of missions and two congregations, Chalmers and Westminster, owe much to her help.

Lansdowne, Ont.

In the Church of the Covenant there is treasured a drawing in India ink of Rev. Andrew Dowsley, a cousin of the late Judge Dowsley of Brockville, and uncle of Dr. H. H. Davis of the Supreme Court of Canada.

Maxville, Ont.

There passed away in Maxville on the 24th of January, Donald A. MacDiarmid, son of Dr. W. B. MacDiarmid, M.D., M.P., and Mrs. MacDiarmid. Besides his mother and father there is left to mourn the loss one brother Pte. William MacDiarmid of the S.G.D. Highlanders. Donald MacDiarmid died in his 25th year, one of the most popular and active young men in the Young People's work in Glengarry Presbytery. This year he was designated for the Presidency of the Presbyterian Young People's. Such was the esteem in which he was held that the assembly at his funeral numbered 1,000, the church being filled and hundreds waiting outside. In addition to his activities in Young Peoples' Societies Donald MacDiarmid was Secretary-Treasurer of St. Andrew's Sunday School, and otherwise active in the Church. His death is regarded as a very great loss to the community.

Toronto, Ont.

The congregation of St. Paul's, Toronto, recently suffered a great loss by death in the passing of Mr. E. Lewis Evans. A Welshman by birth, he was widely versed in the institutions, literature, and traditions of his native Wales. Twenty-seven years ago he came to Toronto and was for several years a prominent figure in the Welsh Church here. By temperament an artist and a highly gifted penman, he prepared and read an illuminated address on behalf of the Welsh people in Toronto to the then Edward, Prince of Wales, on the occasion of his visit to the city. When Church Union

was consummated in 1925 Mr. Evans and his family united with St. Paul's. Elected an elder in 1930 he adorned that high office with true Christian dignity of life and character. In personal life he was a living epistle known and read of all men. In counsel he was wise and impartial. He gave time and service without stint, especially in the Sunday School, where for many years he was Assistant Superintendent of the Senior Department and a highly valued teacher. His memory will be long cherished in St. Paul's, where it can be truly said that "He being dead yet speaketh".

* * * *

At the February meeting of Toronto Presbytery, Rev. R. C. McDermid, B.A., who for the past ten years has been minister of St. Paul's Church, Bathurst St., tendered his resignation, which was regretfully accepted. Mr. McDermid felt that on account of his physical condition, though not seriously ill, he was unable to carry on the heavy work of his congregation to the best advantage. In the meantime he is supplying Oakville in the absence of the minister, Rev. C. K. Nicoll, on war service overseas. His ministry at St. Paul's ended on Sunday, February 9th. Before coming to Toronto Mr. McDermid was minister of Knox Church, Goderich, for fifteen years.

Little Narrows, N.S.

Daniel McLennan, K.C., for a long time one of the foremost citizens of the county of Inverness, Cape Breton, died recently on his eighty-fourth birthday. He was born at River Denys, Cape Breton, attended Dalhousie University, from which he graduated in Law in 1888, and was later created King's Counsel. For about fifty years he practised his profession in Port Hood, the shiretown of Inverness County, where he was universally esteemed and beloved. He was a Presbyterian of the old school, and although for the last fifteen years there was no Presbyterian Church in the immediate vicinity in which he lived, his loyalty to the Church continued strong.

At the funeral service the address was delivered by Rev. A. D. MacKinnon, Little Narrows, who spoke in part as follows:

"Daniel McLennan's ability as a lawyer was eminently recognized by the Bench and the Bar. He was a man of strong intellect and wide learning and in the practice of his profession he always exhibited a comprehensive and accurate knowledge of legal principles. His learning, but most of all his strong common sense and his appreciation of justice and right, won the confidence of his clients, who regarded him as a true friend as well as a wise counsellor. This county has lost one of its first citizens, who leaves behind him the memories of an active and public-spirited

(Continued on page 82)

UNITED STEWARDSHIP COUNCIL

A Religious Body	B C D E PER CAPITA GIFTS			
	Denominational Benevolence	Other Benevolence	Total Benevolence	Congregation- al Expenses
1. Baptist, Northern	\$1.62	\$.63	\$2.25	\$12.00
2. Baptist, Southern	1.27	.....	1.27	6.00
3. Baptist, Seventh Day	4.34	.....	4.34	11.00
4. Brethren, Church of.....	1.28	1.04	2.32	8.00
5. Brethren in Christ, United....	2.18	.54	2.72	10.00
6. Congregational and Christian	1.24	.45	1.69	12.00
7. Disciples of Christ.....	1.35	.....	1.35	6.00
8. Episcopal, Protestant	2.42	.41	2.83	19.00
9. Evangelical Church	3.06	.20	3.26	18.00
10. Evangelical and Reformed.....	1.33	.65	1.98	12.00
11. Lutheran Church, United.....	2.33	.....	2.33	12.00
12. Lutheran Evan. Augustana....	3.23	.....	3.23	13.00
13. Methodist	1.19	.34	1.53	9.00
14. Moravian, Northern	3.04	.....	3.04	8.00
15. Nazarene, Church of	3.15	1.15	4.30	26.00
16. Presbyterian, United	5.22	1.19	6.41	16.00
17. Presbyterian, U. S. (S).....	5.11	.27	5.37	15.00
18. Presbyterian, U. S. A. (N)....	2.81	.93	3.74	17.00
19. Reformed in America.....	3.58	.60	4.18	19.00
Average, U. S., 1940.....	1.73	.44	2.05	11.00
Average, U. S., 1939.....	2.36	.....	2.36	11.40
20. Baptist, Ontario and Quebec..	4.25	.57	4.82	11.00
21. Presbyterian, Canada	2.59	.45	3.04	14.00
22. United Church of Canada.....	3.50	.38	3.88	14.00
Average, Canada, 1940.....	3.36	.41	3.77	14.10
Average Canada, 1939.....	3.44	.....	3.44	14.20
General Average, 1940.....	\$1.79	\$.43	\$2.12	\$11.20
General Average, 1939.....	\$2.34	.....	\$2.34	\$11.00

A Religious Body	J K *L * PER CAPITA GIFTS			
	Congregational Expenses	Total From Living Donors	Annuities and Bequests	Fund- Ending
1. Baptist, Northern	\$ 18,837,245	\$ 22,327,246	\$ 139,275	\$ 100,000
2. Baptist, Southern	30,869,268	37,136,531	.....	.....
3. Baptist, Seventh Day	81,959	111,748	.....	.....
4. Brethren, Church of	1,500,000	1,901,605	80,000	.....
5. Brethren in Christ, United....	4,101,992	5,127,430	28,021	.....
6. Congregational and Christian	14,767,254	16,731,323	354,737	.....
7. Disciples of Christ.....	10,875,048	13,118,985	.....	.....
8. Episcopal, Protestant	28,233,878	32,251,076	.....	.....
9. Evangelical Church	4,163,059	4,887,232	.....	.....
10. Evangelical and Reformed.....	8,146,129	9,448,557	.....	.....
11. Lutheran Church, United.....	14,651,890	17,400,635	.....	.....
12. Lutheran Evan. Augustana....	3,576,125	4,419,475	.....	.....
13. Methodist Church	68,005,045	78,601,995	.....	.....
14. Moravian, Northern	217,022	291,141	.....	.....
15. Nazarene, Church of.....	4,293,396	4,987,206	.....	.....
16. Presbyterian, United	3,159,012	4,361,020	201,864	.....
17. Presbyterian, U. S. (S).....	8,374,725	11,210,277	163,521	.....
18. Presbyterian, U. S. A. (N)....	34,794,358	42,062,598	200,000	.....
19. Reformed in America.....	3,183,292	3,865,795	12,425	.....
Total, United States, 1940.....	261,830,697	310,241,883	1,170,843	100,000
Total, United States, 1939.....	286,589,153	318,254,784	.....	.....
20. Baptist, Ontario and Quebec..	641,914	909,368	37,253	.....
21. Presbyterian, Canada	2,462,349	2,993,941	36,182	.....
22. United Church of Canada.....	9,239,836	11,736,804	24,589	.....
Total, Canada, 1940	12,344,099	15,640,113	98,024	.....
Total, Canada, 1939	12,471,706	15,480,258	.....	.....
Grand Total, 1940	\$274,174,796	\$325,881,996	\$ 1,268,867	\$ 100,000
Grand Total, 1939	\$299,060,859	\$359,513,370	.....	.....

STATISTICS, ISSUED FOR 1940

F	G	H	I
	TOTAL GIFTS		
Total From ing Donors	Denominational Benevolence	Other Benevolence	Total Benevolence
\$14.41	\$ 2,506,784	\$ 983,217	\$ 3,490,001
7.51	6,267,263	.....	6,267,263
16.28	29,789	.....	29,789
10.99	221,605	180,000	401,605
13.59	824,091	201,347	1,025,438
14.36	1,450,963	513,106	1,964,069
7.91	2,243,937	.....	2,243,937
22.71	3,442,946	574,252	4,017,198
21.98	680,239	43,934	724,173
14.35	873,933	428,495	1,302,428
14.73	2,748,745	.....	2,748,745
16.92	843,350	.....	843,350
11.38	8,251,588	2,345,362	10,596,950
11.96	74,119	.....	74,119
30.89	508,651	185,159	693,810
23.26	978,110	223,898	1,202,008
21.11	2,716,957	118,595	2,835,552
21.66	5,463,286	1,804,954	7,268,240
23.68	585,151	97,352	682,503
13.18	40,711,507	7,699,671	48,411,178
13.85	31,665,631	.....	31,665,631
16.39	235,804	31,650	267,454
17.10	453,303	78,289	531,592
18.24	2,250,739	246,229	2,496,968
17.89	2,939,846	356,168	3,296,014
17.72	3,008,552	.....	3,008,552
\$13.35	\$43,651,353	\$7,955,839	\$51,707,192
\$13.43	\$60,452,511	.....	\$60,452,511

These statistics are furnished by national officials. The column headed **Budget Benevolence**, previously used, is omitted and several columns are added. **Denomina-tional Benevolence** includes all gifts to any benevolence called denominational by the reporting agency. The new columns are very incomplete. Two Lutheran groups reported last year are not included. The Methodists are included this year, for the first time, as a single group. The totals, on last year's basis are larger for missions and smaller for congrega-tional expenses but this de-crease is due entirely to the loss of figures from the groups named above.

Compiled for the
United Stewardship Council,
Harry S. Myers, Secretary
Hillsdale College,
Hillsdale, Michigan

October, 1940

5c per copy

*N	O	*P	Q	R
TOTAL GIFTS				
Total Annuities Beq. & Endow.	Total Income	Additional Endowment	Membership	Date for Year Ending
\$ 1,726,848	\$ 24,054,094	\$.....	1,549,012	4/30/40
.....	37,136,531	.....	4,949,174	12/31/39
33,693	145,441	.....	6,865	6/30/40
110,000	2,019,605	100,000	173,000	2/29/40
126,695	5,254,125	.....	377,388	12/31/39
1,812,174	18,543,497	.....	1,165,530	12/31/39
.....	13,118,985	.....	1,657,426	6/30/39
502,255	32,753,331	.....	1,420,171	12/31/39
.....	4,887,232	.....	222,390	9/30/40
.....	9,448,557	.....	658,571	12/31/39
.....	17,400,635	.....	1,181,445	12/31/39
.....	4,419,475	.....	261,132	12/31/39
.....	78,601,995	.....	6,905,970	12/31/39
.....	291,141	.....	24,329	12/31/38
.....	4,987,206	672,340	161,487	12/31/39
1,257,690	5,618,710	.....	187,470	3/31/40
163,521	11,373,798	550,982	532,177	3/31/40
5,450,000	47,512,598	.....	1,941,091	3/31/40
291,026	4,156,821	65,507	163,233	4/30/40
11,473,902	321,723,777	1,388,829	23,538,671	.....
.....	318,254,784	.....	24,902,143	.....
122,627	1,031,995	20,055	55,500	4/30/40
36,182	3,030,123	531,592	175,071	12/31/39
335,858	13,072,662	486,788	643,634	12/31/39
494,667	17,134,780	1,038,435	874,205	.....
.....	15,480,258	.....	872,946	.....
\$ 11,968,569	\$338,858,557	\$ 2,377,264	24,412,876	.....
.....	\$359,513,370	.....	25,143,316	.....

* very incomplete

AMONG THE CHURCHES

(Continued from page 79)

career, and a life of loyalty and efficient service. Here was a Christian gentleman of the finest type. His tastes were simple and his ideals high. He was honorable, sincere, and dependable, but, above all, in principle and character, he truly reflected Jesus Christ.

"The memory of his long and useful life will be honored for many a day throughout his native county and wherever he was known."

Quebec, Que.

Miss Emily Fraser died at Coaticook, the 4th of January, 1941, and was buried in Mt. Hermon Cemetery, Que. The service was conducted in St. Andrew's Church by Lt.-Col. Dr. A. M. Gordon, assisted by Rev. W. W. Davis of St. Matthew's Anglican and Rev. J. M. Fraser of Trout Creek United Church.

Her death recalls an interesting chapter in the life of St. Andrew's Church where Miss Fraser was first secretary of the Ladies' Aid, 1885, organizer of the Sunshine Band to minister to the shut-ins, and active for many years in the Sunday School and Mission Band.

The church was built in 1810 under the ministry of Dr. Spark. It was this minister who married her grandparents, Alexander Badenoch and Ann Howison. The next minister, Dr. Harkness, received her mother, Mary Badenoch, into full communion. Dr. Cook, who became the first Moderator of The Presbyterian Church in Canada, married her parents, Alexander Fraser and Mary Badenoch, and baptized their children. Dr. Love buried her mother in 1892, and now Dr. Gordon has laid to rest the last of that generation. Rev. James Fraser, B.A., of Cushing, who died in 1918, was a brother of the deceased.

Over the last 146 years, St. Andrew's has been notably served by the five ministers named.

Vancouver, B.C.

A unique ceremony marked the evening service of West Point Grey Church on December 15th last. This was the presenting and unveiling of a plaque constituting a roll of honor of the members and adherents now on active service.

The plaque was purchased by the ex-servicemen of the congregation and was presented in their name. The unveiling was assigned to Mr. H. Leonard Greenwood, President of the Ex-Servicemen's Organization and the presentation was made by Mr. Colin Murdoch. The memorial was received and dedicated by the minister, Rev. James Evans, B.A., who preached from Hebrews 11:8, Abraham went out not knowing whither.

Interest in those who have enlisted was expressed not only by this gift and ceremony but by the organization in the Men's Club of a committee to take care of the needs of those who have enlisted in the armed forces of the Empire. At Christmas from their own funds they sent an original card and enclosed a dollar bill to every member and adherent on active service. It was resolved also to write to them periodically. This surely affords ample proof of the interest of the ex-servicemen in the Church and in those who have gone forth as they did twenty-five years ago.

Willowdale, Alta.

The Presbyterian Church in Canada lost a faithful member when Mr. John W. MacKay passed away on Jan. 30th at his home in Cumberland District. Mr. MacKay, who was in his 94th year, was born at Marble Mountain, Cape Breton, Nova Scotia, in 1848. He came West in 1876 and worked for the C.P.R. until he was pensioned twenty-six years ago. Since then he has had close connection with Valley Centre Church in the Willowdale field, of which church he was an active elder, until infirmity made it impossible for him to leave his home. None ever loved the House of God more than he, and while health permitted him to attend, no one ever knew of his being late for service. He was a great lover of the Record and had sent in his subscription for 1941, and \$25.00 for the Budget. John MacKay knew in Whom he believed and was not ashamed of the Gospel of Christ. He will not soon be forgotten in Valley Centre and surrounding districts, and his Christian influence will live on.

The funeral service was conducted by Rev. J. M. Fraser, assisted by Rev. A. H. Eggleston and Miss M. Todd, Deaconess.—M. Todd.

Appin, Ont.

During the past year the manse has been re-modeled and re-decorated, and improvements made at a cost of \$1,000. Much of the work was donated. Another charge has been added to the congregation and a call extended to Rev. J. Honeyman.—Alf. Bardwell, Session Clerk.

Toronto, Ont.

At the annual meeting of the congregation of Rogers Memorial Presbyterian Church, a resolution was moved by Mr. N. F. Smith and seconded by Mr. J. Farquhar, that a tribute to the late Mr. John Robertson be inserted in an early issue of the Record.

The following resolution was approved by the congregation:

"That we, the members of Rogers Mem-

orial Church wish to pay tribute to the memory of one of our esteemed and honored elders in the person of Mr. John Robertson who passed away last July to his eternal rest.

"Besides being a faithful elder, he served as a member of the Choir and Praise Committee, also as a teacher and leader of praise in the Sabbath School. He has left us a Christian example of true devotion, loyalty and faithfulness to the Cause which was so dear to him.

"Our sympathy goes out to Mrs. Robertson who remains to mourn the loss of a kind and loving husband."

Rogers Memorial Church,
Thomas Gillespie,
Recording Secretary.



The Rev. Robert Moynan, B.A., B.Th., of Hamilton, was appointed Field Secretary of the Lord's Day Alliance for the Province of Ontario at a meeting of the Executive Committee of that organization recently.

The Rev. Mr. Moynan is a graduate of McMaster University in arts and theology and for the past nine years has been minister of New Westminster Presbyterian Church, Hamilton, where his ability as preacher, pastor and tactful organizer has brought much success and progress to his church. Mr. Moynan has been active also in inter-church and social welfare activities and comes to his new office with the goodwill and esteem of a wide circle of friends, as well as the unanimous support of the Lord's Day Alliance committees.—Com.

CENTENNIAL

The month of February was devoted by Central Presbyterian Church, Hamilton, of which the Moderator of Assembly, Rev. Wm. Barclay, B.D., is minister, to the celebration of the congregation's Centennial. As this centennial program extended over the month we were unable to report it in full in this number. We hope to give it the attention it deserves in the April number.

GOOD WORK RECOGNIZED

Our attention has been drawn to various incidents of congregational tributes to the minister at the close of the year.

St. John's Church, Cornwall, Ont., in recognition of the services of the minister, Rev. G. S. Lloyd, during a successful year, voted to increase his salary by \$300.

* * *

St. Andrew's Church, Victoria, B.C., has steadily increased its order of Records for the past few years and for 1941 requests an advance of fifteen. In every way the congregation is steadily developing under Rev. J. L. W. McLean. Not only have contributions to local support been increased, so that all obligations were met with a credit balance on hand, but its Budget allocation has been exceeded by approximately \$200. This good report with respect to the Budget does not merely apply to one congregation, for we learn that the Presbytery will raise its full allocation. The congregation's tribute to the minister took the form of an increase in his salary of \$300.

* * *

Knox Church, Palmerston, by a unanimous standing vote expressed appreciation of the work of their minister, Rev. Dr. Palmer, and instructed the Managing Board to present him with a substantial bonus.

CORRECTION

In the December Record under the heading War Threatens Disaster in Foreign Missions, a list of contributors appears. Among these is Little Harbor, N.S., \$10.00. This should be Little Narrows, N.S., \$10.00.

In the February number on page 40, under Manchuria, the list of those who left the field has the first name Mr. Edward Johnson. This should be Mrs. Johnson. Only the ladies, with the exception of Mrs. Davies, and the children have returned from that mission.

REV. DANIEL GEORGE CAMERON, D.D.

Dr. Cameron, for many years and especially since 1925, has been a well known figure in our Church in the West. Although living in retirement for many years, notwithstanding his age, he was profoundly interested in the work of the Church and gave to her in these ripe years the benefit of his wise counsel and his sustained effort to the limit of his strength. His death took place in Regina Hospital on the 11th of January. Though sorely crippled from early life and of frail physique, he lived out the long day of eighty-four years. He was a native of Metcalfe, Carleton County, Ont., a graduate of the Kemptville High School, from which he proceeded to McGill University. Following his graduation he entered the Montreal Theological College and completed his course in 1883. He turned his steps then to the West and served in Manitoba. Later he returned to Ontario and served successively in Dunnannon, Straubane, and Mount Albert, Ont. In 1913 he moved to the West and for some time was minister at Swift Current. Last year he suffered the loss of Mrs. Cameron and then moved to Regina to reside with an only daughter, Mrs. W. L. Anderson. In addition to Mrs. Anderson he is survived by Lt.-Col. George L. Cameron, D.S.O., with headquarters at Ottawa, seven grandchildren, and two great-grandchildren. The funeral service was held in St. Andrew's Church, Swift Current, and was conducted by the minister, Rev. J. Younger-Lewis, who in his tribute spoke of Dr. Cameron's courage, his vigorous mentality, and his spiritual attainments. His devotion to the work of the Church was complete and the service he rendered, even in late years, was most valuable. His attainments and the service he rendered to the Church were recognized by Montreal College in bestowing upon him in 1931 the honorary degree of Doctor of Divinity.

ANNIE STRAITH JAMIESON

An early associate of our pioneer missionary in Formosa, Dr. George Leslie Mackay, was Rev. John Jamieson, whose going to that field was the response of our Foreign Mission Committee to a terse cable from Dr. MacKay, Send Jamieson. There he labored for about seven and one-half years, dying in 1891. Now Mrs. Jamieson has followed her husband, her death having occurred at Montreal on January 10th in her eighty-first year. Surviving sisters are Misses Catherine Straith, Windsor, Ont., Rose Straith, Winnipeg, Man., Helen Straith, Provost, Alta., and Mrs. Walton of Vancouver.

REV. ALEXANDER R. GIBSON

Minister of St. Andrew's Church, Cardinal, Ont., Mr. Gibson died at the Brockville General Hospital, on the 21st January, 1941. In expression of their sorrow over the death of a beloved member the Presbytery of Brockville at its meeting on the 24th of January resolved as follows:

"The Presbytery of Brockville desires herewith to place on record its deep sense of loss in the death in the sixty-ninth year of his age of Rev. Alexander R. Gibson, for the past five years minister of the pastoral charge of Cardinal and Mainsville. Born at Seaforth, Ont., the deceased received his primary education in Hamilton, Ont., and graduated from Knox College, Toronto, Ont. His early ministry was spent in charges in Western Ontario. Thereafter, he served the Church in Montague, P.E.I., and Bathurst, N.B., coming thence to Cardinal, Ont. Of a most likeable nature, Mr. Gibson endeared himself not only to his own congregation and his fellow-Presbyters but to the communities in which his lot was cast. As a minister he was faithful in the discharge of his duties and was an eloquent preacher of the Evangel of our Lord Christ 'rightly dividing the Word of Truth'. As a Presbyter, he was assiduous in his attendance in the Courts of the Church, diligent in the performance of the duties entrusted to him in the many committees of which he was a member. Highly esteemed by his brethren, he had on several occasions served as Moderator of Presbytery as well as on committees of the Synod and the General Assembly. He was, truly 'a workman that needed not to be ashamed' and was ever 'diligent in business, fervent in spirit, serving the Lord'. The Presbytery would commend his sorrowing widow and son to the care of our Heavenly Father and would pray that He would bestow upon them 'the garment of praise for the spirit of heaviness'.

"The Lord gave and the Lord hath taken away, Blessed be the name of the Lord."

MRS. BESSIE LEES MacLEOD

Mrs. MacLeod's death took place at her home in Sydney on Dec. 29, 1940, in her seventy-seventh year. She was the widow of the late Rev. Donald MacLeod. Coming from Western Ontario with her husband shortly after their marriage in 1895 she spent the greater part of her active life in his three pastorates, Little Narrows, Mira Ferry, and South Gut, exerting in each place a strong influence upon church and community life. Following Mr. MacLeod's death in 1929 she resided in Sydney, devoting herself specially to the work of the W.M.S., the societies of Albert Bridge and Little Narrows having been named after her. At the funeral service in Sydney, Rev.

H. A. Doig paid tribute to her high character and devotion. As another said, "In all her associations she truly manifested a living Christian faith".

Surviving are one son, Elliott in Detroit, and five daughters, Christine and Sophia in Sydney, Mary in Montreal, Margaret in Middletown, Conn., and Mrs. Cecil Kennedy (Elizabeth), Kentville.

MRS. PETER A. DUNN

Mrs. Dunn's death brought great sorrow to the congregation of St. Paul's, Hamilton, of which her husband, Rev. Peter A. Dunn, M.A., B.D., is minister, as well as to the bereaved husband and son. She was of English-Scottish descent and was born in Plumstead, London, England. Her father, Mr. William G. Freeman, a teacher under the London County Council, was English and her mother was Scotch. Mrs. Dunn was a brilliant student and graduated with Honors in English from London University, and for a time she too taught under the London City Council. She was a member of the Presbyterian Church, Woolwich. She was a gifted musician, a great reader, and capable as an organizer. Hers was a long sickness in which she bore herself with fortitude. The end came in quiet sleep. The congregation's sympathetic reference to her appeared in St. Paul's Church Bulletin and is an affectionate tribute.

"Although of late her strength did not permit an active part, all who were privileged to know this kindly, courageous and accomplished lady, marvelled at her intimate knowledge of the affairs of the congregation, her unfailing personal interest in the welfare of its members and the inspiration and guidance which her brilliant mind gave to its organizations.

"The funeral service, in our Church at 2 o'clock Thursday afternoon, attended by representatives of the Central Executive of the Presbyterian Church, the local clergy, and the various organizations of St. Paul's, was a fitting tribute to a lovely Christian woman, ever faithful to her Master, her Church and her Home."

MRS. C. H. MacDONALD

Mrs. MacDonald was the wife of Rev. C. H. MacDonald of Lucknow. Though seriously indisposed for some time, in the autumn of last year her condition afforded encouragement and gave promise of recovery. However she again declined and an operation indicated the impossibility of recovery and she died on the 8th of December last year. Her death was keenly felt not only by the family but by the congregation, and, judging by the great number of letters of sympathy from all parts of the

Church and from the United States, she was deeply mourned by a wide circle. Many of these messages came from mission fields where Mr. and Mrs. MacDonald labored, expressing gratitude for a mother's influence upon their lives. A former congregation speaks of the ministry of Mr. and Mrs. MacDonald as the most successful years in all their history and much of the credit is due to the leadership of Mrs. MacDonald. Her home was in Smithville, Ont., the daughter of the late Mr. and Mrs. J. M. Martin. She was educated at the High School there and at the Normal College, Hamilton. After graduation she was Assistant Principal and later Principal of the Teeswater Continuation School. "This post she relinquished to become the bride of Mr. Charles H. MacDonald on January 1st, 1908. For the first two years of their life together Mr. and Mrs. MacDonald lived on a farm near Teeswater. From 1910 until 1916 when Mr. MacDonald graduated from Knox College, she did her part nobly in the sacrifices incident to Mr. MacDonald's education for the ministry. She shared her husband's ministry in Creemore, Penetanguishene, and for fifteen years was mistress of the manse at Lucknow where her death took place. There every organization experienced the stimulus of her interest and leadership. She made of her home a place where life was balanced and centered on those things which alone are of eternal significance."

The simple service requested in its entirety by Mrs. MacDonald was conducted by Rev. Kenneth MacLean of Wingham and Rev. John Pollock of Whitechurch, assisted at the graveside by Rev. J. N. McPaul of Stratford. No eulogy was spoken. Her place in the heart and affection of all associated did not require this. She was universally esteemed and beloved.

MODERATOR AND MODERATOR DESIGNATE

The Church of Scotland and
The Presbyterian Church in Canada

Letter from the latter, the Moderator Designate of the Church of Scotland Assembly, to our Moderator, Rev. W. Barclay, B.D.

25th January, 1941,
The Cathedral Manse,
Dunblane.

My Dear Barclay:

It was most kind of you sending me your congratulations and good wishes which I greatly value. I have just been overwhelmed with the kindness and real affection shown me by many hundreds of correspondents, and I have valued most highly the letters that have reached me from the leaders of other Churches, but I never count you as belonging to any

Church but the Church of Scotland. It is a big task that faces me, but I go forward in the support which has been promised me by so many. (Incidentally, nomination is no longer made in the Church of Scotland by the College of Moderators. To the ex-Moderators are added an equal number of elders from the Assembly, plus two representatives from each Presbytery. Whether this is a good method or not has still to be proved.)

Your letter brings me news that you are the Moderator of your General Assembly. Strange how I missed this interesting fact. May a Moderator Designate offer to a real Moderator in full bloom his warmest congratulations and best wishes?

It is also interesting that you and I have similar positions in the Presbyterian Alliance, and I am sending you on a separate sheet a greeting from one Chairman to another. I am glad to see that you are considering how best you can help our brethren in Europe. Maybe you have got in touch with Adolf Keller, Geneva, who is at the moment in America. The best way to help our brethren in the Eastern Section is through the bureau of Inter-Church Aid which Keller administers, and as it is not likely that contributions will reach the Eastern Section from members of it who are in occupied countries, any contribution which you care to send to the Eastern Section in lieu of these contributions would be received with gratitude and administered carefully. We are having a meeting of the Finance Committee of the Eastern Section next month, but that will be too late for any information to reach you from us.

As to how we fare. Britain is standing up amazingly to these terrific times. Food is restricted, but not short, and we have not reached even the monotonous stage yet. The health of the people is wonderfully good. I see no signs yet of threadbareness in clothing, and there is no hunger. Butter is very short, as are sugar, margarine, syrup, treacle, bacon and ham, eggs and petrol. The ration of meat is not very great, but there is ample bread, porridge is coming back to its own, potatoes are plentiful and altogether we do well. The determination of the people is stronger than ever it was to see this thing through. The sufferings of many are immense. One friend of my family has had two houses destroyed, one in London, in which she lost everything except her life, and the other in Bristol, to which she went to a new post. She writes not only with courage but with real spiritual insight, and tells me that the feeling that you have nothing in the world is not such a trial as people might expect, and spiritual things get the chance of asserting their absolute priority. Friends of mine who know the East End of London speak of the courage of the people as amazing. More wonderful still,

there is only a very small section of the community who are asking for what are called reprisals, and I find very little trace indeed of any hatred or bitterness towards our enemies, and this you must admit is a real triumph of the spirit. The leadership of the Church is very fine and much more powerful than in the last war, and for that we ought to be thankful because it will make possible a better settlement when victory comes than the Versailles Treaty was.

Here in Dunblane we are very quiet, although we had an air raid warning yesterday afternoon, but nothing happened and we did not even see a plane.

With all kindest regards to you and yours,

Ever yours most sincerely,
T. Hutchison Cockburn.

A MESSAGE FROM THE EAST TO THE WEST

To the Chairman of the Western Section
Presbyterian Alliance
Meeting at Baltimore, in February, 1941

As Chairman of the Alliance, Eastern Section, Dr. Cockburn sent a message to the Western Section addressed to Mr. Barclay, the Chairman.

Right Reverend Sir:

The inability of the Presbyterian Alliance to meet as was intended in Geneva this year prompts me to send to you, and through you to the Western Section, the warm greetings of your brethren in Britain. I wish for you a happy and profitable gathering at Baltimore, where I am greatly interested to learn you intend to give an extra day so that you may devise means of helping the distressed Churches in the Eastern Section. This desire on your part encourages us greatly.

Over many of the countries in Europe where our brethren live and worship silence and darkness have fallen. What news we have of them comes chiefly through Geneva, where Dr. Adolf Keller and Dr. Visser t'Hooft (the Secretary of the World Council of Churches) still manage to keep in touch with leaders in Germany, Holland, France, and even Czechoslovakia. The sufferings of these peoples are much on our hearts and in our prayers, and we rejoice when we hear that they still stand fast and are well. Of their courage, born of faith in God, there is no doubt; of their need of sympathetic understanding there is equally no doubt. In some lands they have faced the ruin of generations of Christian work, and yet are ready when the day comes to advance in the name of the Lord. In Britain itself, especially in England, the Churches have

suffered greatly through bombings; but there has been an unflagging spirit not only among the people, whose courage and endurance are beyond all praise, but among the ministers in the bombed areas, who have won for themselves a new place in the affection of the people. The whole life of the Churches here is affected, in some cases by the evacuation of many of the people, and in all places by the departure of the younger men of the Forces and by the black-out regulations. Also many Church Halls have either been commandeered by the military, or have been given over voluntarily to canteen work among the soldiers and sailors. But in spite of these things, the work of the Church goes on, and in most places it is true to say that congregations are larger than before the war, and that there is a sense of reality and of need in the worship which is most hopeful. It is not without significance that this year the Church of Scotland has been able to raise its minimum stipend from £305 and a Manse to £310, which it has never reached before. This seems to show that in spite of tremendous demands for Red Cross, for Spitfire Funds, for War Weapons' Weeks, and for multitudinous other schemes, all of them valuable and necessary, the Church is not being forgotten by its members. Throughout the land there is a deep understanding of the reasons for our warfare, and a quiet but confident determination to see the matter through till victory comes and gives a new chance of rebuilding Britain and Europe and the life of the people on surer foundations. Most amazing and encouraging is the absence of hatred and bitterness in spite of abundant provocation.

There is also deep appreciation of all that the countries of the Western Section of the Alliance are doing in our aid, and of the parts being played by the Presbyterian Church throughout the world in steadying the people and in inspiring finer democratic ideals. The people in Britain know, as they never knew before, that civilization depends on Christianity, and that without Christianity all our boasted pomp will fall into ruin.

I would add a personal word of congratulation to you, whose friendship I have enjoyed for many years, on the high position which you hold in the Western Section and in the confidence and the counsels of your own Church. Please convey my greetings and the greetings of the Eastern Section to those who gather with you at Baltimore, and may your deliberations be guided by the Most High.

I have the honour to be, Right Reverend Sir,

Your obedient servant,

T. Hutchison Cockburn,

Chairman, Eastern Section.

Of General Interest

The Presbyterian Church of England

REV. George Barclay, M.A., Northumberland Square Church, North Shields, is to be the Moderator of the next General Assembly. His predecessor was Professor Strachan. Mr. Barclay received his training in the Church of Scotland. He is a graduate of Glasgow University, and of Trinity College in Theology. The meetings of the General Assembly this year will be in Manchester where Mr. Barclay served in his first charge, having been ordained in 1919. After a ministry of seven years there he was called to Cambridge where he had the opportunity of coming into intimate contact with the student life. His present charge, North Shields, is one of the most important in the Church in the north of England.—Life and Work.

* * *

Annually we receive a message from Rev. Dr. T. Mackay, formerly Secretary of The Presbyterian Church of England. The following is from his message which reached us the beginning of the year.

'The time approaches for my annual expression of gratitude for your continued kindness in sending me The Presbyterian Record. In every number I find something that fetches me, like the reminiscences of Dr. Norman Macleod. Also many occasional references to churches founded by some of my Highland ancestors who long ago emigrated to Canada and still stick tenaciously to high traditions and ancient loyalties.

"You know the conditions here, probably as well as we do, so I need say nothing. We are in the front line but are neither afraid nor dismayed.' Some of our churches have been damaged but generally speaking we are able to display our banner, 'Business as usual' or as some wag put up on his wrecked store, 'Business better than usual'.

"My theme on Sunday was Towards the Sunrising."

* * *

The Messenger is the name of the official publication of the Presbyterian Church of England and the following paragraph indicates one of its problems. Instead of being a monthly issue it now comes to its constituency quarterly. The last quarterly number was issued at the end of 1940. The scarcity of paper is the explanation of this change.

"The Messenger, owing to shortage of paper, will continue to appear only quarterly in 1941. Orders for the new year, or the first quarter, should be sent to the Book Room, 86, Tavistock Place, London, W.C.1 (not to the Editor), early in December. In this way, economy will be served by the

avoidance both of over-printing and of re-printing."

* * *

The Church of Scotland

We have had a very interesting reply from the Moderator-Designate of the General Assembly to whom we had written expressing our gratification at the honor paid him:

"This is most kind of you and I welcome your congratulations and your good wishes. The post is one of high responsibility especially in these days, and no man is sufficient for it, but I go forward in faith, relying upon the support so amply promised by so many friends.

"Nothing has pleased me more than the congratulations which have reached me from leading members of sister Churches in England, Ireland, Scotland and the Dominions. It is good indeed to have such friends.

"Great things are happening in Egypt these days and in Albania, and I hope for greater things still to come. It would be marvellous if we could get that thorn in the flesh, Italy, removed. The picture would change encouragingly.

"I have happy recollections like you of our former meetings, and I hope we shall have that pleasure again.

"With all kind regards,

Ever yours sincerely,

T. Hutchison Cockburn."

* * *

This is in lighter vein and has to do with the Moderator. The present Moderator, Rev. Dr. Forgan had just paid a visit to a certain school in the west, so he reports in Life and Work.

"A small boy from the beginners' class asked his mother when he got home, if she knew what a Moderator was. 'Ay fine', she said, 'It's the doh-ray-me'. 'Ach, no, Mummy', cried the boy. 'We had him in oor schule the day, an' he had curtains roon' his neck an' roon his sleeves.'" Put this also in the same category:

"In Scotland, sometimes amusing incidents take place with the Polish soldiers and the children on the streets. Those who do not know English often get the assistance when shopping of some little urchin only too eager to help, the method being to point to the article in a shop window and the child will supply the words. On this occasion a smart, impressive-looking Polish officer entered a fruit shop, clanked his heels together and, saluting the bright shopgirl, said:

"Gie's a pun o' thae aaples!"—British Weekly.

* * *

Grenfell Again

This we take from the Federal Council Bulletin:

Sir Wilfred once told about amputating

the infected leg of a Catholic neighbor in Labrador. Later, while speaking in a Congregational Church in the United States, he asked if anyone there knew of an artificial leg that might be donated, since it was difficult to obtain them in Labrador. Following the service a Methodist woman offered a leg which her Presbyterian husband had used until his death. Grenfell concluded: "When I, an Episcopalian, took that Presbyterian leg, given me by a Methodist woman in a Congregational Church, back to Labrador, and fitted it on my Roman Catholic friend, it enabled her to walk perfectly". The story is appropriate in an interpretation of his work.

His life was an inspiration especially to laymen. His professional ability, consecrated to Christian service, transformed the life of Labrador. When we think of him we are reminded that the Christian vocation is by no means limited to the clergy. What a different world this would be if more laymen regarded their work as a Christian vocation, as did Sir Wilfred Grenfell!

* * *

In Unoccupied France

Extract from a private letter:

Misery is everywhere; it is impossible to get pepper, or *garn. Our boys can have only tea and stale bread at breakfast and are hungry one hour later. We have no milk, no butter, no fat, no meat . . . we have cards, but the stores are empty!

*A spice.

* * *

The Presbyterian Church, New Zealand

From Geneva we have the following:

"In view of the difficult situation of the missionary and general funds of the New Zealand Presbyterian Church, a special No-Retrenchment Campaign has been carried out to ensure the continuance of all the missionary and other activities of the Church. The results have been remarkable. Givings for the year were the highest in history. The Presbyterian Women's Missionary Union promised to raise £1,700 but actually raised about £4,000. The Church's deficit of £16,000 has been halved and the budget more than met with some £8,000 surplus of income over expenditure. A greatly increased interest in Missions has resulted from the campaign."

* * *

A private letter from a valued correspondent in New Zealand gives further information with respect to the Presbyterian Church:

"Herewith please find my annual subscription to the Record. The December issue which is to hand contains an article by Dr. C. M. Kerr which is of special interest to me at the moment for the reason that Union has arisen once more.

"At our November General Assembly the

Life and Work Committee reported that it had entered into conversations with the Methodist Church at the request of that body. Not only was the committee sustained in its action but was charged as a committee on union to enter into negotiations with the Methodists to survey the possibility of union. For this 147 voted while ten others and myself voted against it. Myself and two others dissented. We were told that the Methodists asked us to unite with them and therefore courtesy demanded that negotiations should be entered upon. It is alleged that the Methodists declared their willingness to adopt our Presbyterian polity except in certain respects, and to recognize the principle of the 'Call'. They agreed to allowing each denomination to retain its own property, mission work, and Theological College. . . . We had a record Assembly. Those who claim the Church is a spent force may have food for thought in this year's figures which show that the organism still grows, and in fact claims more members, adherents, greater income, etc., than ever before, not only at home but also abroad. Churches, persons under pastoral care, attendance at worship, communicant members, and baptisms have never been so numerous, while missionary giving makes actually a record, and the total giving to all purposes of the Church is the highest ever. Debt has not been so low for over twenty years.

"With prayers and good wishes to yourself and our Church in Canada."

* * *

Alliance of the Reformed Churches

In the latter part of 1940 we communicated with Rev. W. H. Hamilton, the General Secretary. In his reply he states:

Both Canada and Scotland will have special satisfaction in Dr. Donald's presidency (which follows automatically Dr. Laird's death). He will hold office till the next Council meets, whenever and wherever that may be. The Western Section meanwhile will appoint a new Vice-President from one of its churches. . . .

Many thanks also for your heartening words in our present conditions. Canada has indeed, like all the Dominions, strengthened our heart and arm most nobly. In truth we need all the aid and encouragement possible. Here things go more normally and smoothly day by day, week by week, than you might suppose, though there are hours and minutes that are nastier, and of course some cities and communities have had awful experiences of terror and devastation. Nor does anyone know whose turn may come soon. But the spirit of the whole people is steady and will remain so.

Whatever happens to any of us, the others must not weaken. We are sure of the issue. Even if worse befall than is likely, liberty would spring from her roots

again. 1941 will be a hard year. Perhaps the submarine menace, though less obtrusive, is as great as that from the air. We pray that your land and homes may never have direct experience of such things.

I hope this letter may get safely over and be not too late to wish you and all our colleagues and friends a blessed Christmas time and a New Year made glad by victory and peace. The task after that will perhaps be as dangerous as our present plight, but we shall have guidance and will hope to be able to interpret it aright and obey it.

* * *

Free Church of Scotland

The Moderator Elect for next Assembly is Rev. John Shaw, M.A., of Leith. He enters upon this high office with a reputation as a hard-working pastor and successful administrator who has shepherded and nurtured the Free Church cause in Leith till it is now represented there by a strong and vigorous congregation. He is a fluent preacher in both Gaelic and English.

* * *

An Earlier Threat of Invasion

The threatened invasion of Britain by the Germans has turned the thoughts of many to a similar menace nearly a century and a half ago. A writer in Life and Work has dilated upon the part played at that time by a notable Scottish minister, Dr. Thomas Chalmers. Of his promise in his early career Dr. Norman MacLeod of the Barony Church, Glasgow, declared that "the noble character, lofty enthusiasm, and patriotic views of Dr. Thomas Chalmers would rear themselves before posterity like Alpine peaks". Napoleon had overrun a great part of Europe and had assembled at Boulogne a force of 300,000 men for the assault upon Britain and large flotillas stood at anchor ready to transport them. The British however were on guard and on "scores of hill-tops from the English Channel to John o' Groats beacons were made ready to flash the dreaded news of an enemy landing".

Rev. Thomas Chalmers, later Dr. Chalmers, who was the parish minister at Kilmany, Fife, with his great gifts and enthusiasm dedicated himself to his country's defense." Being of good courage and resolved on the overthrow of the tyrant, the minister of Kilmany undertook the dual role of chaplain and combatant. Young men were inspired and old folks comforted as they listened to his clarion call. Patriotic fervor in Northern Fife was raised to a new level by a recruiting sermon which closed with the words:

"May that day when Bonaparte ascends the throne of Britain be the last of my existence: may I be the first to ascend the scaffold he erects to extinguish the worth and spirit of this country; may my blood mingle with the blood of patriots; and may

I die at the foot of the altar on which British independence is to be the victim!"

* * *

Ulster

One of the greatest demonstrations of loyalty to the Empire since the war started was made by Ulster in the recent campaign to provide an Ulster Flotilla for the Royal Navy. In seven days called War Weapons Week, her citizens contributed to this fund alone nearly \$30,000,000, to be exact, \$27,410,951. The only request made to Premier Churchill was that the Flotilla of destroyers should be named after the counties and towns of Northern Ireland. This gift amounts to nearly twenty-five dollars for every man, woman and child in Ulster.

Other Ulster war funds were recently reported in the Belfast Telegraph to have reached the following totals:

Ulster Spitfire Fund	\$426,000
Governor-General's Fund	100,000
Poppy Day	6,500
Salior's Fund	6,500

These facts were given in The Toronto Telegram

* * *

Business and Temperance

The Outlook, of The Presbyterian Church of Queensland, Australia, carries an announcement by the Metro Bus Co. of West Australia, of its policy in this regard.

"We desire to state that we require abstinence by our employees before coming on duty and while on duty. They are also forbidden to take alcohol while in uniform, even when they have finished duty."

* * *

Presbyterian Church in U.S.A.

The Church Times announces the launching of a campaign by Princeton Theological Seminary to provide a building on the campus with dining, social, physical training and such privileges. The President, Rev. Dr. John A. Mackay, states that no new building has been erected on the campus of the seminary for the use of the students since 1893 when Hodge Hall, a dormitory, was completed. The need for a common dining hall has existed for many years and the limitation in physical facilities has resulted in lack of interest among the students for indoor exercise. Other than the dormitory social rooms, the seminary has no place for its men to congregate and visitors and alumni returning to the campus have no place in which to gather. It is estimated that a common dining hall alone will mean an annual saving of \$12,000.

Princeton Seminary is the largest and oldest of the Presbyterian Seminaries in America, having been founded in 1912. More than 8,000 men have attended the seminary from all parts of the world. Today there are 2,700 living alumni within the United States and 594 men serving as missionaries and teachers throughout 36 foreign countries.

United States of America

In connection with the inauguration of President Roosevelt in Washington in January, certain addresses by representative clergymen, under the auspices of the Committee on Religious Life in the Nation's capital, were broadcast on the previous Sunday. One of these was delivered by Rev. Dr. Albert J. McCartney, Chairman of the Committee, and minister of the Church of the Covenant in which he reported an incident in which President Lincoln quite unexpectedly asserted his authority as President:

"In the early days of the Civil War, when the fighting was coming near Washington, the War Department commandeered public buildings, schools and churches for hospital purposes. One Saturday evening a load of lumber was piled on the sidewalk in front of the New York Avenue Presbyterian Church. Dr. Sunderland, the then pastor of the church, announced to his congregation the following morning, that services in the church would be discontinued until further notice, inasmuch as the Government had commandeered the building for hospital purposes. As he was making the announcement a tall figure rose from a pew towards the front and President Lincoln interrupted the speaker and said: "Dr. Sunderland, that order was issued without my knowledge. I rescind it. We need to keep the churches of this land open to keep the stars shining in our skies".

Upon this incident Dr. McCartney commented:

"True then, that is also true now. We are going to need our churches as never before, sanctuaries of inner peace where we can restore our shattered faith and rebuild our broken hopes. We must preserve them as a refuge from the violence of man. They must be maintained in the fulness of their power, as citadels of everything real and enduring, justice, honesty, mercy, purity, kindness and love. In them, alone, can we find the sure and certain palladium of the nation's strength and virtue.

CHIANG KAI-SHEK'S SUCCESSOR

It is announced that in the event of the death of Generalissimo Chiang Kai-Shek of China he has named Pai Chung-Hsi as his successor. He is a youthful but capable general serving in South China.

The fact that the British Empire stands invincible and that Nazidom can still be resisted will kindle again the spark of hope in the breasts of hundreds of millions of downtrodden or despairing men and women throughout Europe and far beyond its bounds. From these sparks there will presently come a cleansing and devouring flame.

I PLEDGE

"I realize that Canada now calls on me . . . to join in a great National Savings Plan . . . necessary to win the war and vital to my own safety.

—that the gallant men of the Army, Navy and Air Force . . . now on the fighting front . . . need me on the financial front. They need munitions, material and equipment . . . and only by my money which represents the production of war materials can this support be secured. They are my protectors. They call on me to be their provider.

—that this will require hard work and many dollars.

—that only by hard work and frugal living . . . by LENDING all I can to Canada . . . can I do my part to help to win the war and establish our future security.

I Pledge—that I will forego the purchase of unnecessary articles . . . however small the cost . . . no matter how well I am able to pay for them . . . which take labour and materials away from the great task of providing goods needed to win the war.

—that NOW . . . starting this month . . . I will put a definite part of my income aside in War Savings Certificates. I will have it deducted regularly . . . each week . . . each month . . . either from my pay envelope or from my savings account, by arrangement with my employer or my bank manager."

(Signed by)

Every Loyal Citizen of Canada

Buy

**WAR SAVINGS
CERTIFICATES**

Regularly

Children and Youth

A GREAT HYMN

THE hymn given below is in our collection and is one of our best loved hymns. The name of the writer is a well-known poet who contributed much to our rich treasures of English poetry and the Church is under a great debt to him. His name is William Cowper, one of England's most loved poets. He was the son of a clergyman, Rev. John Cowper, D.D., one of the chaplains to the King. By the death of his beloved mother when he was but six years old he was early deprived of the privilege of home life. Schools became his instructor and guide. He was unfortunate in being denied religious influence in these early years, but later, in early manhood, he came under the influence of others who were most helpful and provided what his training in the schools had lacked. This accounts for the fact that there is a high spiritual tone in his poetry as seen in the number of hymns which he has written. If you look through our hymn book you will see that he has given us at least eight hymns: 154, God moves in a mysterious way; 203, There is a fountain filled with blood; 290, The Spirit breathes upon the word; 322, Jesus where'er Thy people meet; 445, Sometimes a light surprises the Christian while he sings; 458, Hark my soul, it is the Lord; 474, O for a closer walk with God; 524, O Thou by long experience tried.

These show that he had gained what was lacking in the school for there he was taught only

" Much mythologic stuff
But sound religion sparingly enough."

His later experience however made it possible to produce these and other hymns and to have written upon his tombstone these lines:

"England, exulting in his spotless fame,
Ranks with her dearest sons his favorite name,
Sense, fancy, wit, suffice not all to raise
So clear a title to affection's praise:
His highest honors to the heart belong;
His virtues formed the magic of his song."

He was known as one in whom there was a strong vein of humor. With some young friends at one time he was a member of a Nonsense Club, and who is there of us who has not in youthful days taken great delight in reading the wild ride of John Gilpin, that citizen of "credit and renown of famous London town".

A sad feature of his life was his suffering from mental sickness. At various periods he was seized with melancholy and so despaired of himself that he made several attempts to take his life. "Melancholy had marked him for his own." At the ap-

proach of one of these experiences when he was forty-one years of age, he wrote this great hymn and contributed greatly by his pen to the solace of others in distress and to the hope of those who were cast down, not only by his hymns of which he wrote many, over three score, but by his poetry in lighter vein, such as John Gilpin and others. No wonder it was written of him:

"O poets, from a maniac's tongue
Was poured the deathless singing;
O Christians at your cross of hope
A hopeless hand was clinging;
O men, this man in brotherhood
Your weary paths beguiling
Groaned inly while he taught you peace,
And died while ye were smiling."

—Browning.

THE HYMN

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill
He treasures up His bright designs,
And works His sovereign will.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour,
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

REAL WORK

An eleven year old girl seems to have made a record in Sunday School Memory Work. Her name is Daisy Baxter of Pater-son Memorial Sunday School, Sarnia, Ont., the daughter of Mr. and Mrs. W. J. Baxter, 282 Essex St. In a letter to the Superintendent, Mr. James Crockard, Dr. Kanna-win, states that so far as he knows she is the first Sunday School pupil in our Church who has overtaken so much memory work at so early an age. Her accomplishment is stated by the Superintendent:

"I have a little girl in our Sunday School, by the name of Daisy Baxter, who has completed all of the Memory Course, the Primary Catechism, the Shorter Catechism,

and not only two proof texts for each question, but all the proof texts for each of the 107 Catechism questions, the book, chapter, and verse where each is found, making a total of 592 passages of Scripture she has memorized in all the courses and catechisms, also seven hymns and eight prayers.

PULPIT BIBLE

A good pulpit Bible is at our command for some mission field needing the same. The Editor of the Record will be glad to refer any request for this to the donor.

ORGAN AND CHURCH FURNITURE DESIRED

Rev. R. DePierro, of 3460 Laval Ave., Montreal, Que., minister of Beckwith Memorial Italian Presbyterian Church writes soliciting communication from any congregation contemplating discarding old pews for new ones. These are desired for the church in course of construction, which it is hoped will be dedicated in a couple of months. Also a two-manual organ and other church furnishings would be greatly accepted. Address Mr. DePierro.

Our Church Calendar

Vacancies

Aurora, Richmond Hill and Thornhill, Ont., Mod., Rev. Edgar Burch, King City, Ont. Bass River, etc., N.B., Rev. P. M. Simpson, Boom Rd., N.B.
Boston, Omagh, Ont., Mod., Rev. John Rid-dell, Box 577, Milton, Ont.
Brantford, Ont., Alexandria, Mod., Rev. J. Kelman, 89 Charlotte St., Brantford, Ont. Campbellford, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.
Campbellton, N.B., Knox, Mod., Rev. C. E. Hayward, Dalhousie, N.B.
Campbellville and Nassagaweya, Ont., Mod., Rev. A. H. Wilson, Eden Mills, Ont.
Cardinal and Mainville, Ont., Mod., Rev. N. A. MacLeod, D.D., Brockville, Ont.
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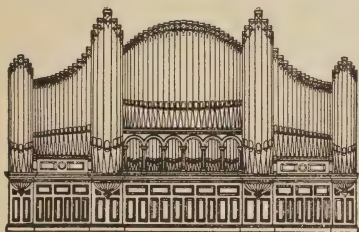
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Liberty must be tempered by self-discipline.

Force is a necessary factor in organized society.

How sudden the worst turns the best to the brave.

The brightest smiles of the heart are born of its tears.

Fear and worry are guests too expensive to entertain.

Love is always and everywhere the sacrifice of self.

There is nothing in the world worth doing wrong for.

Avoid everything included in the word "questionable".

Men willing to learn are more likely to be able to earn.

You may light another's candle at your own without loss.

I believe you still love me but I still love to hear you say so.

Courage is the greatest quality of the mind next to honor.

Inner resources may slowly and imperceptibly be exhausted.

A preliminary step to worshipping God is to stop worshipping idols.

Move upward working out the beast and let the ape and tiger die.

Religion does not design to make life easy but to make it strong.

One may be bruised but not broken, blasted but still a blessing.

Prayer is not real unless it is the expression of that for which our whole being is striving.

If we pay bills promptly other people can pay their bills promptly.

Faithfulness to principle is only proved by faithfulness in detail.

Life can never be anything other than a reflection of our thoughts.

Short as life is, we make it still shorter by the careless waste of time.

I am young, it is true, but in noble souls valor does not wait for years.

It is to Christianity that we owe the idea of the family spirit for all men.

Every humble task and every good cause makes the courageous life possible.

The only proper use of alcohol to an ordinary healthy person is its disuse.

Good manners and soft words have brought many difficult things to pass.

It is true of every tragedy that in it lies an opportunity for deeper and better things.

Sometimes you can tell how good a person is going to become by the way he takes a fall.

In the light of criticism rethink the matter and then either give in or redouble effort.

He that thinketh by the inch and speaketh by the yard deserves to be kicked by the foot.

We cannot have too much sympathy but we can have too little intelligence to go along with it.

Faith is perhaps the strongest and most effective mental-spiritual force that we can possess or grow.

The greater the truth the more important that it should be expressed in good form and not be marred by poor English.

Honor is to be sought and not fame; we are to seek honor, upright walking with our own conscience every hour of the day, and not fame.

Whenever a people becomes more concerned with the means of life than with the meanings and ends of life, the hand is writing on the wall.

The work of the Church is essential and never more essential than in these times, and for that reason we must not allow the strain of war to slacken our pace.

NEC TAMEN

CONSUMEBATUR

The **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVI

TORONTO, APRIL, 1941

No. 4



Central Presbyterian Church, Hamilton, Ont.

Prospectors for gold seek the ancient river beds that are gold bearing. Through the process of the years the bed of the river may shift and become a surface stream, but surface streams carry no gold. There is always the danger of becoming shallow in our Christian living and Christian giving, but shallowness brings no reward in joy and service. . . The greater our pleasures if we touch the depth where the rich veins of spiritual wealth are found that are worth more than all our earthly possessions.—Selected.

The taking up of our cross, which might be translated as taking up our responsibility as a moral-spiritual being and as a member of the community, is not a denial of life but a means to life, is not a method of killing the joy of living but of making life genuinely and substantially worthwhile.

An Anonymous Contribution

A personal gift of \$500 recently reached the Treasurer by mail with the direction: "For Home Mission work. Give it to the most needy department of the work."

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INTERNATIONAL S.S. LESSONS

LESSON—APRIL 13

Christ Shows Himself Alive
Luke 24:13-17, 25-35

Golden Text: I am he that liveth, and was dead; and, behold, I am alive for evermore.—Revelation 1:18.

LESSON—APRIL 20

Using Witnessing Power
Acts 2:1-4; 4:8-20

Golden Text: They were all filled with the Holy Ghost, and they spake the word of God with boldness.—Acts 4:31.

LESSON—APRIL 27

The Early Church Meeting Human Needs
Acts 4:32-35; 6:1-7

Golden Text: And the multitude of them that believed were of one heart and of one soul.—Acts 4:32.

LESSON—MAY 4

Acts 8:18, 14-17, 25

Golden Text: Therefore they that were scattered abroad went everywhere preaching the word.—Acts 8:4.

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Estate Mrs. Carrie B. Dean, Fort William, \$1,345.60 from the residue of the Estate, applied to the Dr. Ephraim Scott Fund.

Estate Mrs. Lucy M. White, Toronto, Bequest of \$3,000.00 to The Presbyterian Church in Canada.

Estate Mr. W. L. Logan, Beamsville. The residue of the Estate to be divided equally between Home and Foreign Missions: A cheque for \$1,448.31 and a Mortgage for \$1,500.00 received in full payment of the Bequest.

Estate Mr. M. H. Meredith, Battleford, Sask., \$154.35 for Missions.

Estate Mr. J. A. Campbell, Trafalgar Township, Halton County, Bequest of \$500.00 for Home Missions.

Estate Mr. Thomas Campbell, Chatham, Ont., Bequest of \$3,000.00 for Missions.

The Presbyterian Record

VOL. LXVI

TORONTO, APRIL, 1941

No. 4

By the Editor

WHEN PEACE COMES

THERE are many voices heard today insisting upon now considering peace.

Of course it isn't here yet and how far off it is none can tell. On general principles it is wise to anticipate, and prepare for things to come. It seems to us however that agitation to this end is somewhat premature. The war is not yet over. Of course we hope for the best, nevertheless the situation is not without its anxieties and uncertainties. Let us therefore with patience await the issue. It might not lie with us to determine the conditions. This is not the reflection of pessimism but of caution.

Then too we think this clamor has not a little of impertinence in it. Those engaged in the struggle must have something to say about the peace.

There are our statesmen, our war counsils, our leaders of the forces on land, and sea, and in the air. What leisure have they now to give to other matters than the prosecution of a war which is a life and death struggle upon which our total energy must be concentrated, and to which all our resources be devoted. Pithily Rev. Dr. John Baillie put it when he said that a man whose house is on fire is not in a position to consider what he should do about a new house or the restoration of the old until the conflagration is over; and would resent the counsel of onlookers. Indeed he would give them short shrift. "Stop your talk and lend your aid" would be a natural and appropriate rejoinder.

The tone of these counsellors might be improved. They speak with finality, there is a smack of the oracle about their speech, their writing, and their resolutions in conference. They piously urge humility, repentance, etc., but are they humble? Do they not carry the air of those of whom it was written, "No doubt but ye are the people and wisdom shall die with you". The air and temper of a counsellor may sadly impair the effectiveness of his advice. "The Lord resisteth the proud but He giveth grace to the humble".

These exhorters to whom we refer seem also to overlook an important consideration. More than one faculty must be employed when comes the time to fix terms of peace. The religious is not the only factor in the case. It was not his religion, his integrity, his devotion to God only that elevated Joseph to the seat next the king of Egypt.

It was his wisdom. Stonewall Jackson, a general of the southern armies in the Civil War in U.S.A. was a truly religious man but he also had military genius and a will of iron. These qualities made him a trusted leader, a bold and capable warrior. It is bad to lose our heads but worse to ignore them. Some hard thinking will be found essential to the settlement of affairs at the conclusion of war. By all means exhort to humility, repentance, faith, love, etc., but do not overlook the obligation to use the head, as Van Dyke put it, "to think without confusion clearly".

It seems to us further that there is something shallow in the demand of churchmen for a just peace. In the first place, it impresses us as a high-hatted attitude towards those responsible for the terms of peace which followed the close of the last war. Had they had a voice in those deliberations the issues would have been different and there would not have been another war. How unfortunate we who were denied their intervention at that critical time. Hence the "injustice of the Versailles treaty". To whom unjust? To Germany? Yes! And that is your answer in the face of the rape of Belgium, the devastation of France, the desolation of happy homes in Britain and her monumental sacrifices? Well, don't forget that the "injustice of Versailles" is part of the present propaganda, perhaps its chief element, employed by the world's arch-criminal and greatest impostor who is responsible for the present agony.

As Punch puts it, quoted before:
These only had the wealth and these the scheming,

To whimper for the deeds they did before,
And build beyond the scales of human dreaming

The power to kill and rob and maim once more.

Now what would be a just peace, we ask rightly? Dwell on it, just, just, just. Then consider not Germany alone but Poland, Norway, Denmark, Holland, Belgium, France, Greece, Britain, and how many others time will tell.

And don't forget to appraise the acts of each. Take for example the following, which are but samples:

"A Pole had spent thirty-six hours trying to dig out his mother, father, wife, and four year old son from beneath ruins, blaz-

ing all along one side, that had collapsed on them as they tried to hide from the rain of German explosives from the skies. The child died first; then the two old people. When he had got through a hand to touch his wife, and pass her some water, more wall collapsed, injuring his arms and entombing the young wife completely. He never got her out."

* * *

"By the device of a new paper currency, which later the Bank of France must redeem, the German soldiers are taking out of the stores everything that they possess. Goering himself has been buying valuable diamonds and paying for them in this worthless paper money. German privateers are sending home treasures that in their wildest flights of imagination they never thought that they could possess. With these facts in mind, let us not be too hard in our judgment of Britain for using all the weapons in her arsenal."—Toronto Telegram.

It is well therefore to pause and move slowly, hesitantly, when calling for a just peace. No time this to parade superiority, or to be supercilious, or over-confident. "Humble yourselves, therefore under the mighty hand of God". To your task. To every man his work.

AID FOR BRITAIN

THE outstanding recent event in the progress of the war is the passing by the Congress of the U.S.A. of the Lease-Lend Bill, the virtue of which as a factor in the campaign and Great Britain's appreciation of this invaluable contribution to the cause were embodied in this brief address to Parliament by Britain's Prime Minister, Mr. Winston Churchill:

The Lease-Lend Bill became law yesterday when it received immediately the signature of the President (cheers).

I am sure the House would wish me to express, on their behalf and on the behalf of the nation, our deep and respectful appreciation of this monument of generous and far-seeing statesmanship.

The most powerful democracy has, in effect, declared in solemn statute that they will devote their overwhelming industrial and financial strength to ensuring the defeat of Naziism in order that nations, great and small, may live in security, tolerance and freedom (cheers).

By so doing the Government and the people of the United States have, in fact, written a new Magna Charta, which not only has regard to the rights and laws upon which a healthy and advancing civilization can alone be erected but also proclaims by precept and example the duty of free men and free nations, wherever they may be, to share the responsibility and burden of enforcing them.

ALLIANCE OF THE REFORMED CHURCHES

(Western Section)

Baltimore, Maryland, U.S.A., Feb. 18-20

The place of assembly was First Presbyterian Church, the congregation of which was organized in 1761, nearly two centuries ago. The church is a beautiful example of Gothic architecture perhaps somewhat lavish in interior decoration but true and substantial throughout with no pillars to interrupt the view of the pulpit or of the congregation. It was erected in 1859 and the spires completed in 1874. So well had the builders wrought in these early days that not a dollar has been spent in repairs since, as declared by the minister, Rev. John H. Gardner, D.D., the tenth in succession since Rev. Patrick Allison was inducted in 1763.

A beautiful chapel richly but plainly appointed is a recent addition to the church, a memorial gift. In this the meetings were held, except for the one popular assembly which convened in the church proper Wednesday evening.

The General Council of the Alliance, which meets every four years, was ordered by the last Council to be held in Geneva, Switzerland. That arrangement, however, having been made impossible by the war, the Executive of the Western Section decided to make something more of this meeting and therefore extended the program to cover three days instead of two as formerly. It was fitting therefore, in these circumstances, to give somewhat larger scope for the consideration of important themes.

There was a large attendance of delegates of whom our representatives were Rev. W. Barclay, Chairman of the Section, who presided until the election of his successor on Thursday afternoon, Rev. Dr. J. S. Shortt, Rev. Dr. W. M. Rochester, Rev. Dr. G. H. Donald, Mr. E. W. McNeill, and Mr. Clarence Pitts. Rev. Dr. Munroe of New Glasgow was denied the opportunity of attendance on account of special engagements.

Each day's program was opened by a comprehensive and well-prepared and helpful order of worship. These were incorporated in the mimeographed program and in the possession of all and there was accordingly a completeness and heartiness of united worship which made these sessions very suitable and helpful preludes to each day's proceedings.

High themes engaged attention for the three days which more strongly attracted the clergy than the lay members. These were, Relationship of the Alliance to the Ecumenical Movement, Contribution of the Reformed Churches to Christian Doctrine, The Pivotal Concepts of Reformed Theology, Some Phases of American Contribu-

tion to Reformed Theology, The Church in the Theology of Mercersburg, The Reformed Doctrine of the Sacraments, The Reformed Ideal of the Church in the World, The Contribution of Presbyterian Reformed Churches to American Idealism, The Reformed Conception of the Ministry.

In this part of the program Rev. Dr. F. Scott Mackenzie of The Presbyterian College, Montreal, contributed a paper upon The Administration of Baptism in the Reformed Churches.

There was a variation however such as could not but awaken general interest. These were the popular addresses by Dr. Robert McClure of China, Dr. John Baillie, Professor of Theology in the University of Edinburgh, Rev. Adolph Keller of the Bureau of European Relief, and Rev. Dr. G. M. Richards on The Report of Work on the Continent of Europe. Upon Work Throughout the World Dr. Geo. H. Donald, Rev. Dr. William B. Pugh, Rev. Adolph Keller, and Rev. John Baillie gave brief but effective addresses. A most interesting paper on Presbyterianism in Brazil was read by Rev. Samuel S. Rizzo, who asserted that the influence of Presbyterianism in that rapidly developing country was amazing in the light of the comparatively small number who held the Reformed Faith.

At the popular meeting on Wednesday Dr. Robert McClure graphically depicted the situation in China by telling of a little company which ignored the threat of a swiftly moving truck and held their place stubbornly in the centre of the Burma Road. They were professor and students from China's great University whose building had been blasted by bombs. The University continued, however, and this group was a part of it. It evinced the invincible spirit of the Chinese and exemplified their superb optimism which holds to assurance of victory though the day be long deferred.

Dr. John Baillie, a reserved, quiet man in appearance, a recognized scholar and of heroic temperament, who shared the perils and the Christian service of Dunkirk, reported on the temper of the people in Britain and the Church in the war. The British people were never so united and harmonious as today. Division and bitterness were gone. To them all the moral issue was clear, and they were calm and resolute. Every bomb strengthened their determination and sealed more securely the bonds of unity. They realize too that their hope is in God, though they abate not one jot in effort. Certain texts are popular, such as, "Some trust in horses and some in chariots, but we will remember the name of the Lord our God". There was humor too. He told the story of the woman in the department store, struggling with a squalling child. "Will ye no stop? What with you, your father and Hitler, I'm fair losing my judgment."



REV. GEORGE H. DONALD, D.D.

Minister, St. Andrew's and St. Paul's, Montreal.
President of The World Alliance of the Reformed Churches Holding the Presbyterian System.

Dr. Baillie was a worthy ambassador not alone to the British people abroad, but to our cousins in the U.S.A. ministering to their understanding and eliciting sympathy and co-operation.

On the afternoon of Thursday a significant ceremony was performed. Following the lamented death of Rev. Dr. Robert Laird, President of the World Alliance, Rev. Dr. George H. Donald, Vice-President, automatically entered upon that office. The ceremony was the formal act of conferring the office upon him and investing him with the badge of office. An honored minister of The Presbyterian Church in Canada now holds the important position of President of the Alliance of the Reformed Churches throughout the world holding the Presbyterian system.

The story of the emblem worn by the President is here told by Dr. Donald and with it we give his address at the installation.

The chairmanship of the Western Section goes by rotation to the Churches in membership. The lot of the coming year fell upon the Presbyterian Church in U.S., the Presbyterian Church South, and Rev. Dr. J. M. Wells, a minister eminent in that body and a valuable and highly esteemed member of the Alliance was chosen to fill that office.

The Jewelled Badge of Office

In 1933 at the meeting of the Alliance at Belfast the jewelled Badge of Office was presented by Mr. James Black, the President of the Ruling Elders' Union in the Presbytery of Belfast.

The Badge is composed of gold and enamel. On one side it bears in a circle of gold letters on a blue ground the legend, "General Presbyterian Alliance", and enclosing the symbol of the Burning Bush in high relief above the scroll of white carrying the inscription, "Calvin—Knox—1875—Zwingli". On the reverse side is an outer circle of gold lettering on a white ground with the inscription, **"Lampades Multae Una Lex"*. "Belfast 1933."

**"Many Lamps One Law."*

Address at Installation Ceremony

Mr. Chairman, owing to sad and fortuitous circumstances which we all deeply regret it is my lot automatically to succeed to the office of President of the Alliance.

And as I stand here and think of the succession of wise and devoted men who in the past have occupied this position I am overcome by a sense of unworthiness. These men adorned this office by a scholarship and ability to which I make no pretence. As Dr. Laird said in Montreal in 1937 when he was invested by Principal Curtis with the jewelled badge, which now I have the honor of wearing:—"These former presidents have been for the Alliance the creators and custodians of traditions and ideals that are worthy of the Reformed Faith." That is true. One after another advanced these traditions and added lustre to them. I think you will agree that pre-eminent amongst these was Principal Curtis, who by universal consent conducted the affairs of the 15th General Council with a competency, resourcefulness, knowledge, insight and dignity beyond compare. It is no exaggeration to say that his was a notable term of office.

That Dr. Laird would have continued in that line none can doubt. We had already discovered in him gifts of leadership and a masterly grasp of business affairs, and the first speech he delivered after his investment gave evidence of the deep spiritual insight of a man of God. It was my hope that he and we might have had much comradeship together at Geneva. That was not to be. For many years I have been interested in the work of the Alliance as a member of the Church of Scotland's Committee on "Correspondence with Other Reformed Churches" and its Convener for six years. As Convener of the Committee I had the privilege of visiting many of our brethren in Europe and of forming many lasting friendships. Since coming to Canada my Church and work in Montreal have hindered me from maintaining that full

and intimate interest, but I take this opportunity of assuring you of the great pleasure it has been to me to be associated through the Alliance with those who belong to this great country. I will do my utmost to carry out the duties of this honoured position with fidelity, and I ask for your forbearance and loyalty and help.

THE ANVIL

This is the voice of the anvil
As the hammer strikes its blows
And the red hot steel
Is made to feel
The heat as the fire glows.

I suffer the blows of the hammer,
As though I deserved its wrath
But I was made
For the blacksmith's trade
And the might that the blacksmith hath.

Each stroke of the mighty hammer
That falls on my mightier frame
Must take its share
Of the wear and tear
In life's grim battle game.

I resist the blows of the hammer
As it tortures and bends the steel
Though sparks must fly
From my face and die
Their hurt I soon will heal.

At last when the hammer is finished
And thrown aside as waste
I'm still on the block
To receive the shock
Of the next that will take its place.

It's fate will be as the others
That have pounded me in vain.
I shall still fulfil
My Maker's will
When the forge has ceased to flame.

So it would seem that Britain
Would stand as the anvil strong
To receive the blows
Of her deadly foes
While she sings her battle song.

I was made like the anvil solid
I can take the blows as they come
But the hammer must reel
To my tempered steel
I'll be here when the hammers are done.

—R. G. S.

Be doubly anxious in the interest of truth to obtain a fair hearing for the expression of heterodoxy, protest, and dissent.

Reverence for God, for One supreme in holiness and power, is still the beginning of all prayer and communion with Him.

Keeping in Touch with Presbyterian Troops in Canadian Camps

THE minister of a congregation adjacent to one of the great Canadian camps draws attention to an important matter. In part his letter runs:

"Our problem is how to contact the Presbyterian boys in particular. We have a good many come to Church Sunday evenings, and we entertain them in our homes. The difficulty is to reach literally hundreds of boys from Presbyterian homes across Canada who do *not* make themselves known. They just grow careless—so they tell me—and are generally glad to meet someone interested in them.

"During the past two years, only two of our Ministers have written me about men from their congregations, and in both cases we have been glad to send a report to the home church.

"Then again, many soldiers have their wives and families living in a *nearby town*. We have found out a good many, and have invited the children to our Sunday School. These families are here for a few weeks or months, and there is a great opportunity for personal contact, and in some cases advice and help can be given. . . .

"The same situation must hold good in all of our military camps. The Chaplains come and go frequently, and cannot render continuous help for the families. In addition, their work is heavy and exacting, quite apart from any social service."

This is a matter which must appeal to every Minister, since it affects not only the welfare of the boys from his congregation, but also the future strength of the Church itself. Left unshepherded now, these young men can hardly be expected to return from their war service with any noticeable partiality for the Church. Absent from home influences for the first time in their lives, as so many of them are, and undergoing an experience which affects their spiritual being to its foundations, they can too easily be lost to religion altogether. That is one reason for our anxiety to send good Chaplains into the Services along with them despite the resulting depletion of our ranks at home. We would ask congregations to weigh this consideration carefully, and prayerfully.

We would further request all Ministers to send regularly to their brethren ministering near the camps the names and units of lads from their congregations situated there however temporarily. This will give these brethren an opportunity, at least, of making contact with the boys, showing them some kindness and hospitality, and saving them perhaps from associations that are harmful.

To the Ministers of charges near the camps, we would say: Do not fail to visit any boy thus commended to you, or any others of whom you may hear from their families and friends. You will be doing a greater service than anyone is able at this stage to measure. The Chaplains, we are sure, will be glad of your co-operation.

(For the Committee on Chaplaincy Service)

STUART C. PARKER,
Chairman.

ASSOCIATED CHURCH PRESS

THIS organization, representative of the Religious Press in Canada and in the United States, met this year in the city of Boston. Hitherto its meetings have been regularly held in Washington and in the month of April. For the reason that determined the change of place, March was chosen instead of April as the time of meeting, the dates being the 12-13. An important event scheduled for March was the occasion of these changes. Boston University had planned for Founders' Day Celebration, Commemorating the Significance of the Freedom of the Press. The Executive of the Associated Church Press, regarding this as too good an opportunity to miss, arranged accordingly, and with the heartiest welcome and co-operation of the University. The headquarters for the Founders' Day Celebration was in the Journalism Suite, Boston University, Charles Hayden Memorial Building, and there the Associated Church Press held its meetings. The University placed at its disposal all its facilities, according a most hearty welcome and bestowing throughout the utmost attention.

For the Church Press the first event was dinner at the Wayside Inn of Longfellow, South Sudbury, twenty miles distant from Boston, the members being the guests of the Church Press Club of Boston, representing The Advance, Congregationalist; Christian Register, Unitarian; Christian Leader, Universalist; Christian Endeavor World; Missionary Herald, Congregationalist; and Zion Herald, Methodist, its officers, Rev. Dr. W. E. Gilroy and Rev. Emerson H. Lalone. The former is a Canadian and was at one time minister of the Congregationalist Church, Hamilton, Ont. Dr. Lalone is Assistant Editor of the Christian Leader. The preservation of this Inn is the work of Henry Ford. The building is an object of great interest for, except for a bit of necessary modernizing, it is the ancient structure of 1686 with its equipment. This is the Inn of Longfellow's Tales. A bus took most of the party from Boston to the Inn, a most enjoyable ride on a perfect winter evening, under the care of Rev. Dr. John van Schaick, Jr., who for all the years of our membership in the Association has been a leading figure in the Association, indeed its very soul. He is gifted, warm-hearted, a gracious and generous host, and an unfailing source of information and inspiration. The paper of which he is the chief Editor, The Christian Leader, has been steadfastly sympathetic with the British cause in this war and stands above all other religious journals with which we are acquainted for its clear insight into the issues of the conflict and the principles governing national life in the crisis as well as its intelligent application of these to the present world situation.

A short program of brief addresses constituted the proceedings at the close of the dinner. A welcome was accorded the guests by Dr. van Schaick in the temporary absence of the Chairman, Dr. Gilroy. His brief address conveyed information with respect to the Inn and its historic associations. The chief address was by the President of the University, Dr. Daniel L. Marsh, who, with Mrs. Marsh, was a guest of the evening. In offering the hospitality of the University to the company Dr. Marsh contributed some detailed reference to the program of the Founders' Day Celebration with pertinent historical reference to the University. The President's deep interest in the occasion, the warmth of his welcome, and his friendly spirit made all feel that he was one of ourselves. The institution over which he presides has an attendance in all faculties of between 13,000 and 14,000 students. The Editor of the Record was asked to speak for the Canadian representation. Before leaving the scene of festivities the guests were invited to go over the premises and afterwards take a walk of some 300 yards to the chapel, recently erected by Henry Ford, which stands on an eminence, making it an engaging object of interest on the landscape. It is a small but beautiful edifice, white without and within, with indirect lighting, and is truthfully described as a gem of New England architecture. It seats a congregation of upwards of 250. This brief excursion terminated in the call to embark for the return drive, which was even still more delightful than was the coming. Night having fallen, the light of the moon on the white snow made the scenery all the way very lovely.

The sessions of the Church Press began with a paper, Religious Journalism and the Layman, by Clifford P. Morehouse, Editor of The Living Church, Milwaukee; and another, Pressing Problems of Religious Journalism by Bernard J. Mulder, Editor Intelligencer-Leader, Grand Rapids, Mich. In the afternoon we were privileged to be introduced to the residence of the President of the University. This from the exterior is a solid-looking building of stone, plain, substantial, and large. In the interior it is of exceptional richness and beauty with all the marks of truth in architecture. It is a reproduction of an English castle in the Tudor days of which one is reminded by the rose which appears in all parts of the woodwork. The carving is all done by hand and would be impossible of reproduction now. It came into possession of the University for a ridiculously small sum considering a modern conservative estimate of its worth of a million dollars. Here we all greatly enjoyed the hospitality of the President and Mrs. Marsh at tea. Very considerably the President took his guests through the residence and when the company was quietly assembled in the music room he told the story of the building and

its coming into the possession of the University.

Continuing the program in the evening the company were enlightened, first, by a paper, *Launching a New Paper*, by T. Otto Nall, Managing Editor of *The Christian Advocate*, Chicago; and, second, *New Methods in Church Publications*, by Dorothy McConnell, Editor *World Outlook*, New York.

On the next day we passed from our Association discussions to those held under the auspices of the University, the first being a panel discussion on *The Law and the Press*, presided over by Melvin M. Johnston, Boston, Dean University of Boston School of Law. Brief papers were presented by men of eminence: *Freedom of the Press*, by C. Bacon, Professor of Government, Boston University; *Freedom of Speech* by Zechariah Chafee, Jr., Langdell Professor of Law, Harvard University; *Libel*, Bailey Aldrich, member of the firm of Choate, Hall and Stewart, Boston; *Operations of the Government in time of Emergency*, by Roscoe Pound, of Boston, Professor Harvard University.

At the close of this session the Associated Press were again guests at a luncheon presided over by Dr. Marsh. In the afternoon, *Freedom and the Religious Press* was the theme of another panel discussion. The Chairman was Lewis O. Hartman, Boston, Editor, *Zion's Herald*. The first paper was on *Freedom and the Religious Press* by Guy E. Shieler, New York, Editor of the *Churchman*; Mr. Alexander Brin, publisher the *Jewish Advocate*, led the discussion on *Promoting Tolerance through the Religious Press*, and the concluding item in the program was *Religion in the Secular Press* by Albert C. Dieffenbach, Cambridge, Religion Editor, *Boston Evening Transcript*.

A distinct variation in the program for the evening was a play, *Fetch Me a Quill*. The author was Evelyn Grant Hornsey, who was also the leading lady in production. It was written specially for the University's eleventh annual Founders' Day Celebration, based on historical facts, related to the publication and suppression of *Publick Occurrence*, first independent newspaper published in the American Colonies. The play was directed by Professor Donald Born, Boston University Dramatic Club, and very admirable musical selections were presented by the University Men's Double Quartet, under the direction of Professor James R. Houghton.

A large company assembled in the auditorium of the Charles Hayden Building for this event, which was followed by an informal reception by the President and Trustees of Boston University and the Boston University Woman's Council.

Two great events marked the proceedings on the last day, Thursday, in addition to the regular panel discussion in the after-

noon. First, there was Founders' Day Convocation in the morning. This was held in Trinity Church, Phillip Brooks Church, and the members of the Associated Church Press were not only invited to be present but to join in the academic procession. In the program of Convocation there was the awarding of honorary degrees to certain men distinguished in the service of the Press.

The panel discussion for the afternoon was presided over by Everett W. Lord, Dean Boston University College of Business Administration, and the subjects discussed were: *Democracy and the Press*, by Frank L. Mott, Iowa City, Iowa, Director of the School of Journalism, University of Iowa; *The Return to Personal Journalism* by Herbert S. Agar, Louisville, Kentucky, Editor of the *Louisville Courier-Journal*; *City Room and Counting Room* by Arthur T. Robb, New York, Editor and Publisher *Magazine*; *New Problems for Newspaper Executives*, Erwin D. Canham, Boston, Managing Editor, *Christian Science Monitor*. The discussion leaders at all these panels were Frank S. Hoy, Lewiston, Maine, Business Manager, *Lewiston Sun-Journal*, and Edmund F. Jewell, Manchester, N.H., Publisher *Manchester Union-Leader*.

The Commemorative Dinner, at which the members of the Associated Press were again guests of the University, was the concluding event of the program. This was held at the Copley Plaza Hotel, Copley Square, Boston. Honorable Frank G. Allen, Chairman, Board of Trustees of Boston University, presided. The Invocation was by Rev. Dr. John van Schaik, Jr., Editor of *The Christian Leader*. Greetings were conveyed from the Commonwealth of Massachusetts by Chief Justice Fred T. Field, from the City of Boston by Mayor Maurice J. Tobin, and from the University by the President, Dr. Marsh.

In his address Dr. Marsh recognized two pioneers, J. D. Hartford, Editor and Publisher of the *New Hampshire Gazette*, oldest newspaper in U.S.A., founded in 1756, and Edward B. Breck, 84, oldest printer in Massachusetts, who has plied his trade for 65 years; a seventeen-year-old editor whose monthly has a circulation of 275, and two ten-year-old editors of monthlies. When these were called upon to stand they were greeted with resounding applause, especially the juveniles.

The address of the evening was eagerly awaited. This was entitled, *Freedom and Democracy in the Light of the Present European Struggle, Based on Personal Observation and Experience*. The speaker was John Cowles, President and Editor of the *Minneapolis Star Journal*, who accompanied Wendell Willkie, Republican candidate in the last Presidential election, on his recent special mission to Britain. Mr. Cowles, in modest manner, conveyed to the large audi-

ence of over six hundred the impressions made upon him by this visit. He emphasized especially the absolute unity of the British people in resistance to the enemy. The people were one and undivided. His next profound impression was that of the courage and strength of resolution of the people, notwithstanding the horrors of aerial bombardments and everything else, not only to resist but to fight on in the confident expectation of ultimate victory. Mr. Cowles' observation of the effects of the bombing led him to say that it would be difficult to measure the extent of the damage to buildings. He also declared that conditions in the shelters were worse than he had anticipated, indicating how sore the trial was for the population. Nevertheless he was emphatic in declaring that the bombing, so far from depressing or weakening the British morale, had but stiffened their resolution, making their determination unalterable to endure to the end. It was very obvious to a visitor in which direction sympathy lay. There was absolute unanimity as shown by the frequent and loud applause. This great audience was with the British in their struggle, and this was the only sentiment expressed in all the references to war conditions throughout the celebration.

Another speaker at the dinner was Henry R. Luce, Editor and Publisher of Time, Life, and Fortune, Magazines. He was the recipient of an honorary degree at the Convocation and at the dinner spoke for the eight recipients of this distinction.

We have reserved to the last reference to what was acclaimed the great address of the celebration, that delivered by President Marsh at the Founders' Day Convocation. His subject was Freedom of Discussion Indispensable to Democracy. This was a masterly deliverance, comprehensive historically, indicative of vast research, clear and emphatic in its enunciation of principles and marked by an impassioned delivery expressive of the strongest conviction. It is our expectation to give this address in whole or in part at a later opportunity.

For making this meeting of the Associated Church Press so helpful and memorable the members are indebted to not a few, the trustees, the staff, and students of Boston University, members of the local press, religious and secular, but in particular to the President, Dr. Daniel L. Marsh and Mrs. Marsh, the former for his part in devising and carrying out the extensive program, and both for their deep and sustained interest in the University's guests. Their relation to the members of the Associated Church Press was marked by sincere friendliness and generous hospitality. They will long live in the grateful recollection of those who were privileged at this time to enter into their intimate friendship.

Among the Churches

Campbellford, Ont.

At the close of the morning service in St. Andrew's Church on the 16th of February a tablet to the memory of Dr. G. A. Hay and Mrs. Hay was unveiled. After singing the hymn, For all the Saints who from their labors rest, Rev. B. S. Black, the minister, took his place by the tablet. Miss Lillian Hay on behalf of the family then presented the memorial to her parents to the church to be kept in its charge. This tablet enshrines the memory of these two notable members as "having given a lifetime of devoted service to this church". Both Dr. and Mrs. Hay were most active in the church, he in the various men's organizations and Mrs. Hay in the W.M.S., of which she was a life-member. Not a few articles constituting the equipment of the church abide in memory of the sacrificing service of these two worthy people. The tablet was unveiled by Miss Hay and the service closed with the hymn, O God of Bethel.

* * *

Sunday, February 23rd, was a memorable day as it marked the departure of the minister, Rev. B. Simpson Black, for his new charge, Bonar Church in Toronto. Large congregations heard Mr. Black in his farewell messages, and the affection of the congregation for the minister and his wife was shown by the presentation of a farewell address and the gift to Mrs. Black of a silver tea service and to Mr. Black of a purse of money in recognition of his faithful work as minister. The presentations were made at the close of the morning service, Mr. J. R. Battisby, Chairman of the Board of Managers, called Rev. and Mrs. Black to the front and Mr. Harold Dunk, Clerk of Session read the farewell address. Mrs. P. B. Nelson made the presentation of the silver tea service and Mr. R. N. Morrison handed to Mr. Black the purse of money, Mr. Andrew Milne, Treasurer, joining in the presentation. Both Mr. and Mrs. Black replied to the address and in acknowledgment of the gifts assured the congregation that their life and work in Campbellford would be ever memorable.

In the evening service the congregation of St. John's joined in testimony to the happy relations between the two congregations and the ministers, Rev. G. N. Maxwell being the minister of the United Church.

A further gathering was held of the members of the Ministerial Association and their wives in the United Church manse following the Sunday services when affectionate tributes were paid to Mr. and Mrs. Black and in turn they gave expression to their appreciation of the friendship and fellowships they had enjoyed in this connection.

Burlington, Ont.

Within the last twelve months much has been achieved at Knox Presbyterian Church. It has been re-shingled and painted outside. The Ladies' Aid Society has had the interior of the church and the Sunday School and classrooms re-decorated throughout. In February a new pipe organ was installed and dedicated. Early last year a Young People's Society was formed under the guidance of the minister, Rev. J. S. Roe. The annual report showed a marked increase in every department, proving that, given the will to do and unity in the effort, great things may be accomplished with God's blessing.—Con.

Centennial Central Church, Hamilton

This congregation, one of our leading churches in the Dominion, has attained to centenarian standing, its history covering the period 1841 to 1941.

The anniversary was worthily celebrated by a month of special services on Sundays and week-day events of congregational and general interest. For the four Sundays in February the congregation had the privilege of hearing in order, Rev. Dr. W. H. Sedgewick, a former minister, Mr. Barclay's immediate predecessor; Rev. Dr. Stuart C. Parker of St. Andrew's, Toronto, ex-Moderator of the General Assembly, and on the Centennial Sunday, Rev. T. Christie Innes, Knox Church, Toronto, congregational standing having been granted just one hundred years ago. This was marked also by the unveiling of a tablet to the memory of the founders of the church. On the first Sabbath of the new century, the pulpit fittingly was occupied by the minister, Rev. W. Barclay, M.A., B.D., Moderator of the General Assembly. Mr. Barclay was inducted in October 1926. He was called from being minister of the Town and Parish of Kirkcudbright, Scotland, and settled in Central in October, 1926. During his ministry the church has been completely re-decorated, its roof extensively repaired and later the Halls re-decorated; also a substantial endowment fund has been established. Mr. Barclay too has been of eminent service to the Church at large and in recognition of his services and gifts was elected Moderator of the General Assembly at its meeting in St. Catharines in June, 1940.

The evening service of that Sabbath was a joint service of thanksgiving at which Rev. Dr. A. L. Budge, Clerk of the Presbytery, acted as interpreter of old time forms. Prof. Norman MacDonald, Ph.D., acted as Lay Reader and Mr. Herbert Main as Precentor.

Week-day items of the centennial program were the Men's Supper, the Congregational Gathering and reception of visitors with Tableaux of three scenes of the early

days, greetings from the General Assembly and others with representatives from sister religious bodies, the Women's Luncheon and, on the last day of the month, the Sunday School Party to which parents and friends were invited in the early evening.

In the history of the congregation there have been three church buildings and the list of the ministers is given:

Rev. James Ritchie Dalrymple, 1847 to 1850;

Rev. John Hogg, D.D., 1851 to 1855;

Rev. William Ormiston, D.D., 1856 to 1870;

Rev. John McColl, 1872 to 1876;

Rev. Samuel Lyle, D.D., 1878 to 1910;

Rev. William Sedgewick, D.D., 1910 to 1925;

Rev. William Barclay, M.A., B.D., 1926 to —.

The history of the congregation is embodied in a Centennial booklet entitled

1841-1941

A Century of Beginnings

This is a brief but comprehensive review and constitutes a most interesting story. It is dedicated to an esteemed member,

"Affectionately dedicated to R. K. Hope, Esquire, (Uncle Robert) who, in his ninety-third year, is still in active service as an Elder and known to the whole congregation as a friend in whom cheerfulness and reverence have attained to a perfect blend."

The congregation was affected by the Union of 1925 and division was the result (sad contradiction, union and division) but those who remained, to quote from the booklet, "were able to call a successor to Dr. Sedgewick (who had gone into the United Church) and to re-organize their work in such fashion that they not only have met all obligations for current expenses to date but also have raised an endowment of over \$40,000 (first \$20,000 being a memorial to Sir John S. Hendrie, by his family). In addition repairs and improvements to Church and Halls have been met at a cost of \$15,000 and a total of at least \$150,000 has been sent from the Budget Committee and the Missionary Societies to the Church Offices, Toronto, for the work of The Presbyterian Church in Canada within the Dominion and overseas.

The present church was opened in 1908 and since that date the building has been enriched and beautified by splendid gifts of memorial windows, a baptismal font, Communion table, drapes for table, desk and pulpit, and pulpit Bible, echo organ, honor roll of the men who gave their lives in the war of 1914-1918, table, lectern, flower vases, Communion chalice, chancel flags, cushions for the choir pews, and other gifts, which do not come under this classification such as the endowment of a pew in memory of a noted member.

Altogether this was a noteworthy celebration in commemoration of notable events, worthy pioneers and devoted members of one of our staunch congregations.

Sudbury, Ont.

A feature of the morning service which engaged the deep attention of the congregation of Knox Church on Sunday, February 16th, was the dedication of flags, the Union Jack and the Canadian Ensign. These were the gifts of the Women's Association and the Service and Cheer Club. The presentation was in true military form by a guard of honor from the Coppercliff Cadets the flag bearers of which were Cadet Graham Byers and Cadet Maxie Syvanen. Following a brief message, the minister, Rev. R. J. Stewart, dedicated the colors in the following words:

"In the name of the Father, and of the Son, and of the Holy Spirit, we do consecrate and set apart these colors, that they may be a sign of our duty towards our King and country in the sight of God."

The flags were then placed in their holders and while the cadets presented arms, the congregation, led by the choir, sang the National Anthem.

While the congregation remained standing, a further ceremony took place. Mr. Willis Moon, elder of the church and president of the local branch of the Canadian Legion presented a roll of honor on which were inscribed the names of members and adherents of the church now serving in the King's forces. After receiving the roll of honor the minister offered prayer for all whose names were inscribed and also for all in the service of the King in this country and overseas.

Melville Church, West Hill, Ont.

The congregation of Melville Church sustained a great loss recently in the passing of an esteemed elder, D. Jerrold MacLean, who was the Managing Director of the MacLean Underfeed Stoker Company Limited. He was born in Charlottetown, P.E.I., February 1st, 1875, educated at West Kent Street School, Prince of Wales College, Charlottetown, and McGill University, Montreal. He came to West Hill thirty years ago, united with Melville Church, and served on the Session for a period of fifteen years until his death. He was a teacher of the Sunday School also and to the duties of both offices he devoted himself with spirit, energy, and in unsurpassed loyalty to the church. He was of a most kindly disposition which won for him a wide circle of friends but he had other outstanding qualities, courage, strength, and fidelity. He was very fond of music and was a first class piper having served as such for several years in the 5th Royal Highlanders of Canada, Montreal.



D. JERROLD MacLEAN.

He will be remembered for his pleasant smile, his helpful words, and his hearty clasp of hand when as an usher at the door of Melville he greeted the assembling worshippers.—Rev. Murdo MacInnes.

Port Alberni, B.C.

The memory of the late Rev. T. S. Glassford, a pioneer of our Church in British Columbia and in particular in Port Alberni, has been honored by the erection of a tablet in Knox Church bearing the inscription,

In loving memory of
Rev. T. S. Glassford, B.A.
1849-1940

As a wise Master Builder
I have laid the Foundation

The tablet was unveiled by Miss Young of the Presbyterian Young People's Society.

At the same time a plaque was placed upon the pulpit in memory of the late Mr. John Douglas whose generous donations to the church had made the possession of the pulpit possible. The tablet and plaque were received on behalf of the church by Mr. James Mowat.

The service was in charge of Rev. John Hardwick, at present occupying the pulpit. Others present were Rev. J. L. W. McLean, of St. Andrew's Church, Victoria, Moderator of the Presbytery of Victoria, Rev. E. G. MacDonald of Nanaimo, and Mr. J. A. Kennedy, an elder of St. Andrew's, Victoria. Mr. McLean spoke upon the character and work of Mr. Glassford; Mr. J. Kennedy on the life of the late Mr. John Douglas, directing attention to the combination of

meekness and strength in him which made him a strong man, and dwelling upon his benevolent spirit which made him a helper to all. A brief address was also made by Major W. C. Hamilton, who had the privilege of a brief acquaintance with Mr. Glassford, and a letter from Mr. Glassford's niece, Miss Arbuthnot, was read by Mr. H. D. Currie.

Kenora, Ont.

With the watchword, loyalty and love will lift the load, to drive and stimulate, the congregation of the Presbyterian Church has embarked on a special Easter endeavor. This program emphasizes prayer, and ingathering and an every member visitation. This is all under the leadership of the missionary, Mr. Herbert Davidson.

Elphinstone, Man.

The trails were gradually filling with snow, snow so fine it looked like drifting steam and it flowed along in an endless stream, warning the missionary that haste was imperative. For once the two old Indian women were ready and waiting with their soft musical tones murmuring satisfaction, groping their unsteady way to our car for they were both very old and completely blind.

The three mile run to the Chief and his old wife did not take long. She too was over ninety and also blind. There was a tense feeling over the little group for this was to be a great day in their lives. These four people whose average age was over ninety, were to partake of Holy Communion.

The simple ceremony was devoutly followed. The minister had to guide each trembling hand to the plate for the bread and each uncertain finger to lay hold of the cup. It was indeed a holy place though only a poor Indian cabin.

The wind persisting, we hastened to return, leaving the chief and his old wife happy and content. As we brought the other two old ladies back home we noticed tears in their sightless eyes, but the light of heaven on their faces.

Within a few hours with startling suddenness, one of the old ladies received her call and we buried that old saint with a feeling of triumph, for she had a wonderful passing and will receive a most glorious awakening, for those sightless eyes will behold the King in all His beauty.—H.T.W.

Toronto, Ont.

St. Andrew's Church has made quite an advance into the second century. On Sunday, March 2nd, the congregation observed the 111th anniversary with special services. In the morning the service was under the

direction of the minister, Rev. Dr. Stuart C. Parker, the Assistant Minister, Rev. R. E. C. Dennys, B.A., taking part. The service of praise which in St. Andrew's is always a rich contribution to worship was on this occasion specially effective under the leadership of the gifted organist, Mr. David Ouchterlony, and the capable choir.

Christian Unity was strikingly exemplified in the fact that the preacher was Professor F. D. Coggan of Wycliffe College, Anglican, reminding us that our Church in its relation to all other professed Christian bodies is defined in the words of Jesus, "One is your Master, even Christ, and all ye are brethren". Referring to the lassitude which usually marks a "second generation" and of which there is evidence today in the Church, many being onlookers so far as life and work are concerned, "taking the balcony view instead of the road view", Prof. Coggan, declared the remedy is set forth in the words of Hebrew 11:2, Look away to Jesus. A full clear view of Christ is the corrective. In contrast with Bunyan's picture of the man with the muckrake we must not be absorbed in things material and earthly. Our part is not to look so much on "the things that are seen but upon the things that are unseen and eternal", Fix our gaze upon Christ, His unworldliness, His single-minded purpose, His devotion to the will of God, His unfaltering steadfastness in His mission, and His energy in the accomplishment of His task, not forgetting that in Him we have redemption by His blood even remission of sins and the power of a new life. The evening service was conducted by the minister.

St. Andrew's history in brief begins with a meeting of Scotch folk early in 1830 who proposed to seek organization as a Presbyterian congregation in connection with the Church of Scotland. The first church was erected in that year but not completed, at least so far as the spire was concerned, until 1850. In 1875 the present structure, often spoken of as the Cathedral of Presbyterianism in Canada, was erected during the ministry of Rev. Dr. D. J. Macdonnell.

In his anniversary message printed in St. Andrew's Church Magazine, Dr. Parker confronted his people with a pertinent question, "Are we of St. Andrew's Church really better or even better off than our predecessors of 1830, or for that matter are we worse or less happily situated?" The answer is to be found "in the light of the conclusion that the Church, like the world, cannot claim to have advanced merely on the ground of having increased facilities for doing things. It must stop and consider whether it is doing better things and more of them."

Of service rendered and being rendered by members of St. Andrew's Church, Dr. Parker gives one impressive example:

"Interpreting Things British"

"Some of us in Canada have been following with admiration the efforts of a son of St. Andrew's to interpret the British mind to the people of the United States, his adopted country. Mr. James S. Macdonnell, President of the First Bank of Pasadena, California, and a son of a revered Minister of this Church, D. J. Macdonnell, has not forgotten, in the stir of his successful business life, the land that gave him birth. But his love has not been of the shallow kind that expends itself in an occasional after-dinner speech. For years he has published in the Californian press feature-articles dealing with British issues, and presenting them so as to win the appreciation and sympathy of the American reader. During all the difficult days leading up to the war, and since its outbreak, his pen has been busy—busy for Britain—and no one can tell the extent of the influence he has wielded in bringing American minds to their present decidedly pro-British condition. The articles are always short, pithy, composed with an eye upon the American temper, and invariably put together with fine literary ability. No one, I am certain, ever lays one aside without reading it completely through, and no one reads an article through without getting a more favourable impression of things British.

"Sometimes it is verse Mr. Macdonnell publishes, for his literary gifts are not limited to one form. Here is one short poem that illustrates, as well as anything else could, the tact of Mr. Macdonnell as an interpreter, combined with his passion for his own race. It is called *propitiation*—and is a development of Cowper's immortal verse beginning—"There is a fountain filled with blood:"—

"Now that fair fountain fills anew
With blood of British men,
Who sail the seas and sky for you,—
Who fight and freeze and die for you,
That Good may live again.

What people has no fault to purge,
After one thousand years?
Ye, that crimes long ago would urge,
Seal now your lips, put up your scourge:
Silence! Christ's shadow nears.

If One for all could once atone,
Then, Lord Almighty, hear:
A nation, willing, and alone,
Offers itself before Thy Throne,
An unexampled hecatomb,
To free mankind from fear."

"Men from this congregation have given rich service to our country throughout these one hundred and eleven years. "Jim" Macdonnell is in the authentic line of succession, and he has his own invaluable way of serving."

Little Narrows, N.S.

St. Andrew's Church, Whycocomagh, N.S., mourns for one of its elders, Mr. Archie R. MacLellan, who passed away on February 14th, in his sixty-eighth year. For a number of years he had been a faithful member of that church and was ordained to the eldership only last December. The home, the community, and the Church have lost a devoted friend and servant. He was the sixth elder of St. Andrew's Church to pass away during the ministry of the present incumbent, Rev. A. D. MacKinnon.

Dutton, Ont.

Knox Church observed recently its 58th anniversary with special services conducted by the minister, Rev. Donald B. Cram, and at which Rev. Dr. John Inkster, formerly of Knox Church, Toronto, preached morning and evening, his subjects being respectively, *The Person and Work of the Holy Spirit* and *God's Plan of the Ages—Past, Present, and Future*. The service of praise was distinctive also as indicated in the anthems by the choir led by the organists, Miss Anna March and Mr. Pudwell. The soloists were Mrs. Arlo Irvine and Warrant Officer Dunning of St. Thomas, and Miss Anna McKellar. With Miss McKellar were Mrs. James Bennett, Mr. C. Leamon, and Mr. H. C. Campbell, constituting a quartet. The congregational gathering for supper on Monday evening was the concluding event of the commemoration services, at all of which the large numbers gathered were a manifestation of deep interest. The congregation was organized fifty-eight years ago. The present church was completed in 1920. The cornerstone was laid by Mr. Duncan McArthur, now Hon. Duncan McArthur, Minister of Education for the Province of Ontario, whose family connection with Knox Church goes back to the organization of the congregation. During the past year progress was encouraging. A Young People's Society was re-organized, nineteen new members including a number of young people were received, contributions have increased both for local and missionary purposes, and there is no debt.

At the anniversary services two beautiful, new, large silk flags, the gift of the Ladies' Aid Society, were draped in the chancel for the first time. At the close of the evening service on another Sunday they were dedicated to the Glory of God in a simple and beautiful service.

Big Bras d'Or, N.S.

St. James Church Board of Management recently received a gift of \$100 from Mrs. Hector Mackay, a member of the church, given in memory of her late husband, Hector Mackay, who was a devoted member of the Presbyterian Church.

The minister of St. James is Rev. Roderrick MacLeod, recently inducted and a

graduate of The Presbyterian College, Montreal. Mr. MacLeod is a native of Harris, Scotland, and is a fluent Gaelic speaker and preacher, and since coming to Cape Breton he has been in great demand as a Gaelic preacher and in addition has given Gaelic lectures at the Gaelic College, St. Ann's.

Rocky Mountain House, Alta.

Miss Elizabeth Walker, deaconess, writes: "Although friends send me the Record every month I want to assure myself of receiving it regularly. So please accept subscription of \$1.50 for two copies sent to the above address. The extra copy goes to a member of the Hospital staff.

"Would you please also give five dollars to proper source for relief of Orphaned Missions. The enclosed money order for \$6.50 will cover both requests.

"Last Thursday I attended Presbytery. It was a long session, but I'm certainly learning the ins and outs of procedure.

"The winter here has allowed driving with no interruption. Today a blizzard is in progress which may block our progress for a little while."

Toronto, Ont.

It is the custom of St. John's Church at the Christmas season to have a social gathering for the Sunday School extending over three evenings, one evening for each department. The minister, Rev. Dr. R. G. Stewart, raised the question of a departure this year from this practice, suggesting that the amount which the celebration cost be devoted to the British War Victims Relief Fund. He laid the matter before the Sunday School, addressing each section and left the decision in their hands. A vote was taken and the result was overwhelmingly in favor of the minister's suggestion. The cost of this entertainment annually had been defrayed by freewill offerings of the people and the children of the school. The same method was adopted in the interest of the British War Victims Relief Fund with the result that instead of \$60 as usual being received, the amount, at latest report was \$113. Thus did the Sunday School express its interest in the welfare of the sufferers and their readiness to sacrifice in their interest.

PEWS WANTED

A needy congregation is desirous of obtaining pews to accommodate 140 people, requiring probably twenty pews. Address Mr. R. N. Tyndale, Box 176, Lansing, Ont.

ORGANIST

Oakwood Presbyterian Church, Toronto, wants an organist and choir leader. The congregation is not in a position to offer remuneration. It trusts however that someone, desirous of obtaining experience is available for this position. Address Rev. D. Crawford Smith, 118 Raglan Ave., Toronto.

INTERPROVINCIAL HOME FOR WOMEN

Rev. F. E. Barrett, Secretary

The annual meeting of the Board of Governors for the Home was held at Moncton, on January 31st. The Home, as has been explained in our columns before, is an enterprise of the Protestant Churches of the Maritimes and its Board is constituted of officially appointed representatives of the Anglican, Baptist, Presbyterian and United Churches. The Home is a reformatory where helpful Christian influences are brought to bear upon those committed to its custody who might otherwise have been sent to the common jail.

Owing to financial difficulties the staff has had to be reduced which meant a heavier burden on those who were already doing all that could be expected of them. It is gratifying to report that for the past two years, income has exceeded expenditure and the overdraft incurred by the deficit of a few preceding years has been very much reduced, and it is now possible to add an additional member to the staff. The erection of a second building seems necessary in the near future, but just now the Board is concerned with the overdraft of \$1,200, a mortgage of \$7,000 and provision for an endowment fund. The Executive was instructed to go forward with a canvass for \$25,000 when the time shall appear to be opportune.

Incidents of good accomplished among the inmates are many.

A girl, who upon admission seemed very low in the scale of mental capacity as the result of neglect, was, by virtue of the wise training in the Home, almost miraculously developed and has been earning her living as a maid during 1940.

Another, released a year ago, is completing a beauty parlor course, and is another incident of what might be regarded as a hopeless case.

Another with a conspicuous lack of any useful knowledge, through no fault of her own, was released, after a two year term, a capable maid. She took advantage of night school in several classes, married happily last year and is doing well.

Another who when she entered the Home was almost ruined for lack of discipline. She was particularly selfish and treated her parents as of no-account. She came to herself however under the treatment prescribed and, being of good blood, went out a capable sweet woman, to whom her mother became first interest. She came to see us this year, a charming little bride on her wedding trip.

A peace officer who had been responsible for fifty commitments from Nova Scotia, about a quarter of the total admissions, declared that ninety-eight per cent of those brought in were to his knowledge doing well.

REV. DAVID JOHN GRAHAM, B.D.

In the death of David John Graham, which occurred at his home in Calgary, Alberta, on Sunday, December 29th, 1940, the earthly career of one of God's noble men came to its close. He passed to his eternal rest as the bell in Grace Church tower opposite his home was summoning the congregation to the morning period of worship. Had he lived a few months longer, he would have celebrated the ninetieth anniversary of his birth.

Mr. Graham was born in Carillon, Que., and spent his earlier life in the Ottawa district. After several years in business, he entered the ministry and graduated from the Presbyterian College at Montreal in 1894. He was minister of MacVicar Memorial Church in Montreal for thirteen years. He came to Alberta in 1910 and served our Church at Fort Saskatchewan, Edmonton, and Calgary. In all these relationships and many others, he was ever "fervent in Spirit, serving the Lord". We say of him:

Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

Mr. Graham gave his best to the Church he loved. He had a kindly heart, a keen mind, and a generous hand.

He is survived by two daughters, Mrs. G. W. Hodges of Calgary and Mrs. Robert Alexander of Montreal, two sons, Rev. A. Russell Graham of Central India, and Harvey A. Graham of Calgary.

A service of worship was conducted by Rev. Alfred Bright, Minister of Grace Church, assisted by Rev. T. A. Rodger and Rev. R. J. Burton, in Grace Presbyterian Church. His body was laid to rest beside that of Mrs. Graham in the family plot in the cemetery at Fort Saskatchewan.—R. J. Burton, Clerk, Presbytery of Calgary.

REV. HENRY STEWART LEE

Henry Stewart Lee, pastor of Taylor Fairmount Presbyterian Church, Montreal, passed to his eternal reward, on February 27th, after a brief illness. In his passing the Presbytery of Montreal is conscious of a great loss.

He was born in Ottawa, the son of Rev. Archibald Lee. He took his Arts course in McGill University and his theology in the Presbyterian College, Montreal, graduating in 1902. His first charge was Apple Hill in Glengarry Co., Ontario. From there he was called to Fairmount Church, Montreal. Up to the time of his induction this church had been a mission of Taylor Church. When Mr. Lee took charge it decided to stand on its own feet and so became independent. For fourteen years Mr. Lee labored stren-

uously and successfully bringing the membership of the church up to over 600 and of the Sunday School to over 400. A new church was built and the congregation not only became self-sustaining but a liberal contributor to missions.

In 1925 he was called to Wychwood Church, Toronto. For five years he labored there with great success, and was then called to the Presbyterian Church, St. Lambert, Que., in his former Presbytery. Here he labored for ten years most successfully. Last autumn his old charge, now Taylor-Fairmount, besought him to return as their pastor. Harkening to their call he was just starting on what would seem to be a second happy and fruitful ministry when the summons came, "Go up higher."

At his funeral in the church almost all of the Presbytery were present, as well as many United Church men, and the congregation filled the church. Dr. Donald, Moderator of the Presbytery conducted the service. Dr. I. A. Montgomery gave the eulogy, and Dr. A. S. Reid read the Scriptures.

Mr. Lee was not only a most diligent pastor and a fine evangelical preacher, but also a most faithful presbyter. In 1939-40 he was Moderator of the Presbytery of Montreal. He was also Convener of Synod's Committee on Church Life and Work.

Mr. Lee was of a gentle, retiring disposition—"an Israelite indeed in whom there was no guile". He leaves behind to mourn his death a great host of friends, his widow, Helen Millman, one daughter, Priscilla, now Mrs. Stanford Reid, and a sister Mrs. Charles Hardy of Vankeleek Hill. The sympathy of the Presbytery and a large circle of friends goes out to his bereaved widow and daughter.—W.D.R.

REV. JAMES STEVEN

Rev. James Steven passed away at his home, 3232 Lacombe Ave., Montreal, on the evening of January 29th, 1941, in his eighty-eighth year. He was born in Glasgow, Scotland, and after completing his course for the ministry came to Canada in 1890. He labored for some years in the Maritime Provinces. Having moved to Ontario he served first at Tiverton, Ont., in Bruce Presbytery, and next at Dutton, in London Presbytery. In 1905 he was called to Cote Des Neiges Presbyterian Church, Montreal, where he continued to serve until his retirement in 1925.

Mr. Steven was faithful in all his work and until infirmity prevented, he was constant in his attendance at the courts of the Church. He was preacher of the Gospel and a devoted pastor. He is survived by Mrs. Steven, and two sons, one of whom is Clerk of Session, Cote des Neiges Presbyterian Church.

BOOKS

Go Up Higher

by William C. MacDonald, M.A. Published by James Clarke & Co. Ltd., 5 Wardrobe Place, Carter Lane, London, E.C. 4. Price 3/6.

The stimulus to write this book was the author's conviction that "among the young men and women now serving in the forces there seems to be first, an appalling ignorance of what Christianity is", and, second, "beneath this seeming indifference there is also a questioning and a seeking".

To meet the situation a book was the obvious requirement, but what book? His reply was to undertake to provide that necessity; and so he has written simply and directly upon the great certainties of religion.

* * *

Christian Intimacies

by George Johnstone Jeffrey, B.D. Published by James Clarke & Co. Ltd., 5 Wardrobe Place, Carter Lane, London, E.C. 4. Price 5/-.

The author is the minister of Sherbrooke Church, Glasgow. He thinks that to emphasize personal religion, notwithstanding our absorption in events so seriously disruptive of society, is not to be regarded as an impertinent intrusion. "There is that in the soul of man which will survive the crash of worlds and therefore the spiritual well-being of the individual is a vital consideration." His first chapter, When Christ Takes Over, clearly sets forth the justice of that conclusion. When that takes place in any life sweeping changes are effected in outlook, experience, character and service. Through individual consecration Christianity becomes the leaven that "leavens the whole lump".

* * *

Captain of the Storm

by Arthur A. Cowan, M.A. Published by James Clarke & Co. Ltd., 5 Wardrobe Place, Carter Lane, London, E.C. 4. Price 6/-.

This is another series of addresses of the same type as the above. It is indeed strong meat for soul sustenance in difficult times. This is at once indicated by such messages headed, Truth Gets Across, How a Man Lasts, etc. What enrichment of human life is here may be discovered by every careful reader. He will not come empty away or in any degree suffer disappointment.

* * *

The Faith of God

by Andrew Glendinning. Published by Allenson & Co. Ltd., 5 Wardrobe Place, London, E.C. 4. Price 5/-.

To do justice to this book needs more than a paragraph. It is straightforward and clear yet profound and heart searching. Its message concerns human need, personal and

collective, and the inadequacy for the most part of the Church in its present effort. Its prescription for the times is faith. "In this world dollars take one anywhere; they open the palaces of the great; they admit even to the steps of the throne, but the talents of faith give us entrance to the heart of the great Spirit of eternal life, light, and love."

* * *

The Christian Attitude toward War

by Loraine Boettner. Published by Wm. B. Erdman's Publishing Co., Grand Rapids, Mich. Price \$1.00.

The author takes issue with those who say that War is always and altogether wrong and his justification is soundly based upon Scripture, one chapter being devoted to the testimony of the Old Testament, one to the New Testament, and one to War Symbolism in the Scriptures. These chapters will make wide and strong appeal. History too is effectively invoked to show how baseless is the contention that war accomplishes nothing. He has no patience with the nonsense so current now about the failure of the Allies at the conclusion of the Great War, the iniquity of the Treaty of Versailles and the maudlin sympathy for Germany.

A timely service is rendered by the author in this discussion, and in its main purpose this work might well serve as a handbook upon this great moral question.

* * *

Come Wind, Come Weather

by Daphne du Maurier. Published by William Heinemann Limited, London. Printed in Canada by Ryerson Press. Price 25c.

A small volume this but it serves a lofty purpose. It comes to us as a book of "true stories", written for the people of Britain in the hope that it would bring courage and strength to them in a time of crisis; and are these stories interesting? Read them. Are they helpful? Try the prescriptions suggested.

* * *

Quick Service

by P. G. Wodehouse. Published by Longmans Green & Co., Toronto. \$2.25.

Here is a book of lighter vein. We confess that this is our introduction to Wodehouse. What a genius he is and how amazingly industrious; even now in an internment camp somewhere in France, if we mistake not, he is busy, ceaselessly busy with his pen and not only cheerful but his work imparting cheer. That is his mission. Having read Quick Service we agree with those who say that if you sigh for rest for a weary mind turn to Wodehouse; only we wish he could eliminate from the conversation of his characters the profane use of the name of the Deity, two instances only we noted. This is the fly in the ointment.

He Looked for a City

By A. S. M. Hutchinson. Published by Duell Sloan and Pearce, Inc., New York, N.Y. Price \$2.50.

The book introduces us to a typical English family, the household of a clergyman of the Church of England, and the author presents an engaging study of domestic life, its charm, its intimacies, its unity in diversity. A central figure is a German girl, rescued quite by accident by the Vicar and his wife from the hands of the despoilers, and adopted into their household. Then comes the war and the eldest son stoutly refuses to enlist for, as he says, he cannot kill a man. His younger brother joins the navy, and becomes a hero, whilst the two daughters enter the ranks of women war services. The pacifism of the eldest son and the presence in their home of a German girl brings upon the Vicar reproach and suspicion. In this new and harrowing experience love is still supreme and there emerge in bolder relief on the part of the Vicar and his wife fidelity, courage, resolution.

John's pacifism relegates him to prison and to awful, cumulating punishment, the like of which we cannot believe possible now, but if loyalty to conscience makes a man, he is equally a hero in his suffering with Phillip, his cavalier brother, who wins glory for valor at sea. What to do with the true pacifist is a problem but, assuming we have here realism, humanity surely demands some less terrible punishment than here reported, and the story warns us against the wanton cruelty possible when a community is in the grip of war frenzy. The book is a fine example of good writing marked by simplicity, clarity, and sincerity.

ARCHITECTURE AND WORSHIP

Col. B. O. Hooper, D.S.O., M.C.

An article in the Reader's Digest of January 1941, from the pen of Roger William Riis, an important New York publicist and a son of the well-known Jacob Augustus Riis, the great humanitarian, assumes almost dramatic interest at this particular time. May I quote one paragraph:

"One Sunday last May the newspaper offered me this: 'Rotterdam is ablaze. Shooting is heard in every street'. That was the morning I happened into a church for the first time in twenty-two years. And what did the church offer me? A simple, reverent service, featured upon the permanence and beauty of the Church. I found that I was acutely interested hearing about anything that had permanence, beauty, and unselfish endeavor. It fell on my spirit like water on a desert, and I went out stirred and grateful."

Riis goes on to speak about achieving serenity of spirit in these turbulent times. He speaks of the beauty of the architecture,

the music, and the vitality of the sermon, and then he says:

"Now I am for the churches because they have something for me, and something for civilization."

This article prompted me to examine more closely my own attitude toward church life. Mine is a small church, Knox Presbyterian Church, Burlington, Ont. Its membership is small in numbers but staunch in spirit. The Burning Bush has lighted this spot for nearly one hundred years and, in spite of vicissitudes, is still burning brightly. While the present edifice is not the original structure the architecture has a simplicity and character removed from the identification of years. The interior, in design and feeling, is redolent of all that a sanctuary should be. The great window in the entrance is almost a rose window; its rich, dark, mahogany colored pews and panelling and pulpit are eloquent of quiet thought. The organ and choir loft are dignified and simple, and its quiet-toned windows blend into the graceful arch of the ceiling. Nothing garish disturbs the mind in this House of God. And the Nation's Flag completes the picture. The Flag and the Burning Bush are the only emblems of adornment—the Flag, the emblem of our national faith and hope; the Burning Bush, the emblem of that unquenchable fire which we trust will burn throughout the ages as the motivating spirit of the Presbyterian Church.

As I have said, the membership in our little church is small in numbers, but it is faithful and full of zeal. Our Minister is a scholar and natural leader, and our Women's Organizations particularly are doing a great work. The Managers must be justly proud not alone of the church physical which reflects so creditably upon them, but also of the people who simplify their task.

This indeed is such a church as Roger Riis would find comfort in and peace of mind and strengthening of spirit.

CORRESPONDENCE

Editor,
The Presbyterian Record.

Dear Sir,

In the March issue of the Record was a most alarming letter from Dr. MacNamara on the lack of ministers to fill our vacant pulpits. About one-twelfth of our pulpits have no ministers, and the graduates from our two colleges will not nearly fill the gaps being made by death and retirements.

In view of the situation one action of the last General Assembly rather puzzles me. Two young Canadians applied for admission to our Church and were turned down by the Assembly. Both were brought up in our own Canadian Church, both were on the membership roll of the Home Church, both are honor graduates of our best universities, both were of unblemished, blameless

character, both thoroughly orthodox in the faith, both had taken three years in Theology, one leading a large Theological class in all subjects, and yet—and yet the Assembly laid their applications on the table. Why?

Incidentally it may be remarked they had taken their Theological training in Westminster Theological Seminary, Philadelphia, Pa., one of the most scholarly and orthodox Presbyterian Institutions on the North American Continent.

Why?

Yours sincerely,
W. D. Reid, Montreal.

Missions

FORMOSA

Church Property
Rev. G. W. Mackay

The story of the Formosa Mission is the story of faith, of hardships, of toil, of persecutions, of perseverance and of the triumphs of the Gospel of Jesus Christ.

Only a few months ago, just before the writer left the Island, he heard an elder give the following testimony one Sunday morning. Said he, "My father became a Christian when I was a mere child. One day, mobs gathered, and my father was arrested. False witnesses appeared, and he was charged as a traitor to his country. He was severely beaten, and thrown into prison. Then he was led out to an execution ground and beheaded. My mother had already passed away and now, left as orphans, my two brothers and I, terrified, fled the district. After two weary days, tired and hungry and weeping bitterly, I approached a farmhouse. The kind-hearted farmer gave me food and said he would let me stay if I would herd his water buffaloes. So I stayed. In course of time my uncle, who was also a Christian, set forth in search of his missing nephews. He found us each one, and brought us back to his home. I was then eleven years of age." Elder Ko paused for a moment, then he went on, "Yes, my father died because he dared to worship God. His death has always meant much to me. It has kept me in the right path and it has made me realize more and more the meaning of the sacrificial death of our Lord Jesus Christ."

Such men as Elder Ko and his father have been and are the pillars of our Formosan Church. To-day with serious problems facing the churches in Japan, Korea and Formosa, we have need of many such men of faith and courage.

Since all our missionaries from Formosa are now in Canada, the writer has been asked to tell briefly what disposal was made of our property in Formosa.

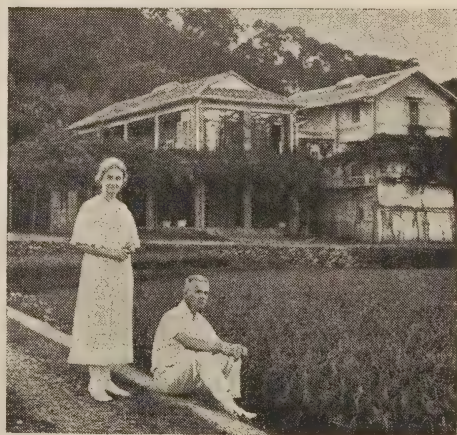
(1) In Tamsui our Mission had about



REV. DR. G. L. and MRS. MACKAY.
On First Furlough, 1880.

seven acres of land, four missionary residences, Oxford College, and four teachers' homes.

All this property was transferred to the Formosan Church, with the understanding that it was never to be sold, but to be



HAPPY MOUNT LEPROSY COLONY.

Office Block, Nurses' Quarters, and Dr. Gushue Taylor's Residence.

In this picture Dr. and Mrs. Gushue Taylor bid farewell to "this lovely spot of God's most pathetic children, 1940".



These goats are Rev. James Dickson's and Dr. Gushue Taylor's parting contribution to Happy Mount Colony. Great expectations are cherished with respect to the goats for providing both milk and flesh.

kept permanently for the use of the Church. The Formosan Church henceforth pays taxes on the property and looks after repairs.

(2) In Taihoku the Mission owned about eight acres of land, the Theological College, The Mackay Memorial Hospital, four missionary residences, and a row of buildings for the hospital staff. Included in the eight acres are two vacant lots. The land itself was already held on behalf of the Mission by the Board of Trustees of the Formosan Church.

Prior to leaving the Island, the missionaries requested the Board of Trustees to dispose of the two vacant lots, which are about two acres in extent, the proceeds to go to the support of the work. The missionary residences were rented to desirable tenants, the rent to go towards paying the taxes and keeping up all repairs.

In handing over the property to the Formosan Church, the Mission Council made request (1) that as the Mission Council was not satisfied with the small group of men who made up the Board of Trustees, the number be increased by six appointees named by the Mission Council; (2) that should missionaries return to Formosa, the Formosan Church should return for their use all the missionary residences. To this latter, written consent was given.

The Church buildings, manses, and the land on which they stand, are already in the possession of the Formosan Church, held in its name by the same Board of Trustees.

* * *

Rev. George Leslie MacKay

Visit to Dunvegan, Ont.

In "The Island Beautiful", the story of the North Formosa Mission Field, written a number of years ago by the Rev. Duncan McLeod of Formosa, the visit of the Rev. George Leslie MacKay to Glengarry while on his second furlough is described. According to the author the congregation in which Mr. MacKay met his defeat and vic-

tory was Kenyon. MacKay was scarcely ever defeated in his purpose. A Highland congregation, however, on one occasion proved more than a match for him. A minister who once labored in that district tells the story of his defeat, which nevertheless resulted in victory. With a map of his beloved Formosa he visited this congregation. When the elders learned that it was MacKay's intention to spread a map at the service on the Sabbath day, they simply, but emphatically told him such could not be done. The contention between the Session and the missionary can be imagined. It resulted in the Highland missionary being defeated by the Highland elders and MacKay having to address the congregation without the map. It is not difficult to imagine some of the Celtic fire that burned that morning, and some passages of the address directed at the Session. But the victory of the elders? Three each left a legacy to Foreign Missions of about a thousand dollars. The clash of arms resulted, between the clans, as usual, in favor of MacKay.

The present writer, while a commissioner to the 1939 General Assembly in Midland, had the opportunity of meeting Dr. MacKay's son, the Rev. George W. MacKay, who has followed in his father's footsteps as a missionary of our Church in Formosa. He greatly enjoyed the story of his father's visit to Dunvegan, and was pleased to know that the visit is still remembered here.

* * *

Rev. Dr. John Buchanan

A letter to Dr. W. A. Cameron, Sec., General Board of Missions

Toran Minster, Toran Mal,
Khetia, P.O., C.I.

Dear Dr. Cameron,

As soon as the rains were over, the Forest Officers, at my request, kindly, mind you, listened to this Canadian pensioner who walks with two crutches, and got the Fair Weather Road of seventeen miles, from the macadamized highway at Khetia to Jai Pani fit for the motor and the six and a quarter miles up the Satpura Mountains between Jai Pani and Toran Mal lake, converted from a wild dangerous Bhil footpath into a charming winding bridle path zigzagging around mountain crags, overlooking deep ravines and the Kala Pani silver waterfall, pure as crystal, formed by a hundred springs, still strong from mother Monsoon.

My good mare, Diana, brought me up the last stage towards evening. Diana seemed to enjoy having her master back after nearly five months of Monsoon absence. If to be a Christian means to be willing and obedient then she is a Christian. The way some horses are abused, not taught, to bite, kick and jib is typical of the unregenerate, devil-worshipping, jungle Bhil. But a road, a horse, and a man may

each be converted. Even a kicking cow may be taught to stand and chew her cud, giving her flowing udder wealth without having her legs tied. . . . Some people do not believe in conversion. Such better seek another country.

I had a happy week up here before going down for Council of the missionaries in Jobat. At Toran Mal my pension garden was better than last year. A luscious papaya, a kind of small-tree musk melon, was brought to me. The Christian Bhils I had put on the new land got from government, had worked well on the share system.

The Sindh cattle got to improve the stock up here are fat and slick. The Christians are doing better and non-Christian Bhils from the headman down came in a friendly way. Some came for greetings, some for medicine. Two with spleens as hard and firm as if a wash basin upside down were in the abdomen. There are rather tedious cases to treat but hopeful if they will only persist in coming night and morning for treatment. A rich opportunity for the Word.

When I left for Jobat I left treatment for them in the hands of faithful Christopher. Before going down I wound up the joy of the week with the baptism of a Bhil young woman of say twenty-seven years. She has had a rather hard time of it but she seems to be on "That Way". She is to be married to Hamir, one of our young fellows.

Now for the Mission Council. You may be surprised that the Council has asked me to take charge of the station Ali Rajpur. Mr. and Mrs. Knox go to Mendha, a very hopeful district, where both the Smiths and the Youngs did such faithful work. I hope to go down on the 13th to Ali Rajpur and if God will I shall try to spend two weeks there and two weeks here alternating. Then the hot season here and the monsoon season at Ali Rajpur. . . . The Mission very kindly asked that you grant me an estimate for medicine at Toran Mal of Rs50- a month, i.e., about \$17. As you know I have been doing what I could without drawing on home funds.

Mr. Murray's Bible Class, Sydney, N.S., is now very kindly undertaking the support of Bhorja and Syshilla his wife here at Toran Mal. I offered at Council to work as assistant in evangelism to Mr. Wood and as loyal assistant to Dr. Quinn at Toran Mal, in medicine. I would have enjoyed having either of these men as Superintendent in their department. It might give more team play. But the Council decided otherwise.

With hearty good wishes and blessings on you all.

* * *

Helping One Another

An English mission board is now providing the salaries of a German missionary in

East Africa, of a French missionary in Madagascar, and of a Finnish missionary in India. . . . A German mission in Togoland is now supported by a Scottish board and directed by an American missionary.—Church Times.

* * *

After Denmark, Norway, Holland and Belgium had been occupied the Congo Protestant Council quickly organized a Missionary Relief War Fund in order to try to help those missions and missionaries in Congo and Ruanda-Urundi that were thereby cut off from their usual sources of supply. Generous gifts for this fund immediately began to be received from missionaries all over the Congo, and even some from Native Christians, so that a certain amount of assistance was soon available for those in most urgent need.—I.C.P.I.S., Geneva.

* * *

A Medical Mission

When Dr. Emillie Bretthauer settled in Suifu, China, a city of 200,000 people, 25 years ago, half of the babies in that area died of lockjaw within a week of birth. No woman, save Christians, would run the risk of offending the evil spirits who were supposed to be taking the babies, lest these spirits turn on them. Slowly the mothers were persuaded to bring their babies to Dr. Bretthauer's hospital. Simple antiseptic treatment easily prevented the fatal disease. In 1930 he treated 400 babies, not one of whom died. Thus the people were freed from the superstitious fear of evil spirits, and a great door was opened for the gospel. Is it any wonder that the Christian missionaries are loved and trusted in the interior of China.—United Presbyterian.

* * *

Per Capita

Dr. R. S. M. Zwemer gives us a thought worth holding in the following paragraph: When an expert stenographer leaves an office where she can command \$1,400 a year to become a missionary in Arabia at a salary of \$900, as a young lady recently did, what is her per capita for missions? When the graduate of a state university and a medical school of international renown, a surgeon who has gained such eminence that for a single operation he would receive far more than his annual salary on the mission field, becomes a missionary, how much is his per capita for missions? When a teacher, for the sake of the love which she bears to the wounded Christ, accepts a position in one of the colleges in India, at a salary far smaller than she would receive in this country, and bears the heat and burden and poverty of a missionary, what is her per capita for missions?—The Presbyterian.



Perpetua Kawall Memorial School

This splendid building replaced an old, poorly-built school on Canal No. 2. Toward this school the W.M.S. (E.D.) contributed \$600 and Mr. Kawall an East Indian Roman Catholic deeply interested in education contributed an initial gift of \$500. The school is named in memory of the deceased wife of Mr. Kawall. Its erection was made possible, in addition to the gifts mentioned, by a grant from the Department of Education and gifts from the Canal No. 2 Farmers' Association, friends, parents, pupils, and the Canadian Mission Council. Donations of supplies or equipment would be greatly appreciated.

* * *

Orphaned Missions

Rev. W. A. Cameron, D.D.

From the International Missionary Council comes the following:

Can this story be matched? A German deaconess interned in the British C.M.S. Mission at Mvumi, Tanganyika Territory, East Africa, has been given permission to teach the girls there, thus releasing two British teachers of that station to carry on the deaconess' work at Maneromango. Deaconess von Waldon's faith is justified. Her life work is continued despite her own internment. But her faith has been put to severe tests. First there were five months without money from the German home society while she and her fellow-workers struggled to keep alive the mission work in Maneromango, the women's and girls' work, and the hospital. Internment of the German staff took place July 1. For three months Deaconess von Waldon was in a British resthouse, all the while praying that her mission work would survive without missionary support or personnel; and it did survive. The Education Department of the Government has made grants which will enable the two C.M.S. sisters to carry on the work during the war-time.

Back of Deaconess von Waldon's simple words lies a lifetime of faith in God's help: "And I am so grateful for all the kindness of the C.M.S. Mission and their helping. We have with them a bond in Jesus Christ. We are under supervision and in mainten-

ance of the Government, but Bishop Chambers has taken the responsibility for us and he is helping us so very much. We don't know if we will stay here until the end of this war but we know that we shall not be separated from the love of God, which is in Christ Jesus our Lord, and I hope the Lord will guide the Mission work and us."

* * *

From Dr. John R. Mott

In writing to the Senior Missions Consul in the Netherlands Indies Dr. Mott has said: "When I think of the sacrifices and suffering of the missionaries in your field, as well as in many others, and also the grave difficulties in the home countries, I am impressed with the fact of how little, even at the best, we Christians in America are doing. We must do more in the coming days."

* * *

Contributions

Previously acknowledged	\$2,492.36
Anonymous	5.00
Brookfield, P.E.I.	3.00
St. John's, Port Perry, Ont.	30.54
Allandale, Ont.	5.50
Eadie, Ont.	6.30
Sydney, N.S.	7.00
Olds, Alta.	3.00
Innisfail, Alta.	6.00
Kerrisdale, Vancouver, B.C.	20.00
Mrs. W. G. Hanna, Toronto	10.00
Knox Church, Westport, Ont.	2.25
	<hr/>
	\$2,590.95

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What Do the Figures Say?

A. L. Warnshuis

International Missionary Council

In the two months of January and February \$97,500 was sent by American Christians to 45 "orphaned missions" in 15 countries.

Since September, 1939, the American churches have sent to the European missions that are "temporarily orphaned" a total of \$493,000, the British churches have sent to them over \$30,000, and other countries have given them \$89,000. In addition the American churches have sent \$322,500 to aid the missions of the British churches. So a grand total of \$934,500 has been given, up to the end of February, for missions in distress because of the war. Without any high pressure campaigning, this has been a voluntary offering in demonstration of the universal brotherhood of Christians.

This aid has been given without discrimination of creed or nationality. As brothers we have given this aid to our brethren in Christ.

What it has meant to the Danish, Norwegian, Dutch, German, and French missions, and to the parent churches in Europe—that is a story that will take long to tell.

Having made such a good beginning, it is now our privilege to carry the task for-

ward to its completion. We must continue to sustain these "orphaned missions" until the parent churches can resume their support.

From Our Exchanges

Australian Christian World

Most people would feel relieved that the organization known as Jehovah's Witnesses and other names had been declared illegal by the Government. The organization represents fifth column activity of the worst kind and in the interests of our war effort must be suppressed without fear or favor. Under the guise of religion it has been spreading subversive propaganda that can have no other object in view than to undermine the foundation upon which religious liberty rests.—Rev. E. G. Walker, ex-President Queensland Methodist Conference.

* * *

People who go around preaching disasters and doom are not the real witnesses of Jehovah, because that is not the message of the Scriptures. The message is of the saving, redeeming work of God. The real witnesses of Jehovah are those who make up the Christian Church and witness to the power of God within their own lives.—Rev. N. H. Joughin, Presbyterian.

* * *

The sect has not a shred of right to claim themselves as Jehovah's Witnesses, all their teaching is contradictory to the Christian faith and belief. The flimsy cobweb sprung from the imagination of a misguided Jehovah witness should be swept away.—Rev. C. J. Morgans, Baptist.

* * *

Intelligencer Leader

Wonderful is the way missions proceed in the midst of the chaos and crash of events. In Holland, receipts up to July 1, 1940, exceeded those to July 1, 1939. A report from Denmark expresses surprise that giving for missions has been so generous, although it is known that money could not be sent out of the country but for the present must be deposited in banks. Plans for missionary conferences in Holland last fall were made in thirty-five of the forty-five Classes of the State Church. In Norway, also, the missionary periodicals report unabated interest in the churches. One hopes, therefore, that in our own land there may be no weariness in supplementing any deficiencies in the budgets of missionary and Bible societies of the depressed lands of Europe.

* * *

American Friend

As individual Friends or as meetings, how well do we score in taking this test? At the January meeting of the American Friends Service Committee, Hugh Moore told an illuminating story in reporting on

finances. Not long ago when riding on a local train, he was surprised to find that he and two other passengers had an entire coach to themselves while the coach ahead was occupied to capacity. On asking the conductor for an explanation of their "splendid isolation", that functionary replied: "You three men are the only passengers paying your way—all those folks up ahead are riding on passes." In comment, Hugh Moore said that just about three thousand Friends contribute more or less regularly to the work of the Service Committee. All other Friends are riding free.

* * *

United Presbyterian

The Nazi regime is being clamped down on Norway. Its small Jewish population is forbidden to exercise professions, such as medicine, law, etc., or be in the state's employ. All Jewish places of business must be plainly marked. It is reported that all religious meetings of Jews are to be forbidden. The plan to establish Jewish reservations in Poland have failed and "ghettos" will be established as in Germany. Jews are forbidden to enter the parks or sit on benches placed for the comfort of the public; certain streets must not be used by them; marketing is limited to an utterly insufficient time. Some cities have ordered every Jew to leave before the autumn. Reports leading out of Roumania tell of a wave of butchery exceeding the fury and wild abandon heretofore practiced in any country. Frightful murder orgies by the troops has made the toll of Jewish life enormous.—Jewish Missionary Magazine.

* * *

It was formerly a familiar expression that Palestine is so barren and worthless that no one would ever want the country. The editor of Chemicals, a New York Magazine, does not agree with this. It said recently: "Over \$1,260,000,000,000 is a modest estimate of the value of the recoverable salts contained in the waters and soil enclosing the Dead Sea. This exceeds the estimated wealth of the earth. Many of us may live to see Palestine to be the richest nation on earth."

* * *

Presbyterian Outlook, Australia

The historic church of the Dutch community in London was recently destroyed in an air raid. It was built in 1250 by the Augustinian Friars and in 1550 was given by Edward VI to "the Dutch nation in London", the refugees of an earlier day. Invaluable letters by Erasmus, John Knox, and Albrecht Durer, and the Charter of Edward VI were saved through the foresight of the authorities. On the Sunday after the destruction, the Dutch community held their service in the crypt of the Dutch Bank, and then marched to the ruins, and planted the Dutch flag in the midst.

Queen Elizabeth's Prayer Before The Armada

"We do instantly beseech thee of thy gracious goodness, to be merciful to the Church militant here upon earth, and at this time compassed about with most strong and subtle adversaries. O! let thine enemies know that thou has received England which they most of all for thy Gospel's sake do malign, into thine own protection. Set a wall about it, O Lord, and evermore mightily defend it. Let it be a comfort to the afflicted, a help to the oppressed, and a defence of thy Church and people persecuted abroad. And, forasmuch as this cause is now in hand, direct, and go before our armies both by sea and land. Bless them and prosper them, and grant unto them honourable success and victory. Thou art our help and shield. O! give good and prosperous success to all those that fight this battle against the enemies of thy Gospel."

* * *

Soldier in Battle

If you are a non-drinker—don't start. You may be chipped a little, but there will be no sting in the chaffing. At all costs avoid a superior air in the matter. Men admire a man who knows his own mind, so long as he does not put on airs.

If a man is normally constituted, he naturally wishes to be important and powerful, not to acquire just a tawdry passing pretence of it. You can gain the power by living boldly, gathering knowledge, and keeping fit. Alcohol will slow your progress; defeat your aims.

I have never known a rum issue before a hopover. But I have seen death come in many forms through unwise drinking; men slashed by overhead wires when they stood up on the roof of a tram in Egypt; bayoneted Germans in shell-holes round Villers-Bretonneux who had drunk too deeply for common sense to protect them. Men sometimes in desolate nights on the Somme thieved a jar of rum and drank until they dropped into the mud where they either drowned or froze—it mattered little which.

A word against moderate regular drinking. Rather than see a man drink a regular four or five pints a day and never become drunk, I would see him get blind drunk once a fortnight and never touch it in between. The regular drinker becomes flabby, and to him, alcohol at regular intervals becomes essential. In periods of severe testing when his "one at eleven" is unprocurable, he collapses like a pricked balloon. The periodic drunk does not go down in the same way.

I have watched many men go out of the army via the whisky route. Sometimes it was termed "nervous breakdown" and sometimes "shell-shock". We called it "rum-shocks".

Arkansas Methodist

The Church Tower of Highland Park Methodist Church, Dallas. Dr. Marshall T. Steel, the pastor says: "There are obviously some things God can do for a refugee regardless of Highland Park Church. But there are also some things God can't do for Europe's distress except we do them in His name. Hosts of people . . . are wondering if God cares; if there is any compassion left in the world. American Methodism is going to help answer their queries. In God's name we are going to send three quarters of a million dollars "over there" to be used as an "angel of mercy". It will help maintain a living witness in what seems to be a God-forsaken world."

* * *

No longer do we see in the news the brazen threats of Il Duce Mussolini, dictator of Italy. No longer are his conferences with Herr Hitler front page news. The voice of braggadocio has been silenced. Added to the impressive ruins of the day of the Caesars are the recent but no less impressive ruins of the Italian empire along the coast of north Africa and around the borders of Egypt. "The hand that held the dagger" did strike, but the dagger did little damage. We cannot foretell the future for Italy or for the mighty fighting army of Greece. This heroic country may yet be whipped off the face of the earth. But this one thing is sure—the pride and pomp and "power" of Italy is gone. And nothing has strengthened the morale of the Allies more than the collapse of Italy. She has demonstrated the truth of an ancient sage who prophesied that they who take up the sword shall perish by the sword. But this truth, unfortunately, does not apply to Italy alone.

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The Messenger, Australia

In fact, I look upon these financial statements as a Psalm of Life. It is recorded that a missionary was speaking to a friend regarding his work abroad, and was met with the comment, "You are always asking for money". The reply of the missionary was very touching and simple. He said, "I had a son once. He was young and sturdy. As he grew his appetite increased and the cost of clothing and schooling became a matter of burdensome care and anxiety. But we did not really mind, we had hopes that he would grow up to be of some service to the community, and were willing to deny ourselves. But one day he became ill—not seriously at first—but later grew worse and died. He is dead, and does not cost us anything now."

A living Church costs money. These statements show that this Church has life, and my earnest prayer is that during the forthcoming year it will continue to live and prosper.—Mr. H. P. Virtue, a Banker to His Congregation.

London Lives

Languishing not, neither lamenting her lot London lives. London has the will and power to live. Her defenders slumber not—neither do they sleep. As I write these lines Nazi bombers fly at a great height overhead, whilst our A.A. guns are putting up a continuous and terrific barrage of fire. The noise at times is deafening but the sound of the guns is welcome, giving us all a feeling of security. Nazi ways are not our ways and by keeping our hands clean and shrinking not from sacrifice we shall overcome the Nazi evil tyranny.—Exchange.

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The Cause

"We are, perhaps, right to be wary of identifying our national cause with a crusade; but no knight can ever have ridden down from towered Camelot with a more urgent sense of wrongs to be righted, justice to be vindicated, and the helpless to be delivered from the oppressor than theirs, who now take up the sword against the Apollyon of our day."—Ilico in the "British Weekly".

* * *

Winston Churchill

This book tells the dramatic story of the making of Churchill. One can hardly find in all the long list of great biographies a story equal to it. With the blood of the Marlboroughs in his veins, he turned out a democrat. With a record of failure in many of his studies, he became a brilliant writer. With a start as a soldier, he emerged as a statesman. And did ever statesman face more ups and downs? With a reckless, daredevil nature, he is now the careful planner and administrator of an empire. All his life he has gone to the verge of destruction and escaped. Now the prayers of millions ascend daily that once more death may pass him by and that he may prove to be the saviour of his country.—C. L.

Modern civilization has produced nothing finer than the stoicism, the humor, the dogged determination and the limitless resourcefulness of the British in the defense of their island home.

To desire victory (in this war) and to fight or work for it, yet to hesitate to pray for it in words, is to be guilty of a purely superstitious scrupulosity.

You cannot begin to understand the Englishman until you try to realize the impression left on him generation after generation by the English Bible.—Earl Baldwin.

THE LARGEST SHELTER IN THE WORLD

By Gerald Bonwick
In The British Weekly

SO large and yet so little known and, strangest of all, it is to be found within reach of London. A network of many miles of catacomb galleries artificially excavated at a depth varying from 45 to 120 feet below the surface, the Chislehurst Caves claim to be of unknown prehistoric origin, nor can the workers or the reason for this stupendous piece of work be more than guessed at. It is said that 25 miles of the passages have been explored during the last century, but their extreme limits have never yet been reached, though it has been rumored that they may connect with the caves at Dover.

No large halls or domed auditoriums are here, nor can one trace any design in the lay-out of the multitudinous tunnelling through the vast layers of chalk; not far from the inconspicuous entrance in the side of a hill is found one large passageway 150 feet long, 30 feet wide and perhaps 20 feet high.

Always a Refuge

For the rest the corridors that run in all directions are rarely more than 15 feet in width and 12 feet in height, and from these main corridors run countless lower-arched passages—many of them being of short length or only enlarged recesses. Many of these large recesses, in the more remote sections, contain stone altars of early date.

No one knows who made this labyrinth of passages though they date back long before the Christian era, and there are only fragmentary records of the use to which they have been put throughout the centuries. First, perhaps, as refuges for aborigines and early Britons in times of war and tumult; then for Druidical ritual and human sacrifices—some have surmised that one part of this great maze forms an underground Stonehenge—and later, in the time of Marian and other persecutions, it has sheltered secret religious services of various forms.

In more modern times escaped criminals have hidden here, a prosperous firm of mushroom growers has profited by the darkness and even temperature of the Caves, and, last of all, it became a safe storage place for explosives during the last war.

Thousands of People

But in these times the little-known passages have become the ideal refuge of thousands of Londoners from air-bombardment; from a few hundreds three months ago the nightly crowd has now grown to between five and six thousand people. Yesterday a friend and I were there to see things for ourselves; the superintendent was cordial, members of the staff were glad to explain the latest developments, and an

excellent spirit exists among the daytime residents.

Admission is free, a daily collection is taken to meet the necessary expenses. By day about five hundred people, mostly mothers and children, with some elderly people in armchairs or night-workers fast asleep in their beds, are to be seen in a score of tunnels within ten minutes of the entrance. By four o'clock, however, the queue of early-comers begins to lengthen and by five o'clock a steady crowd of regular comers flows in from all parts by train and bus, by taxi and coal waggon or any other conveyance that can be pressed into service.

Hundreds of bedsteads and cots and sleeping gear of every description are ranged along the corridor walls for enormous distances with narrow pathways left down the centre for people to pass; by 6.30 most of the guests have arrived and are busy with the evening meal. A flourishing canteen supplies great piles of pies, sausages, rolls, sandwiches, cakes and tarts, with cups of tea and coffee as needed; we saw them all.

All sorts and conditions make up the throng, doctors, lawyers, office-workers whose motor-cars crowd a nearby sideroad the night through, artisans, factory-hands, shop-workers of every description, A.R.P. workers come in parties thankful to secure a quiet night's sleep away from alarms, hundreds of bombed-out families awaiting the time limit of a delayed mine, all are here, as well as scores of households whose homes are in ruins and are glad to remain until new homes can be found. We conversed with a number of housewives thus dispossessed, and all expressed their thankfulness for such a quiet place of security.

Room for Service

The last few weeks have seen many improvements made to meet the requirements of the rapidly increasing numbers, and at the beginning of October the Government authorities took charge of the management of the Chislehurst Caves as a gigantic air-raid shelter.

Hundreds of three-tier bunks are on order, sanitary arrangements are being suited to the needs of the thronging crowds and a new ventilating system is being installed, though there is a good natural current of air throughout and the temperature stands at fifty degrees Fahrenheit both summer and winter.

One fair-sized recess, holding about fifty people, is fitted up for Anglican services which are occasionally held there by the local vicar. Hitherto no arrangements seem to have been made for any other religious gatherings, though it appears that a series of bright song-services with brief heartening addresses would be much appreciated. Will not the local Free Churches grasp this opportunity without loss of time?

EVERY MAN TO DO HIS DUTY

Captain Rev. J. L. W. McLean, M.A.

Sermon preached in St. Andrew's Church, Victoria, B.C.

When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.—Luke 17:10.

ONE hundred and thirty-five years ago last Monday was a red-letter day for British freedom. October 21st, is an anniversary that is deserving of more mention than it gets; particularly in these days we should remind ourselves of what then took place.

Today Europe is engulfed in war; Britain stands alone against a power-crazed tyrant. So it was at the beginning of the 19th century when Napoleon's ambition threatened the freedom of the world.

In the year 1805 Napoleon made his stepson King of Italy. Spain and Germany felt his strong hand. Most of the princes of southern Germany were pledged to him. An Austrian army gave up, and the little Corsican took them all prisoners, 33,000 men, 13 generals among them. On December 2nd of that year he met at Austerlitz the allied armies of Russia and Austria and won his most splendid victory. Austria made peace and Russia withdrew to her own dominions. One of Napoleon's brothers was made king of Holland, and another ruled in Naples. At the end of the year 1805 ENGLAND alone defied him.

In the summer of that year Napoleon had been busy fitting out ships of all kinds and gathering a great camp at Boulogne with the evident intention of invading England. But he did not get over to England; and the reason was that HORATIO NELSON commanding a British fleet attacked the combined fleets of France and Spain off Cape Trafalgar on the 21st of October, and when he had finished with them never again did they constitute a threat, Britain ruled the waves—as she does today.

Now, as Nelson bore down upon the enemy fleets, you remember, he flung from the masthead of the Victory the famous signal: ENGLAND EXPECTS EVERY MAN TO DO HIS DUTY; and Nelson, dying, said, THANK GOD, I HAVE DONE MY DUTY.

Jesus concluded his parable-story of the bond servant with the words:

When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

Will you therefore think with me this morning about The Doing of One's Duty?

In our modern vocabulary the word DUTY had become rather dusty and rusty through lack of use; it has been polished up in the last year along with the buttons and accoutrements of war. A generation or

so ago it used to be kept bright and shining. We spoke and were concerned about filial duty and marital duty; we emphasized religious duty. But gradually our use of the word became restricted largely to the sphere of Custom and Excise, and here it was regarded often as an imposition which we tolerated with little enthusiasm and some sought to evade it. The spirit of the age, generally speaking, was averse to acknowledging any duty, whether to the past, in the present, or to the future. Many were willing to live taking what past generations have handed down, taking what God gives, with a formal acknowledgment of thanks, perhaps, but with no strong sense of obligation. "We have it coming to us" many of our youth said. "The world owes us these things, opportunity, freedom, comfort, ease; some work, but not too much of it, with good pay, and a pension to retire on". What we owe the world in which we find ourselves was seldom seriously considered. In our conceit we did not stop to ask why the world owed us these things that others have had to struggle and fight for, or why we should live upon the earth. It was taken for granted that being born with silver spoons in our mouths the whole creation revolved around US.

Well, in recent months we have been hearing much more about DUTY. We shall have, perhaps, to re-arrange our thinking, our conception of human life to fit this word in. Today, as in the days of Nelson, the pronouncement is made: "Our king and country expects every man to do his duty". Yes, and I say to you, There is Another expecting you to DO YOUR DUTY; that other is the King of Kings, God the supreme Ruler of the world who has made Himself known to mankind in Jesus Christ. GOD expects every man to do his duty!

Do you remember these lines which Tennyson wrote of Britain

"Not once or twice in our fair island-story

The path of duty was the way to glory?"

So it is still, and in this nation. He who walks in the path of duty glorifies his country, and himself.

I am sure we have got to get back to the place of recognizing definitely our OBLIGATIONS, obligations that are laid upon us because we are human beings living in this day and age. We have got to return to the point where the accepting and discharging of our DUTY is seen to be the normal activity of right-minded men and women. DUTY, not self-expression, self-realization, self-indulgence, must fly from the mast-head, or there will be little of the glory of victory in individual or national life.

DUTY, "stern daughter of the voice of God", Wordsworth designated it. . . . It is that which means that the religious man, the man who has faith in God, follows the

path of duty rather than the way of his inclinations and desires. The voice of God speaks in the soul: "THIS is the conduct for you; THIS is the course of action", and the man and woman of faith responds, "Yes, I'll try to be that; I'll do that". At times it may be against one's inclination, but the feeling is strong that it is the course that MUST be taken.

But many there are that ignore the voice of God in their souls and do what they want to do, what is attractive. Fundamentally, this is the cause of whatever is wrong in this nation, this continent, and the so-called Christian world. Turning from God, men turn from Duty to indulging the self; and we have graft and corruption in governments where the discharging of duty not seldom is given second place to the feathering of the private nest; we have broken homes in the divorce courts and child-delinquent problems; we have economic misery, and labor wars. Ignoring God, no man does his duty. RELIGION, faith and trust in God, results in a man doing his duty. He heeds the Voice that makes it plain to him what he SHOULD do. He walks the path of duty and finds it the way of glory.

History is full of illustrations, examples that prove that what I am saying is SO. Let us today just stay with Lord Nelson. Here is his last entry, written on his knees in his cabin just before he gave his famous signal:

"May the great God whom I worship grant to my country, and for the benefit of Europe in general, a great and glorious victory; and may no mis-conduct in any one tarnish it; and may humanity after victory be the predominant feature in the British fleet. For myself individually, I commit my life to Him Who made me, and may His blessing light upon my endeavors for serving my country faithfully. To Him I resign myself and the just cause which is entrusted to me to defend. Amen, Amen."

This fact we sometimes forget, that the great men in our Empire's history, to whom Britain owes her liberty and her strength, were men who felt keenly their responsibility and privilege in doing their Duty because they were men of faith in God, religious men.

Oh, I say to the young men here this morning: Don't despise religion; believe in God, commit your life to Him; listen to Him, let Him direct you; you will do your duty and find the way of glory. God expects every man to do his duty.

What is man's duty? It is doing the will of God; we are His creatures; He expects this of us. Jesus makes this plain. We are unprofitable servants, having no reason to boast when we have done God's will because we owe this to Him.

It is your duty, and mine, to be strong in body and in mind, to be honest, kind, pure. We owe this to OURSELVES, we might say, for we owe it to God who has made us capable of becoming like Him.

It is your duty, and mine, to serve, to train and work and strive for righteousness, truth, and good-will amongst men. We owe it to our fellowmen. Yes, for we owe it to God who has made all mankind for blessedness.

So, let a man be at the beck and call of the ideal life. Let him toil until limbs are cramped, and the sunset beckons to rest; then let him gird himself to bear new burdens through the dark. And when he has done all, let him say, "I am but a poor servant of the Truth. I have done no more than what was expected of me, my duty!"

Christianity is not something weak and effeminate. It challenges us to a glorious adventure. It sounds the bugle call, "Let every man do his duty". Let me leave you with this true picture from Rev. Leslie Weatherhead of City Temple.

"Out on the horizon there is a vessel wrecked. On the shore the lifeboat is preparing to go out. A white-haired skipper is in charge, but the lifeboat crew are boys, untried on the stormy sea. A youngster comes to the captain and says, 'Sir, the wind is off-shore and the tide is running out. We can get to the wreck, but we shall never get back'. The old captain put his hands to his mouth so that he might be heard above the fury of the storm and shouted, 'Launch the boat' . . . and then he put his hand on the shoulder of the white-faced boy by his side and he said, 'Son, we have got to go out; WE HAVE NOT GOT TO COME BACK!'"

I give you the challenge. Follow Christ, God expects every man to do his duty. Can He depend on you?

PRAYER

O LORD GOD OF HOSTS, grant to those who have gone forth to fight our battles by land or sea or in the air, protection in danger, patience in suffering, and moderation in victory. Look with compassion on the sick, the wounded, and the captives; sanctify to them their trials, and turn their hearts unto Thee. For Thy dear Son's sake, O Lord, pardon and receive the dying; have mercy upon the widow and fatherless, and comfort all who mourn. O gracious Father, Who makest wars to cease in all the world, restore to us, Thy people, speedily, the blessing of peace, and grant that our present troubles may be overruled to Thy glory, in the extension of the Redeemer's Kingdom, and the union of all nations in Thy faith, fear, and love. Hear, O Lord, and answer, for Jesus Christ's sake. Amen.—The Bible in the World.

Our Church Calendar

Vacancies

- Arnprior, Ont., Mod., Rev. A. J. Fowlie, Almonte, Ont.
- Aurora, Richmond Hill and Thornhill, Ont., Mod., Rev. Edgar Burch, King City, Ont.
- Bass River, etc., N.B., Rev. P. M. Sampson, Boom Rd., N.B.
- Boston, Omagh, Ont., Mod., Rev. John Rid-dell, Box 577, Milton, Ont.
- Brantford, Ont., Alexandra, Mod., Rev. J. Kelman, 89 Charlotte St., Brantford, Ont.
- Caledonia, P.E.I., Mod., Rev. W. Wedland, Belfast, P.E.I.
- Campbellford, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.
- Campbellton, N.B., Knox, Mod., Rev. C. E. Hayward, Dalhousie, N.B.
- Campbellville and Nassagaweya, Ont., Mod., Rev. A. H. Wilson, Eden Mills, Ont.
- Cardinal and Mainsville, Ont., Mod., Rev. N. A. MacLeod, D.D., Brockville, Ont.
- Carluke and Binbrook, Ont., Mod., Rev. A. L. Budge, D.D., 39 Cliffe Ave., Hamilton, Ont.
- Centre Road and West Adelaide, Ont., Mod., Rev. A. G. Scott, Arkona, Ont.
- Chippawa and Crowland, Ont., Mod., Rev. G. L. Douglas, 2140 Lundy's Lane, Niagara Falls, Ont.
- Clifton, New London, etc., P.E.I., Mod., Rev. W. Rhoad, Kensington, P.E.I.
- Creemore, Dunedin, East Nottawasaga, Mod., Rev. R. A. Birnie, Duntroon, Ont.
- Dundalk and Ventry, Ont., Mod., Rev. T. O. Miller, Orangeville, Ont.
- Halifax, N.S., Knox Church, Mod., Rev. D. G. Ross, Windsor, N.S.
- Hamilton, Ont., New Westminster, Mod., Rev. R. J. Wilson, 332 Locke St., Hamilton, Ont.
- Hillsdale, Moonstone, Craighurst, Mod., Rev. C. Graham Jones, Elmvale, Ont.
- Iroquois, Ont., Mod., Rev. M. W. Heslip, Prescott, Ont.
- Kinloss and Kinlough, Ont., Mod., Rev. R. Esler, R.R. 3, Lucknow, Ont.
- Lancaster, Ont., Mod., Rev. Dr. J. G. Berry, Martintown, Ont.
- Leamington, Ont., Mod., Rev. Scarth Mac-donnell, Amherstburg, Ont.
- Lochwinnoch, etc., Ont., Mod., Rev. G. Kil-len, Cobden, Ont.
- London, Ont., Hamilton Rd., Mod., Rev. J. M. Laird, 50 Gladstone Ave., St. Thomas, Ont.
- Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.

(Continued on page 126)



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Rod. McLeod, Boularderie, N.S.

Norwood, Man., Mod., Rev. R. McKay
Esler, 96 Wallace Road, St. James, Man.

Pictou, N.S., First Church, Mod., Rev. G. S.
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Puce and Essex, Ont., to Rev. Wm. Quigley,
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Induction

Hamilton, Ont., Calvin, Rev. J. K. Latti-
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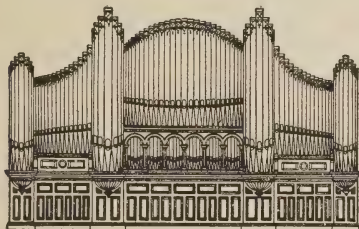
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4	0	" 7 and 8 years old
1	1	" 8 and 9 years old
3	2	" 9 and 10 years old
5	1	" 10 and 11 years old
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FOR THE BUDGET

There was sent to Rev. William Barclay, B.D., the Moderator, a donation of \$25 "towards the deficit in our Budget account". This was the gift of a minister's widow, who signs herself, A Lover of Her Church.



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There is strength to be had in solitude.

Fear is paralyzing both to mind and body.

A half truth may be equivalent to a whole lie.

We should mark particularly our sunny hours.

Peace comes from knowing God is our friend.

Virtue is its own reward and vice its own scourge.

Trust in God and meet life in faith and courage.

In a soldier character is at least as vital as intellect.

He is not poor who has the use of necessary things.

What we concentrate upon comes to possess our souls.

I will be the pattern of all patience; I will say nothing.

Not he who has little but he who wishes for more is poor.

No earthly investment pays so large an interest as charity.

Work for the uplift and benefit of humanity is always costly.

What we believe we must believe wholly and without reserve.

Some of our worst difficulties come from impatience or self-will.

When it is not necessary to change, it is necessary not to change.

Rhetoric in the pulpit has no abiding charm apart from truth.

It is well to be tolerant of most human moods except intolerance.

The presence of a pessimist is always unfriendly to great ventures.

It is the quality of human life that counts, not its length merely.

The Christian conception of religion is based on love, not on fear.

Our material possessions, like our joys, are enhanced by being shared.

The greatest pleasure in life is in doing what people say you cannot do.

Nothing can really hurt us if quietly accepted as part of our lot in life.

Though our outward man perish yet the inward man is renewed day by day.

All the good things of this world are no further good than as they are of use.

Not a few take up the burden of life with a sad heart but an unconquered will.

It is a right instinct that keeps us silent at times in the presence of one who suffers.

Without revelation from God man is but a troubled wanderer upon a darkened earth.

There is glory in the brilliant advance, but there is high service in a brave stand.

Sources of strength are public worship, private prayer, and study of the Word of God.

That some accomplish more than others is not infrequently explained by force of will.

Christ offers the only way of keeping our life, namely, to lose it, to spend it for His sake.

Wisdom and folly have in Hebrew a moral rather than an intellectual significance.

Nothing that happens to us is beyond God's power to control and transform for our good.

Temperament is not an unchangeable climate. Grace is not checked when it touches moods.

Of all things which God's grace can bring into human life, none is more sure than the coming of sweetness and light.

As a remunerative and profitable investment there is nothing to compare with Christian life and Christian service.

If our religion is worth anything it ought to enable us to hold to our faith and to do our work in danger as well as in safety, in war as well as in peace. Let us make up our minds that at any risk we are going to maintain the worship and the work of God.

NEC TAMEN CONSUMEBATUR

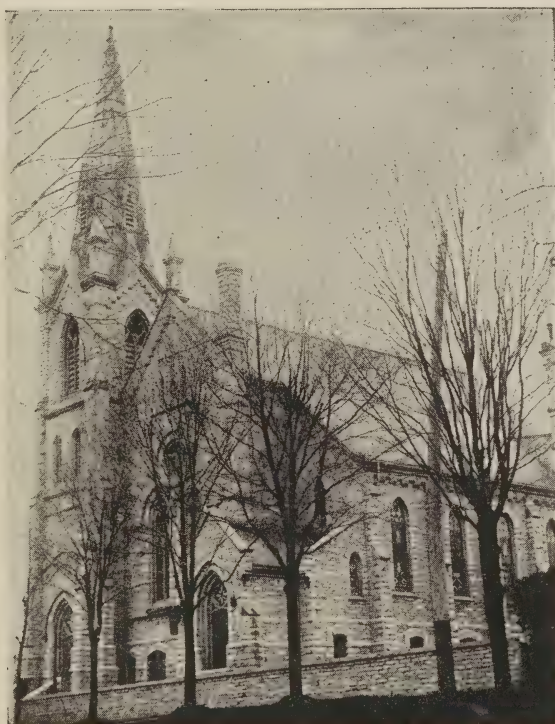
The
**PRESBYTERIAN
RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVI

TORONTO, MAY, 1941

No. 5



FIRST PRESBYTERIAN CHURCH,
ST. MARY'S, ONT.

SPECIAL MOTOR COACH RATES

We have been advised that the Ontario Association of Motor Coach Operators comprising the majority of Motor Coach Operators in the Provinces of Ontario and Quebec has instituted Special Clergy Rates for the use of those eligible.

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Ministers who wish to take advantage of this privilege are requested to send their name and address to this office.

J. W. MacNamara,
Clerk of Assembly.

FOR BUDGET

A contributor who forwards \$5.00 for the Budget states that "this is all I am able to raise at present. Every one of our members is on relief and widows drawing the Widow's Pension of \$10.00 a month. It is very hard to make the minister's salary. Out of an income of \$200 a year I give \$36.00 to the Church and my taxes are \$60.00 a year. One who does not attend Church gives \$25.00 a year. It is easy to see how hard it is to make our payments."

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A lady has a 7-octave piano in good condition which she would donate to any needy Presbyterian Church or Sunday School. Please apply to the Presbyterian Record.

THE TABLES TURNED

It seems that a lady in his parish complained to her minister of the excessive length of the white bands he wore. The minister replied, "Clip them to suit yourself". This the lady did at the first opportunity. "Now", said the minister, "you have something about you which is a deal too long, also. It causes me no end of trouble". "Well", said she, thinking one good turn deserves another, "Here are the scissors; use them as you please". "Come, then", said he, "put out your tongue". The sequel is not told but it may be imagined. The rebuke however stands for both sexes.

The nature of things will not be altered by our fancies of them.

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REPORT OF BEQUESTS RECENTLY RECEIVED

Estate, Rev. J. L. Simpson, Markham, Ont.

Bequest of \$500.00 for the Pension Fund.

Estate Mr. James Scott, Toronto. Bequest of \$5,000.00 for the Dr. Ephraim Scott Fund.

Estate Mr. Andrew A. MacDougall. Under the will of the late Mr. Andrew A. MacDougall, of Montreal, who died in 1936, there is the following bequest:

"60. (C) to pay in cash five years after my death the following legacies, free of succession and other death duties.

"2.—To The Presbyterian Church in Canada, meaning the Church of the non-concurring churches of The Presbyterian Church in Canada as formerly constituted, sometimes called the Continuing Presbyterian Church; in memory of my said late father and mother, the sum of Thirty Thousand Dollars (\$30,000.00); the said legacy to be applied to the reduction of the debt of the said Church."

A cheque for the amount of this bequest has now been received from the Royal Trust Co., Montreal, sole Executor and Trustee.

J. W. MacNamara,
Secretary.

The Presbyterian Record

VOL. LXVI

TORONTO, MAY, 1941

No. 5

A Second Evacuation

THE February Record carried the story of our Canadian workers in the Formosan field leaving their posts to return to Canada, having handed over the work in that promising field to the native Church. Now what transpired in that field has taken place in Manchuria, as was expected. A cablegram from Moukden, Manchuria, from Rev. W. G. Davis, dated April 7th, announced, "both leaving Taonan about April sixteenth". The Mission Board had already been advised that Mr. Reoch expected to sail from Kobé on the 5th of April. Manchuria has therefore followed Formosa in the departure of all our Canadian workers and the surrender of the cause to the care of the native Church.

The latest chapter of our mission story in that land is given by Mr. Reoch in his letter of the 21st of February:

"It is a great pleasure to be able to report that in spite of the tremendous increase in the cost of living we have been able to provide for the evangelists and Bible-women even though this meant raising their salaries considerably. Through the Goforth Evangelistic Funds Account we were able, as the audited statement sent out with this letter shows, to turn into the mission treasury the sum of \$31,000, Manchurian currency, for the support of the native workers. A further \$2,722.36, local currency, was contributed to Christian literature, support of evangelists' children in school, church building, and poor relief. Friends in the United States kindly sent \$200 to help the Danish Lutherans who have been cut off from their homeland. The Norwegian missionaries are perhaps now in a more serious position financially than the Danes.

"We feel sure that in 1941 the needs of the work will be supplied, and that whatever is in store for us will be overcome with the help of God.

"We are fewer in numbers here now. My wife and son, born October 8th, left for Canada the end of December. Mrs. Johnson and three children left for Canada the end of November. Mrs. Gehman and Miss Gibbs have also returned to Canada. Mr. Johnson has just gone on furlough so only Mr. and Mrs. Davis at Taonan and myself at Szepingkai remain. We are maintaining our work at all centres through the native workers.

"Four adults were baptized at Pa La

Sen Men just before Christmas, including a school teacher. Another school teacher was prepared but said he would not receive baptism until he had won his whole family for Christ. He plans on having his mother move there in the spring so as to have a better opportunity to hear the Gospel.

"Last year five families tore down their idols in Heh Lin Tze and accepted Jesus as their Saviour.

"During the summer a young man came regularly to the chapel. He had been attracted to Christianity through seeing the difference in the lives of Christians and the people of the world. The final step was taken, as is done by so many Chinese, after a dream in which he heard a voice telling him to become a Christian. The change in his life was noticed by his sister-in-law when he suddenly became willing to help carry the baby, something he simply would not do before. This brought her out to the chapel to hear the Gospel story. This young man has moved away from here but a letter came telling of his studying to become a preacher.

"Whenever a wedding ceremony is performed in the Szepingkai Church the bride and groom are each presented with a Bible.

"While waiting in a bank the other day, a young man started up a conversation and when he found out that I was from the Christian Church, he told me about a relative of his. It seems she had a very violent temper and kept beating people and swearing at them. Some one suggested she go to the chapel. She went steadily for a month and a half to hear the Gospel and at the end of that time was a completely changed woman. So we see the permeating influence of Christianity. . . .

"One told how the Lord had blessed him since he became a faithful Christian. He is a tinsmith by trade. He pointed out that last year he looked quite respectable in a warm, padded garment as compared with the rags he used to go around in, but that this year he was even more prosperous and was wearing a fur-lined garment.

"The Chinese New Year season is just over. As in other years, we had special evangelistic meetings in Szepingkai. Owing to the intense cold there were fewer women than usual but the audience was very steady and listened for hours without becoming restive. Similar meetings were held in all our centres of evangelism.



MEN'S SHORT TERM BIBLE CLASS, SZEPINGKAI, MANCHURIA.

In the September number we gave a report of this class, but were unable to find space for the picture. This we now have pleasure in presenting to our readers.

"We will carry on here as long as it is possible to do so and have no intention of evacuating or leaving the work. Please continue to pray for us."

A Parallel

A parallel case in another denomination is interesting as confirming the action of our own Church in withdrawing from Formosa and Manchuria. This is reported in World Outlook, the "Home Journal of American Methodism":

In a move unprecedented in the history of American Methodism, the Board of Missions and Church Extensions has ordered the temporary withdrawal of all missionaries, men and women, from Japan, Korea, and those areas of China occupied by Japan. The action was taken on February 19 by the executive committees of the Foreign Division and the Woman's Division of Christian Service and affects men and women missionaries alike. Approximately 190 missionaries are involved. Of these, 70 have been in Japan proper, 8 in Korea, and 112 in occupied China, including Shanghai.

The evacuation order followed a thoroughgoing report submitted by Bishop James C. Baker, assigned to the missions involved, and Dr. Ralph E. Diffendorfer, executive secretary of the Foreign Division of the Board. Bishop Baker and Dr. Diffendorfer were sent to the Orient by the Board for the purpose of making a careful survey of the situation there and presenting recommendations concerning future policy.

This drastic action was made necessary by a combination of factors so complex that they cannot always be isolated. For a considerable period the United States Government has been urging the evacua-

tion of all its nationals, including missionaries, because of the tension existing between this country and Japan. Assuming that the government possessed information not available to the general public, its recommendations were given serious consideration, although this was by no means the sole or even the main element in the case.

One important factor was the fear that the presence of missionaries would embarrass the Christian movement. Because of the war situation and the strained relations there had arisen in certain communities a degree of antagonism toward and suspicion of foreigners. This gave rise to a similar suspicion of those who habitually associated with foreigners. In Korea it was asserted that the friendship of the missionaries had caused Christians to be persecuted. This attitude might be expected to become worse as the tension intensified, and in the event of unhappy incidents or actual war it might easily have resulted in the persecution of all Christians and outlawing the Christian movement.

Another factor was fear for the safety of the missionaries themselves. In case of war between the United States and Japan all our missionaries would have been "alien enemies" and subject to immediate internment or imprisonment. The final results of such an eventuality could not be predicted, but would certainly be terrible. While many missionaries would have faced the consequences in order to remain at their posts, the Board could not take the responsibility of leaving them in a situation of such peril.

Still another factor is the creation of the new National Christian Church in Japan.

This is an involved story and all the facts will soon be laid before the Church. It is, of course, well known that a new church structure has been created in Japan. Most of the Protestant denominations are being merged and in process of being eliminated. The new church will be thoroughly Japanese in character, control, and leadership. Cash subsidies in the form of our customary appropriations will not continue. While there will doubtless be a place for the missionary, at the moment his status is uncertain. If removed now, and by an authority other than his own volition, he would probably have a much better opportunity to return later than would otherwise be the case.

It is felt that the withdrawal of missionaries at this time will not result in great injury to the Christian movement in Japan and Korea. Methodism has in both fields capable and consecrated leadership which may be trusted to carry on the work of the Church, to continue the evangelization of the people, and to preserve the purity of the Christian faith. Whether missionaries are present or absent, the future must be in the hands of the national leaders, and we must trust them. We do trust them. Though in national affairs they do not always see things as Americans see them, there is no doubt as to their loyalty to the Church and the essentials of Christianity.

Not all of the evacuated missionaries will return to the United States. Some of them, probably most of them, will be transferred to other fields—to Free China, the Philippine Islands, India, and other fields where reinforcements are needed. Others will doubtless continue in missionary service in the United States. In some cases it is possible that other forms of activity will be found.

Let us remember that we have long been looking forward to the time when the Church on the field could and would maintain itself. Everywhere we have urged self-support and have labored to produce leaders capable of managing their own religious affairs. Is it to be a matter of regret that this has come to pass? There has been pressure and coercion from outside forces, and the Church is being made to stand alone much sooner than we expected or preferred. Nevertheless the development is in line with our own missionary strategy.

Let us remember also that the Methodist Church in Japan and Korea has been independent for many years. Our American Methodist Church had no members there; our General Conference did not legislate for nor our Bishops administer the affairs of the Methodist Churches of Japan and Korea. So far as the general organization of Methodism is concerned, therefore, the



REV. ALLAN REOCH, B.A.,
Szepeinghai, Manchuria.

situation remains exactly where it has long been.

The same is true of Methodist property. We nearly always want to know about this. In the present case property is not affected. Its status is not changed, for it already belonged to the Japanese and Korean Churches. The necessary legal changes have been made in the various boards and committees on which the American Church is represented, and in this respect it is felt that the Christian character of institutions has been adequately protected. But Methodist property has not been taken away from us because we did not own it in the sense in which the term "own" is customarily used in this country. . . Leaving involves the Board of Missions and Church Extension in a heavy financial responsibility which it is not prepared to meet. Superficial persons have thought that withdrawals relieve the Board, but the exact opposite is true. The evacuated missionaries are still missionaries. They are still on the pay roll of the Board. It would be far cheaper to maintain them at their posts than to transfer them to other fields or bring them home. Indeed, the Board has been forced to appeal to the Methodist Committee for Overseas Relief for help, and that committee has recognized the appropriateness of the appeal and will respond as liberally as its limited resources will permit. These Methodist workers are in reality casualties of war.

This whole situation constitutes a serious crisis in the whole Christian enterprise. Nothing like it has ever happened before. It is a development for which we have little precedent or experience. The United States has never before approached the brink of war with any nation in which our missionaries were working. No such merger as that recently accomplished in Japan has ever before been made. We are in the midst of something new, and it will require almost infinite patience, tact, understanding, and loyalty on the part of the whole Church.

THE GENERAL BOARD OF MISSIONS Annual Meeting

ON the evening of March 18th the opening session was held with Dr. A. M. Hill, the Convener, presiding. There was a very representative gathering, the East and West however not being as largely represented as usual, on account of the regulation passed by the last Assembly in regard to payment of expenses. The opening meeting was the occasion for the hearing of addresses from Rev. Wm. Barclay, the Moderator of the General Assembly, Dr. Hill, Mr. E. W. McNeill and Rev. E. H. Johnson, who spoke of the situation in Manchuria.

Reports were presented of the Church's work among the seven non-English-speaking nationalities in Canada where we have missionaries. The foreign fields in order were given consideration. In the case of both our fields in Canada and abroad the Board was privileged to have reports made in person by Rev. Chas. Steinmetz, Rev. Morris Zeidman, Rev. M. Fesenko, Rev. S. Fazekas, and Rev. D. A. Smith for the home field, and by Dr. Gushue-Taylor, Rev. George Mackay, and Rev. James Dickson for Formosa.

For the mission areas in the various Synods, the Synodical Conveners and Synodical Missionaries were heard. In the case of the Women's Missionary Society (E.D.) Mrs. J. A. Tucker of New Glasgow, N.S., in a concise report reviewed the activities of the Society.

Some 200 ordained men and students were appointed to fields in all parts of Canada. The graduating students of Knox and Montreal colleges were assigned to ordained fields and augmented charges, where in most cases the need was very great for ordained supply.

In the overseas field, the resignations of Rev. James Dunn and Rev. DeCourcy H. Rayner from the British Guiana field were accepted. Rev. James I. Dickson was appointed as Educational Missionary in this field. Dr. J. B. Cropper being given oversight of the work until Mr. Dickson arrives in September. With Mr. Dickson's ability and with his experience in educational work in Formosa, it is expected that much progress will be made in the training of East Indian leaders in the Colony.

The Board also agreed to enter into a co-operative arrangement with the Anglican, Baptist and United Church Boards in the support of Mr. Wilfred C. Smith, as a worker among Moslems in India. Mr. Smith is the son of one of our elders and has had a brilliant academic career in Canada and in Britain and is now on a scholarship in the University of Lahore, in India.

The Board had again to draw on its reserves to finance the work to which it was committed, and which, in spite of the strictest economy could not be covered by the

amount allowed to the Board of Administration.

The estimates for overseas fields, and the grants made to the work at home for the coming year call for heartier financial support on the part of the whole Church, if the progress of our Church is not to be seriously halted.

THE FAITH OF CALVINISM

An editorial in the Calvin Forum, March Number, the forcefulness as well as timeliness of which has led us to reproduce it in part.

"THESE are days to try men's souls. These are days when men's works are tried by fire, when the hay and stubble are blown away—gone with the wind. These also are days in which the genuineness of our faith, our Christian Faith, our Reformed Faith is being tested. All Calvinism that was only a motto, a traditional ensign, a pretty bit of phraseology, will be swept away. The greater the pretense at riches, the starker will be the ensuing poverty and emptiness of hand in the day of disillusionment. But the Calvinism of the heart, the Calvinism of the trembling walk with God, the living, vital Calvinism of those who have made the Almighty their refuge and the Most High their habitation—this not only is imperishable but it is also the only power that can lift and strengthen and console and steel for the battle, the grim battle that lies ahead.

"As we search our hearts these days, it may not be amiss to listen to the testimony of a great living Calvinist who himself is passing through the fires."

Before quoting "a great living Calvinist" the article refers to the Dutch Government now in England:

"There Queen Wilhelmina and her cabinet members found a refuge when the German juggernaut crushed Holland last May. Their flight was not what the foul propaganda of a conscienceless foe has made of it, an act of cowardly desertion. It was quite the opposite. It was a heroic act by which they saved their government, which otherwise would have been destroyed. It was doing their plain duty. Doing anything else would have been an act of desertion. These cabinet members, all of whom were forced to leave their families behind, are now in exile."

The Prime Minister of the Dutch Government is Dr. P. S. Gerbandy, former professor of Law at the Free University of Amsterdam. From an address of his delivered early in the year in London the article quotes. Following a statement presented in some detail of the part played by "Christianity in its Calvinist expression in the history of the Netherlands", Dr. Gerbandy said:

"I consider a Calvinist the freest human being in God's liberated world, dedicated

to that conception of life which ascribes to Christ the highest place in this world as absolute Sovereign over all earthly powers on this planet and therefore willing, if necessary, to resist any earthly oppressor.

"But I also remain a Netherlander, member of a community that harbors different creeds, groups who in later years have learned more and more how to understand one another and to work together for their country. I am also willing to do justice to the ecumenical idea which stresses that there is one Catholic Christian Church from whose catholic character alone the task of every separate institution can be comprehended. . . .

"The structures of the states of England and the Netherlands are in the last analysis proof against the Nazi doctrine and against the onslaught of the German hordes, because they are built on a rock. The state and the state-conception of Hitler and Mussolini are built on the shifting sands of myths. The internal resistance of my poor, oppressed people, who understand their history, will rise against them as a flood of undermining rains. The energy of the British armies, strengthened by a Christian tradition of centuries, will storm the handiwork of these fools and the house will surely fall, and its fall will be tremendous.

"In this magnificent address, which should have been broadcast to the ends of the earth, we find the deep immovable convictions, the unshatterable hopes, and the iron determination of a Calvinist statesman standing like the rock of Da Costa's famous poem unmoved amidst the turbulent and seething waves.

"What a faith to possess, or rather, to be possessed of, in these days of insecurity, anxiety, and terror!"

Good is oft found in unexpected places:

"Even the rough rocks with tender
myrtle bloom
And trodden woods send out a rich
perfume."

Yet, in the maddening maze of things
And tossed by storm and flood,
To one fixed trust my spirit clings,
I know that God is good.

"Let mountains from their seat be hurled
Down to the deep and buried there,
Convulsions shake the solid world,
Our faith shall never yield to fear."

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone embrace,
Believing where we cannot prove.

We have but faith; we cannot know
For knowledge is of things we see.
And yet, we trust it comes from Thee
A beam in darkness, let it grow.

CONSCIENTIOUS OBJECTORS

THIS of course refers to war service and is concerned with those who for conscience sake refuse to bear arms or take part in work directly related to war.

A report in this connection was made last year to the General Assembly of the Presbyterian Church in U.S.A. at its meeting in Rochester, N.Y. This report was from the General Council, the text of which we give in full:

The 151st General Assembly, 1939, referred to the General Council the following recommendation:

"We ask that the General Council study and report to the next General Assembly the status of Presbyterian ministers who are conscientious objectors to war and the protection that the Church is prepared to give to those who obey their conscience before the Lord on this important matter." (General Assembly Minutes, 1939, page 188.)

Subsequently the Board of Christian Education transmitted to the General Council a suggestion of the Supervisory Committee on Social Education that the above recommendation should be interpreted to refer to all conscientious objectors, both laymen and ministers. The General Council has adopted this suggestion.

The General Council would draw special attention to the fact that the matter assigned it for study and report is related to conscience and not with the position which the church corporatively may or may not take in respect to war in general or to any particular war.

The status of the conscientious objector should be considered in relation to the government of our country and in relation to the Church.

I. In Relation To the Government

The Congress of the United States in the Draft Act of May 18, 1917, 40 Stat. 78; Section 4, enacted as follows:

"And nothing in this Act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well-recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations, but no person so exempt shall be exempted from service in any capacity that the President shall declare to be non-combatant."

In the administration of the above Section of the Draft Act the statutory exemption from combatant service was extended to all individuals whose religious convictions forbade participation in war, whether or not such individuals were members of

any particular sect or organization. It may be assumed that in any future war in which our country may be engaged the same policy will be followed by our government. It is recommended, therefore, that the General Assembly urge upon the Congress appropriate action that conscientious objectors, without regard to sect, will be exempt from military service.

II. In Relation To the Church

The Church in times of war as well as in peace should sustain her conscientious objectors within the full fellowship of the Church. No veil or barrier must be raised or even the suggestion made that those who feel constrained thus to "obey their conscience before the Lord" are in any way schismatics either in thought or spirit or practice. Conscientious objectors must be under no advantage or disadvantage in their standing within the Church.

God alone is Lord of the conscience. Each Christian must assume responsibility before God and his fellows for his own personal decision as to whether loyalty to Christ forbids participation in war. Any minister or member of the Presbyterian Church may make record in writing of his personal decision on this matter with the Stated Clerk in the Office of the General Assembly. Since equally sincere and devoted Christians differ on this matter, each must respect fully the conscience of the other, speaking the truth as he sees it in love. We must maintain Christian fellowship and the unity of the Church despite such differences, and pray that the Holy Spirit may from day to day further enlighten the mind of the Church and of its members.

THE CAMEL

The camel at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off
And rest again.

My soul, thou too shouldst to thy knees,
When daylight draweth to a close,
And let the Master lift thy load,
And grant repose.

Else how canst thou to-morrow meet,
With all to-morrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up again to take
The desert road.

So thou shouldst kneel at morning's dawn,
That God may give thy daily care,
Assured that He no load too great
Will make thee bear.

—Messenger, Melbourne,
Australia (Contributed).

Among the Churches

Brockville, Ont.

The Mary C. Gill Adult Bible Study Class of First Church has adopted an orphan Presbyterian soldier for the duration of the war. In acknowledging the first parcel he said that he considered it an honor to be the overseas adopted son of the class, that it gave him a feeling of closer attachment to Canada, my country, my people, that would not otherwise be possible. Mrs. Donald MacOdrum is the organizer and teacher of the Bible Class and Miss Dorothea Baker the Secretary Treasurer.

Toronto, Ont.

It must have been highly gratifying and have afforded great encouragement to Rev. Dr. James McNeill and Mrs. McNeill to be so enthusiastically welcomed to Parkdale Church. On the evening of March 28th a company of about 600 assembled in the spacious school room to tender them a formal reception. Having learned that it was also the 25th anniversary of their marriage the committee in charge postponed the reception so that recognition of this event also might be made. Rev. E. Foreman, minister of Morningside Church and Interim-Moderator of Parkdale Session, occupied the chair. There was a brief program of music and addresses by representatives of the congregation and ministers of the community, which was followed by several presentations. To Mr. Foreman in recognition of his services as Moderator, a cheque was handed, and flowers to Mrs. Foreman. Recognition of good work done by Rev. F. C. Harper, who supplied during the vacancy, was made also by a presentation accompanied by flowers to Mrs. Harper. Mr. McNeill was asked to escort Mrs. McNeill to the platform and then the silver-wedding anniversary was recognized by a presentation of silver to Mrs. McNeill and a basket of roses also. Both Mr. and Mrs. McNeill spoke briefly in terms of the kindness already shown them and with confidence of harmony and co-operation in the days to come in the work of the congregation.

St. Mary's, Ont.

First Presbyterian Church observed its diamond jubilee on April 27th with special services, Rev. William Barclay, D.D., Moderator of the General Assembly being the preacher in the morning and Rev. T. J. Watson, of New St. James Church, London, in the evening. Both these messages were warmly welcomed and imparted fresh inspiration to the congregation. Words of greeting were read at the morning services by the minister, Rev. J. T. Strachan, from the Clerks of the Presbytery of Stratford and the Synod of Hamilton and London,

(Continued on page 138)

The General Assembly Railway Arrangements

THE General Assembly meets in Victoria Church, Toronto, Ontario, on Wednesday evening, June 4th, 1941, at 8 o'clock, local time.

Commissioners and others having business with the Assembly, or wishing to attend the meetings, are requested to avail themselves of the following arrangements:

Holders of Canadian Passenger Association Clergy Certificates are requested to purchase round trip tickets at single fare; such tickets will be counted to make up the required minimum for the reduced fare plan. All others are requested to purchase a single ticket to Toronto and secure from the Station Agent at the place of departure a Standard Convention Certificate.

Tickets and Certificates will be issued on all Railway Lines as follows:

From British Columbia, May 29th to June 4th, inclusive.

From Alberta, May 30th to June 5th, inclusive.

From Saskatchewan, Manitoba, Ontario, and all points East, May 31st to June 6th inclusive.

Properly Validated Certificates will be honored for tickets for the return journey up to and including June 16th, 1941.

Summer Tourist Fares, where on a lower basis than the regular Certificate Plan Fares, will also apply.

Return tickets will be limited to reach original starting point thirty days in addition to date of sale of going trip as shown by selling agent's stamp on Certificate.

Validated Certificates, however, must be presented to Ticket Agent for purchase of return ticket on or before the final honoring date shown.

In order that the reduced rates may be secured on behalf of those not holding Clergy Certificates, the co-operation of all attending the Assembly is requested.

Expenses of Commissioners

The following recommendation was adopted by the last General Assembly:

"That no travelling or other expenses of Commissioners attending the General Assembly be paid, until such time as peace is established in the Dominion of Canada, except as hereinafter mentioned.

"In the case of the Western Synods of British Columbia, Alberta, Saskatchewan and Manitoba, the expenses of two Commissioners from each Synod will be paid.

"In the case of the Maritime Synod the expenses of four Commissioners to the General Assembly will be paid. Each Synod to arrange for such Commissioners as it deems advisable."

Information regarding Railway arrangements, for the reduced fare plan, and dates set for the issuance of tickets and Standard Convention Certificates is given above.

Ministers who do not hold Reduced Fare Clergy Certificates for 1941 can obtain application forms from the undersigned at the Church Offices, 100 Adelaide Street West, Toronto.

J. W. MacNAMARA,
Clerk of Assembly.

AMONG THE CHURCHES

(Continued from page 136)

the Ministerial Association of St. Mary's, and other organizations, former members and friends. Two former ministers, Rev. W. J. Walker of Belleville and Rev. J. Riddell of Milton, sent special congratulations. In the afternoon there was a Sunday School reunion when many former officers and members assembled. At the close of the evening service a fireside hour was spent in the Clark Assembly Hall adjoining the Church. The choir under the direction of Mrs. J. S. McArthur contributed special selections to the service of praise.

First Presbyterian Church had its beginnings in 1848 when Rev. Wm. Proudfoot with headquarters at The Forks, (now London), conducted services in Little Falls, now St. Mary's. In 1852 Rev. Wm. Caven succeeded Dr. Proudfoot and carried on the work for ten years, the rapidly expanding congregation worshipping meanwhile in the white frame church on Widder Street. Dr. Caven afterward was appointed Principal of Knox College and was one of the dominant figures in Presbyterianism in the Church throughout Canada.

In 1881, sixty years ago, the present fine stone edifice was dedicated by special services conducted by Principal Macvicar of Montreal. The building, of Gothic style, has a seating capacity of 700, with additional accommodation for chairs. The lot frontage is approximately 300 feet and for the church and manse forms one of the finest of such sites in Canada. Former ministers of First Church still living are Thos. A. Cosgrave, B.A., Rev. W. J. Walker, B.A., B.D., of Belleville, Rev. John Riddell of Milton, Knox Church. Mr. Strachan was inducted to this charge on April 6th, 1939.

Gananoque, Ont.

When so much is said of short pastorates, those outside of that category are worthy of note. An example of the latter is the ministry of Rev. C. E. Kidd in St. Andrew's Church. On Sunday, March 30th, he completed twenty-five years of service in that congregation. It was evident also that in this long period of intimate association with the people Mr. and Mrs. Kidd did not suffer any loss of prestige or weakening of the ties that bound them to the members and adherents of the church. On the contrary they had grown in public esteem and the bonds between them and their people were strengthened. This was apparent when at the close of the evening service on that Sunday the congregation paid generous tribute to their minister and his companion in the service by remaining in special session. The chair was taken by Mayor W. J. Wilson, who read an address highly appreciative of Mr. and Mrs. Kidd in their life and work in St. Andrew's. The address was followed by the presentation of a cheque by the Mayor on behalf of the congregation

and a bouquet by Mr. J. D. Matthew to Mrs. Kidd.

Letters of congratulation to both Mr. and Mrs. Kidd were read from Rev. W. Barclay, Moderator of the General Assembly, Mr. J. D. W. Darling of Lansdowne, Rev. J. A. McInnes, Moderator of the Synod of Toronto and Kingston, Rev. Dr. J. W. Stephens, formerly of Kingston, Rev. Dr. Norman MacLeod of Brockville and from local churches, Rev. N. R. Stout of Christ Church, Rev. H. D. McCuaig, Grace Church, and on behalf of the town, the Mayor spoke specially. Summer visitors were represented in the greetings by Mr. Frank Bradley. Following these ceremonies a social hour was spent in the Sunday School, when refreshments were served by the Ladies' Aid.

In the address read by Mayor Wilson reference was made not only to the long and faithful service of Mr. and Mrs. Kidd in St. Andrew's, but also to the fact that he had served on important committees of the General Assembly and as Moderator of the Presbytery of Kingston and of the Synod of Toronto and Kingston. Mr. Kidd is now the senior member of the Presbytery. The cheque presented was for a sum of over \$300.

Huntsville, Ont.

One of the most faithful members of St. Andrew's Church, Mrs. Dinsmore, wife of Mr. Charles Dinsmore, an elder, died recently to the great sorrow of the congregation and the community. This was indicated by the large number assembled at the funeral service to pay their last respects to her memory. Rev. G. Lloyd Evans, minister of St. Andrew's, in his funeral address paid the deceased a glowing tribute for beauty of character, fidelity and activity in the church, specially in the Ladies' Aid.

Moose Jaw, Sask.

The young people of Knox Church had the advantage of a very bright day when it fell to them to take charge of the morning service, the minister, Rev. R. A. Davidson, being absent conducting communion services at a distant point. The young people undertook responsibility in his absence. The service was conducted reverently and in proper form, the leaders taking their several parts suitably and modestly. Miss Lylah Middleton, the President of the Y.P.S., conducted the opening. Mr. R. Bruce Herrod read the 12th Chapter of St. Paul's Epistle to the Romans. The prayers were offered by Mr. David Mills and Mr. Walter Mills delivered a message on the rich young man's question, "What shall I do to inherit eternal life?" Their conduct of the service indicated that the members of the Society are under good training for Christian work. The grand old man of the congregation, Mr. Hugh Crawford, who has

passed his 85th birthday, expressed his gratification at the conduct of the services.

Semans, Sask.

This community mourns the loss of one of its highly esteemed members, Mrs. James King, whose death took place recently in her eightieth year. She was a native of Beckwith Township, Ontario, and in her early years was active in the Presbyterian Church, specially in the W.M.S. After her marriage in 1895 her home was in Smith Falls and St. Andrew's Church there claimed her active interest. For four years she was president of the W.M.S. and in 1898 was honored with life membership in that body. Coming to the West in 1911 she resided at Arlington Beach, Sask. Here she organized a W.M.S. and was president for several years. During the last four years of her life she resided in Govan and was a member of St. Andrew's Church. She maintained a life-long interest in all missionary effort. She is the last of a family of six and is survived by her husband, two sons, Robert of San Mateo, California, Ferguson of Govan, and one daughter, Mrs. Lorne Campbell of Govan. Throughout her life she enjoyed the respect and love of the community.

Kamloops, B.C.

For unselfish and untiring devotion to the best interests of the community perhaps no two citizens have been held in such high esteem as Rev. W. A. and Mrs. Wyllie, whose service has extended over thirty-seven years. Mr. Wyllie is a graduate of Toronto University of 1889 and of Knox College, in 1892. After his ordination he began his ministry in Western Ontario, where he served for twelve years. His health required that he find a change of scene, and in 1904 he came to Kamloops as the minister of St. Andrew's Church where he remained for eight years, during which both he and Mrs. Wyllie won a high place in the esteem and affection of the people. Then health again made it necessary to give up the work of the ministry. He remained in Kamloops and for twenty-nine years gave himself to Government service as Postmaster. Regulations required his retirement this year and he arranged to establish a new home in Vancouver where his only daughter, Mrs. Dr. Wallace Coburn, resides. Their only son, Mr. W. J. E. Wyllie, lives in Calgary.

In severing his connection with the post-mastership Mr. Wyllie was the recipient of a token of regard from the employees in the form of an engraved pen and pencil, and the community expressed its affection for Mrs. Wyllie and their appreciation of her public service by presenting her with a life membership in the Ladies' Auxiliary of the Royal Inland Hospital, in whose service she was most active. This was accompanied by a lovely bouquet of pink carnations.

St. Andrew's Church, though so long a time has elapsed since Mr. Wyllie was their minister, took their part in the general tribute and assembled to bid Mr. and Mrs. Wyllie farewell and to give expression to their regard. Their testimonial was in the form of an illuminated address to both and presentations. The Clerk of Session, Mr. A. Whitecross, read the address and a silver-inscribed umbrella was presented to Mr. Wyllie by Mr. A. F. Matthews, and one to Mrs. Wyllie by Mrs. G. H. Farquharson. The latter was also the recipient of a basket-bouquet of roses at the hands of little Kathleen Wedd and James Taylor.

In his response Mr. Wyllie said it would be of special interest to learn that of those who signed the call to him some thirty-seven years ago there were nine still in the congregation and almost all present.

The value of Mr. and Mrs. Wyllie's work while he was minister of St. Andrew's Church and subsequently, particularly during the period of Church Union agitation, cannot very well be overrated. They have been the spirit and life of the congregation throughout that critical time. The present building is a monument to his enterprise and energy and in like manner Mrs. Wyllie in women's work and among the young by her talents and devotion did most noble service.

Strathroy, Ont.

Rev. H. D. Cameron, minister of St. Andrew's Church, has retired, not only from his post there but from the active work of the ministry. His retirement as it relates to the congregation went into effect at the end of March. Mr. Cameron has been eleven years in Strathroy and has served in the ministry for forty-one years. His withdrawal now from active service was required by consideration for his health. He graduated from Toronto University in 1897 with honors in Philosophy; and in due course completed his theological studies in Knox College. He served in the mission fields of the West and in 1900 was called to Allandale, Ont. There he did good work among the railway employees and was instrumental in erecting a new church and a railway Y.M.C.A. Various other congregations in Ontario claimed his service before he was called to Strathroy. He has travelled widely, having begun his journeyings in other lands by attending the World's Fourth Sunday School Convention in Jerusalem in 1904 as the representative of Ontario. He was Moderator of the Hamilton and London Synod in 1936-37. His plan is to reside for the meantime in Strathroy.

North Sydney, N.S.

Mrs. Ada MacLean, widow of the late Dr. J. W. MacLean, passed away recently at her home here. For many years an outstanding figure in church and community life, her passing evoked profound and universal regret. She was born at Mabou, In-

verness County, the daughter of the late Dr. and Mrs. S. G. A. McKeen of Baddeck, where she passed her early years. Having married Dr. J. W. MacLean, the "beloved physician", she came to North Sydney, where she enjoyed the ministry of Rev. Dr. Isaac Murray, and in all the years following she was a co-worker with members of this family in the church and specially in the Women's Missionary Society. She was an earnest student of the Bible, unwavering in her loyalty to its truth and a gifted teacher, having for many years been responsible for a large Bible class from which many were recruited as capable and faithful teachers in the Sunday School. She had a great part in the founding, organization, and the success of St. Giles Presbyterian Church.

Her steady interest in and work on behalf of the Presbyterian Record, to which she was devoted, was noteworthy.

The funeral service was held in St. Giles with a company in attendance which filled the building. The address and tribute to Mrs. MacLean was delivered by Rev. H. A. Doig, who extolled her for her sterling character and her manifold activities in Christian work.

Surviving are three daughters, Marguerite and Frances at home, Dr. Jean Hunter, Scotland, one son, Flying Officer Murray MacLean of the R.C.A.F., who flew from Calgary to be present at the funeral.

West Lorne, Ont.

It is with deep regret and sense of loss that the congregation of Knox Church reports the home call of Mr. Minor Boss, an esteemed member and elder and for many years Superintendent of the Sunday School. Even when in declining health his interest in the progress of the Church was steadily maintained. He was in his eighty-second year. Mrs. Boss died some ten years ago.

St. John, N.B.

Recently a service of a special character in memory of the late Rev. Dr. J. A. Morison was held in St. Matthew's Church. The minister in charge, Rev. Clifford G. Clark, conducted the service and delivered a memorial address. The occasion was marked by the presence of Deputy Mayor D. A. MacLaren, who represented the City Council and the attendance of the members of the Royal Kennebecasis Yacht Club, of which Dr. Morison had been the Chaplain for many years. This company was headed by the Commodore, Mr. Guy Lordley, while the Honorary Commodore, Mr. J. W. Barnes, read the Scripture lesson. Mr. Clark's message was based upon the passage, He being dead, yet speaketh.—Hebrews 11:4.

Toronto, Ont.

Rev. Dr. J. G. Inkster, formerly minister of Knox Church, now retired, but still serving the Church wherever opportunity offers,

recently concluded a series of special services in St. Andrew's Church, Hamilton.

In tribute to Dr. Inkster's work in this connection, the minister of St. Andrew's, Rev. C. L. Cowan, addressed a letter to Mr. Andrew S. Brown, Clerk of Session, Knox Church, Toronto, in which he says:

"I think that you and the Session of Knox Church ought to know that last Sunday we finished a most successful mission with your minister-emeritus, Rev. Dr. J. G. Inkster, as preacher and leader. I am but voicing the views of our Session and the crowds who gathered when I say that we received a great spiritual uplift. A letter lies before me, from a man who lives in the western part of our city who is totally unknown to me, who says: 'I think that it would be nice to convey to Dr. Inkster this expression of thankfulness from outsiders for his labor of love in our midst. I thank God—and say confidently—that the last Lord's Day evening was not equalled in any church in our city.'

We thank God that Dr. Inkster is now free to go out among the churches and give of the wealth of his mind and heart."

London, Ont.

These two congregations, St. George's and Dorchester, have been working together for some years, since shortly after the upsetting experiences of '25. The congregation of Dorchester having found themselves without a church home, finally succeeded in buying back their former church and furnishing it again and opening it free of debt.

St. George's in the eastern part of the city came to the aid of this minority group, and consented to give their minister to assist them with an afternoon service. This relationship has continued very harmoniously during these years. For some eleven years Rev. Donald McKay has carried on the work with much satisfaction to both people and pastor. St. George's has been rebuilt and now stands as one of the most active and thriving Presbyterian churches of the city. Some months ago Mr. McKay found that he was obliged to relinquish the heavy task which he had been carrying through the trying years and offered his resignation to the Presbytery. The congregation, however, desirous of retaining his services, wished him to take a year's leave of absence. This however was not accepted and his term of service was ended. The congregations however showed their appreciation of their minister and his wife by entertaining them to social evenings and presenting them with well filled purses and wishing them God speed in the future. The congregations hope to be soon again settled with another to carry on the work and Mr. McKay hopes soon to take up work less strenuous and yet to be of service to the Church.

Wallacetown, Ont.

The congregation of Wallacetown sustained a great loss in the death of one of their life-long members and for fifteen years an elder, Mr. A. D. McKillop. Though in feeble health for the past two years he was always in his accustomed place in Church until two weeks before his death. His service in the church was highly valued and particularly as Clerk of Session. Mrs. McKillop predeceased him in 1936.

Toronto, Ont.

A very devoted member of our Church, Mrs. Duncan MacLennan, finished her earthly course on March 10th at 6 Kingscourt Drive, Kingsway, her late residence. Her husband is an elder in Knox Church of long standing. Mrs. MacLennan bravely bore the lingering sickness which terminated in her death. She was a faithful follower of Christ, a member of Knox Church for over fifty years, always active in its work and specially energetic in the service of the Women's Missionary Society of which she was a life member.

Arthur, Ont.

This community recently suffered a loss in the death of one of its oldest residents, Peter Howes, at the age of ninety-one. He was a man of earnest convictions, honest, upright, and an ardent advocate of temperance. For many years he had been an active worker in St. Andrew's Church. For the last ten years he was blind, during which time he was faithfully cared for by his daughter, Mrs. Arthur Bryson. His deep interest in spiritual things and firm trust in the promises of God were a support to himself and a constant inspiration to all who knew him. In appreciation of his church he bequeathed the legacy of seven hundred dollars, which the congregation has set aside for major church projects.

BOOKS

We Would See Jesus

By the Rt. Rev. C. F. Garbett, Bishop of Winchester. Published by Longmans Green & Co., 215 Victoria St., Toronto. Price 85c.

This volume has been prepared for the Lenten season. For the purpose of commendation with that season in view it should have been placed earlier in our hands to have timely recognition in the columns of the Record. Its messages however are of perennial inspiration. The book is a fitting supplement to the list commended by the Bishop of London for Lent. Its distinctive value, as we noted at once, lies in the fact that its centre is Christ and is concerned with presenting Him to the reader. It is an answer to the expressed desire of the Greeks in the days of Jesus, which has re-echoed down the halls

of time to the present, and speaks directly to all of every time who "would see Jesus".

* * *

Trail Rangers Manual

Prepared by The National Boys' Work Board of The Religious Education Council of Canada, 1941. Price \$1.25.

This volume has already been in demand for this is the ninth printing and the sixth revision and the issue numbered 29,000. It is therefore clear that the book advertises itself. What it is has assured it a welcome.

Since it is published by the National Boys' Work Board of The Religious Education Council of Canada it is obviously a book intended for youth, boys in particular, and to be more specific the youth of twelve to fourteen. There is no age or class however that may not find great interest in perusing its pages and derive much profit thereby.

Education implies information and in this particular the book approaches the character of an encyclopaedia and those who have written the various chapters have been chosen from among those most competent to perform such a service. For example those writing upon Natural History are servants of the Dominion Government in various fields and others equally reliable as guides, and the information furnished is quite extensive as is at once apparent in noting the table of contents.

Better still education implies, growth, development. It is to be desired that youth should not only know but grow. Improvement in the exercise of their faculties is of timely importance. The Manual emphasizes training and discipline as well as imparting information.

It would be well for parents to look into this book and discover for themselves its value. The circulation of it therefore by way of presentation and other forms of distribution would result greatly to the benefit of youth and co-operation in this regard with the boys' National Work Board would be very acceptable help indeed.

It should be noted that whilst necessarily the book is engaged with youthful activities, incidental to outdoor life, it is a religious book, keeping that before youth as the primary aim and qualification for life.

* * *

The Man Robert Burns

By Grant F. O. Smith. Published by The Ryerson Press, Toronto. Price \$5.00.

It has not been our opportunity to go deeply into an examination of this notable contribution to the literature that has accumulated with respect to the great Scottish poet. A cursory survey is however sufficient to disclose the fact that the book is comprehensive, indeed exhaustive, constituting a monumental work.

The title was the book's first commendation to us, The Man Robert Burns. There is a general eagerness to learn all that

may be known about the man, the facts of his brief life history, for he is the subject of heated controversy and strongly divergent opinions have been expressed. All that is in the book is relevant to the title and therefore well adapted to satisfy this longing. The author adheres to his text and develops his theme.

The book, as embodying the poet's works in fresh and attractive form, is enriched by illuminating comments, and a glossary for those not familiar with the Scottish tongue. Therefore, merely as a reproduction of the poet's works, by itself it makes a very strong appeal not only to the lover of books but to the average reader. The separate chapters on Religion and Humor we highly appreciate, as will the reader, although they may not embrace all that relates to these two subjects that may be found in the verse and prose of Burns. Then there is the added attractions of generous illustration, about seventy in number, extended family history, the great Burns festival of 1844, "Memories", and last but not least that wealth of tribute which would conceivably be difficult to gather to the name of any other man of our times. This is but a suggestion of the character of this book and the rich freight carried within its covers.

MRS. J. W. STEVENSON

Very suddenly and unexpectedly Mrs. Stevenson passed away in the General Hospital, Toronto, on the 29th of March, at the age of sixty years, having failed to rally from a serious operation. She was the wife of Rev. Dr. J. W. Stevenson, Minister of St. Andrew's Church, Scarboro. Mrs. Stevenson was a native of the West, having been born in Edmonton, Alberta, where her father Mr. Matthew McCaulay was a respected pioneer, devoted to the church and a staunch friend and supporter of the late Rev. Dr. D. G. McQueen. She was educated in her early years in Edmonton and spent some years in teaching. She was a graduate of the University of Manitoba in which she took a distinguished course showing marked intellectual ability. Following her marriage to Dr. Stevenson she shared with him in the varied work of his ministry. The funeral service was conducted by Rev. Dr. R. G. Stewart of St. John's Church, Toronto, a classmate of Mrs. Stevenson in the University of Manitoba. He paid a tribute to her in three significant sentences which he elaborated. She lived simply, she lived intelligently, she lived courageously. With respect to the last, in the ministerial career of her husband she shared his strenuous labors in many hard places but courage never failed her. Her good sense and intelligence solved many problems, and her singleness of purpose and discernment of values saved her from entanglement in the perplexities of a superficial life. Her great aim was that

which we hold to be the centre of religion, To glorify God. She is survived by her husband and one son, James, a distinguished student of medicine in McGill. Though Dr. Stevenson has been in charge of St. Andrew's less than a year Mrs. Stevenson had greatly endeared herself to the congregation and her death is sorely lamented.

CONVOCATIONS

Knox College

THE 97th annual Convocation of Knox College, which was held on the evening of April 15th in the College Chapel, attracted an audience that overtaxed the seating capacity of the Chapel. Principal Eakin presided. The devotions were led by Rev. Ross K. Cameron, M.A., of Dovercourt Presbyterian Church and a student choir.

Following a statement by the Principal, who reported the number in the theological course or those looking forward to that and expressing his gratification and encouragement over the Session which had just closed, the scholarships were awarded:

Scholarships and Prize Awards

Special Scholarships and Prizes:

The McClure Scholarship (1939-40), \$45, D. L. Crocker.

The Archibald McArthur Scholarship (1939-40), \$35, D. L. Crocker; \$25, J. P. Schissler.

The Prince of Wales Prize, \$50, T. R. Maxwell, B.A.

The Torrance-Dryden Scholarship, \$60, D. V. Wade, M.A.

The R. M. Boswell Scholarship, \$50, E. S. Mackay, B.A.

The McLellan Scott Scholarship, \$100, E. S. Mackay, B.A., Alex. McLean, share equal.

The John Watson Prize, \$20, E. S. Mackay, B.A.

The Smith Scholarship, \$45, G. K. Agar, B.A., R. W. Manning, M.A., share equal.

The Brydon Prize, \$25, R. W. Manning, M.A.

The Gordon Mortimer Clark Scholarship, \$125, R. W. Manning, M.A., R. F. Thomson, B.A., share equal.

The Barbara Ogilvie Gray Scholarship, \$60, C. D. Farris, B.A.

Scholarships in Competitive Examinations: Third Year

The Bonar Burns Scholarship, \$60, R. W. Manning, M.A.

The Elizabeth Scott Scholarship, \$60, R. F. Thomson, B.A.

The George Sheriff Morrice Scholarship, \$50, H. M. Creaser, B.A.

The Heron Scholarship, \$50, R. Stewart.

Second Year

The R. H. Thornton Memorial Scholarship, \$100, E. S. Mackay, B.A.

The Loghrin Scholarship, \$50, C. D. Farris, B.A.

The Jane Mortimer Scholarship, \$50, Alex. McLean.

The J. A. Cameron Scholarship, \$50, H. L. Wilson, B.A.

The Fisher No. 2 Scholarship, \$50, S. B. Coles, B.A.

First Year

The Eastman Scholarship, \$50, J. F. Barr, B.A.

The Gillies Scholarship, \$50, D. V. Wade, M.A.

The Mrs. Morrice Scholarship, \$50, T. R. Maxwell, B.A.

The Fisher No. 1 Scholarship, \$50, J. P. Schissler.

The graduating class numbered twelve, an advance of four over last year. These were presented for their diplomas by Rev. W. M. Rochester, B.A., D.D., Editor of The Presbyterian Record. Their names are: G. K. Agar, B.A., J. M. Anderson, B.A., H. M. Creaser, B.A., D. T. Evans, R. M. Gordon, W. A. Henderson, B.A., R. W. Manning, M.A., J. G. Murdock, B.A., R. Stewart, R. F. Thomson, B.A., M.A. Williams, B.A., R. H. Williams, B.A.

The honorary degree of Doctor of Divinity was conferred upon the following:

Rev. J. M. Macgillivray, B.A., presented by Rev. Dr. J. G. Inkster, Rev. Peter Reith presented by Rev. Dr. G. P. Duncan. Rev. N. R. D. Sinclair, M.A., B.D., presented by Rev. Dr. J. S. Shortt.

The address to the graduating class was given by Rev. Ramsay Armitage, M.C., B.A., B.D., Principal of Wycliffe College. This was a stimulating, practical message, well delivered, heard by all, and engaged the close attention of the great audience. We hope to have this in our possession to be given in a later issue of the Record. It was delivered without manuscript and therefore was not immediately available.

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The Presbyterian College, Montreal

Rev. W. Harvey-Jellie, M.A., B.D., D.Litt.

The annual Convocation of The Presbyterian College, Montreal, was held in the David Morrice Hall on Tuesday, April 15, marking the close of a highly satisfactory session. The registration for the closing session stood at the high figure of twenty-four in theology, with a large number in Arts. The level of work throughout the session, in spite of difficulties caused by military requirements, has been worthy of special praise. Encouraging reports have been received from all the Presbyteries in which our students labored in the summer mission-fields and from churches which they have served during the session. Every effort has been made to cultivate and sustain the devotional life and spiritual fervor of the students.

The College is still understaffed. While most valuable assistance has been rendered by sessional lecturers and visiting ministers it has been necessary for members of the

Staff to undertake heavy courses lying beyond the scope of the Chairs to which they were appointed, without any compensating acknowledgment. Yet throughout the past arduous session a spirit of loyalty and devotion has characterized students and Staff alike.

The College is still handicapped by the loss of valuable endowments resulting from the settlement of 1925 and is compelled to look with no little anxiety to the liberality of the Church to make good these losses, while it ventures to hope that the day may arrive when the College will be placed on the same footing as similar institutions in the United States by the establishment of a superannuation fund for its teaching staff. In these strenuous times it appeals for the prayers and sympathy of the Church.

The six graduation students were: Wallace MacKinnon, B.A.; R. D. MacLean, B.A.; H. Keith Markell, B.A.; A. E. Morrison; H. S. Rodney, B.A.; J. H. Williams, B.A. The list of winners of scholarships and prizes is given below. The address to the graduation class was delivered by the Moderator of the Assembly, Rev. Wm. Barclay, D.D., who took for his theme, Renewal.

Prizes, Scholarships and Medal

A.—Prizes

Elocution, The MacVicar Memorial Church, Donald C. MacDonald, B.A.; General High Standing (3rd year), The William Kydd Prize, Harold Keith Markell, B.A.; Religious Education, The A. M. Hill Prize (3rd year), Harry Scott Rodney, B.A., and Wallace MacKinnon, B.A.; The William Patterson Prize, New Testament Exegesis (1st year), Lawrence E. Yates, B.A.

B.—Scholarships

University Scholarships

The Colin McArthur, H. Lloyd Henderson, B.A.; The St. Andrew's Church, Ottawa, James Eldon Andrews; The J. Dow, A. Gordon Faraday and Allan Thomson.

Theological Scholarships

The R. W. Dickie, Harold Keith Markell, B.A.; The Forsyth, Harry Scott Rodney, B.A.; The H. G. Munro, Donald C. MacDonald, B.A., and Robert A. Jenkins, M.A.; The A. M. Nairn, Joseph R. MacDonald, B.A.; The Mrs. George McDougall, Lawrence E. Yates, B.A.; The Joseph Anderson (English Bible), Joseph R. MacDonald, B.A., and Lawrence E. Yates, B.A.

C.—Medal

The Robert J. Drysdale Gold Medal for Church History, Harold Keith Markell, B.A.

The Valedictory was given by Randolph Douglas MacLean, B.A., and the Degree of Doctor of Divinity was conferred upon Rev. William Barclay, M.A., B.D., who was presented by Rev. George H. Donald, M.A., D.D.

Principal Mackenzie presided and made a brief statement with respect to the standing of the College and the work of the Session.

The Presbyterian Missionary and Deaconess Training Home



The graduating exercises were held in Knox College Chapel on the evening of April 8th, Rev. Joseph Wasson of Calvin Church, Toronto, Chairman of the Board, presiding. In a brief address he directed attention to the new policy requiring a course of three academic years for the Assembly's diploma. He also reported the appointment by the last General Assembly of Mrs. H. Ralston, B.A., as Principal, who upon being introduced spoke briefly upon the work.

In the distribution of awards one was specially noteworthy, a gold pin from the W.M.S. (W.D.) presented by Mrs. A. W. McMurrich to Miss Lily M. Macarthur for twenty-five years service as a deaconess.

Diplomas

These were granted to two who constituted the graduating class, Miss Chrissie Diffin and Miss Anne B. McPherson.

Memorial Scholarships, \$25 each, Miss Margaret Park, and Miss Anne B. McPherson.

Alumnae Scholarship, Miss Chrissie Diffin.

Prizes, Miss Chrissie Diffin, Miss Anne McPherson, Miss Margaret Park, Miss Athalie Read.

Special Course Certificates by Sunday School and Young People's Department, for Children's Work, Miss Chrissie Diffin, Miss Margaret Park, Miss Athalie Read, and Miss Anne McPherson, and for Girl's Work in addition, Miss Park and Miss McPherson.

Certificates, First Year (of the new three-year course) Miss Margaret Park, Miss Athalie Read.

The devotional exercises were conducted by Rev. J. B. Paulin of Rosedale Presbyterian Church, Toronto, and the service of

praise was led by the choir of Calvin Church, Toronto.

The address to the graduates was given by Rev. William Barclay, Moderator of the General Assembly, which will be found in this number.

Following the exercises in Knox College Chapel, a reception was held at the Home, 156 St. George St., when the Staff and students were at home to their friends, the Principal with graduates and Mrs. J. A. Hilts receiving.

DEACONESSING

Rev. Wm. Barclay, B.D.

Moderator of the General Assembly

Address delivered at the graduating exercises of the Presbyterian Missionary and Deaconess Training Home. The subject chosen was by request, the Moderator having been asked to speak of what he had seen of deaconess work in his tour of the West.

THE title of my address is Deaconessing and of course there is no such word.

It is merely coined for the occasion and perhaps apologies are due to the authorities of this college for daring to take such liberties with words within these learned precincts. But my apologies are simply put. There is no such word but there is such a thing—and a most valuable asset to the Church it is—as this service of deaconessing, which has been brought so prominently before us tonight by the setting apart of these two young ladies as reinforcements to our deaconess personnel.

My first observation, now I have persuaded you to accept this coined word to denote the function these two young women are to fulfil in the Church, is one of regret that there should be only two. I know that we must keep an eye on the number of openings available, but I won't be per-

sued that the Church needs no more than two. How many it really requires I am not prepared to say, but it is more than two, and if you tell me the deciding question is how many the Church can employ, then I still say more than two, although I recognize that what you wish to get down to is the question, "How many can the Church find salaries for?" That is a wall against which it is useless to ram one's head but some day, I hope, money will not be so tight. Perhaps it will arrive when we learn to make our peace spendings appropriate, in more adequate fashion, to our war outlays, and when that day comes, I don't say "if" it comes, because it has got to come, it will do our hearts good to see our use of deaconesses drawing near to parity with the Church's need of deaconessing.

This plaint is, and I know you will forgive it when you hear what I am going on to state, this plaint is due to the fine impression received by me when, in travelling the Church, I have observed our deaconesses at work in their fields. And please don't let anything I have said about the small number of appointments suggest that the work being done is negligible. What astonishes me is the variety and quality of the service being given by the comparatively small number in the Church's employ. I don't want to single out individual workers by name for special commendation because one cannot as Moderator see all our work and no doubt there are those, whose areas I did not visit, who are just as faithful as those into whose fields of labor my travels happened to take me; but you might better understand my right to speak if I told you at the outset that I met at least nine of the deaconesses on active service west of the Great Lakes. The impression left with me is that one of the subjects of the curriculum of study at our Training Home must surely be the all inclusive one of General Usefulness. I have often, since learning of our Dominion's beginnings, spoken of a Jack-of-All-Trades without adding the opprobrious comment, Master of None, for the story of pioneering in Canada has shown the need for Jacks-of-All-Trades, but I am now prepared to speak, in even higher terms of the possibility of helpfulness, when into a difficult sphere of the Church's labor there comes, as assistant to the minister or the Presbytery, a Jill-of-All-Trades, in the person of a deaconess. Indeed, it was a noticeable thing, that, when a charge had fallen vacant, for which a Presbytery was anxious to provide ministrations over the period of waiting for a new pastor, a very common and unanimous finding was to "let the deaconess do it. . ."

(Here Mr. Barclay referred to his own gratifying experience of parish-sister work in his first parish.)

I used to say, "If they could only preach for me!" Some ecclesiastical law forbade.

If I had known then what I know, now I have seen Canadian deaconesses in action, I think I'd have broken that law in order to demonstrate its obsolescence. The plain fact of the matter is that, apart from the ministration of the sacraments, these nine ladies above referred to, are showing, in most convincing fashion, that they can take a minister's place at shortest notice and, though in the nature of the case there are some duties which physically they are not so well qualified to undertake, there are other duties they are temperamentally better equipped to fulfil than the minister himself. Speaking not of the overseas fields but, thinking only of the work at home which I have seen, I want to state that, apart from the routine of women's meetings, young people's work, and sick visiting there are special lines of endeavor in which our deaconesses are distinguishing themselves, such as, survey work in new districts involving door-to-door visitation, hostess work in connection with the provision of homes-from-home for our men on service, superintendence of hostels of various kinds, and frequently there is an almost unbelievable willingness, as well as ability, to run a car or drive a horse in the pursuit of routine as well as special duty. . . .

I would like to know, and hope to get to know, how those graduates of our Home have fared who are Non-Anglo-Saxons, and presumably were intended to serve the people of their own racial origin. There are Chinese, Hungarian, Ukrainian, and Indian deaconesses trained by our Home. If we had the wherewithal there are many lines along which to experiment, and there is a special problem, in which the Church must help, and indeed is thoroughly qualified to help, namely, that of shaping the new Canadian for a worthy citizenship in our Dominion. Perhaps also I might stress, in closing, the possibility of a useful career in the type of deaconessing which combines parish-sister work with secretarial duty. It seems to me that such a post in a congregation may some day, when salaries are easier to find, be very popular because of the valuable and varied all-round type of service with which it will be associated.

Miss Anne McPherson and Miss Chrissie Diffin, you see into what a rich field of duty you are now entering. May you have joy in it! To that end, may your prayers be a constant means of refreshing to your spirits, and may your loyalty to Him who is calling you out into His vineyard make you brave in the face of every problem and humble in the midst of every success.

Princes and lords may flourish or may fade,
A breath can make them as a breath has made;

But a bold peasantry, their country's pride,
When once destroyed, can never be supplied.

—Goldsmith.

THE SUSTENTATION FUND

The principles and regulations stated in this article are substantially those governing in the operation of the Fund in the Churches in Great Britain.

THE Sustentation Fund is a characteristically Presbyterian institution. It is an expression of the Church's unity and provides for the ministers whom the Church inducts into her ministry. The Fund secures a contribution from each congregation according to its financial ability towards the regular payment of a stipend to every minister of the Church. It is the family purse, filled by offerings from all the congregations, which keeps the Church in existence as a Christian organization. The motive of the Sustentation Fund is brotherliness in a common sense, the strong helping the weak. Its object is to provide a bare minimum stipend for each minister in charge of a congregation.

The vital principle of the Sustentation Fund is that it is voluntary. Contributions are not a tax, but a reasonable expectation.

All congregations are encouraged to provide for the needs of their minister and his family; but not at the expense of less favorably situated congregations and ministers. It is a matter of honor in response to the appeal of brotherliness in order that the entire Church may be maintained on a sound financial basis.

I. General Regulations

1. The ministerial support committee shall be responsible for securing a minimum stipend for each minister. The Fund thus raised shall be called The Sustentation Fund.

2. Each congregation shall make a return to the Committee of the sum raised for the Sustentation Fund by envelope, by collector or by other way.

3. The amount which each congregation purposes to contribute to the Fund remains unchanged until the vacancy ends. No steps shall be taken to call a minister until the financial condition of the congregation is satisfactory to the Presbytery and Committee.

4. Congregations shall be classified as City, Town, Country. This classification shall be made by the Presbytery and Committee and reported to the Assembly.

5. Manses or rented houses shall be reckoned as stipend on the basis of a flat rate according to the class of the congregation.

6. The Committee shall aim at maintaining the following rates of stipend:

- (a) Ministers in a full charge \$1,800 and a manse.
- (b) Ordained preachers in charge \$1,400 and a manse.
- 7. To ministers whose stipends are less than \$1,800 and a manse, allowances shall be made for children up to 16 years of age. These allowances shall be graded according to the amount of stipend.

8. The Committee shall pay to the Superannuation Fund, half-yearly, a sum agreed on between the two committees and endorsed by the Assembly.

II. Aid-Receiving Congregations

1. An aid-receiving congregation is one which pays less to the fund than the minimum rate of stipend.

2. Every congregation shall be required to remit to the Fund the whole of its ordinary revenue after paying the usual expenses of the congregation such as:—Communion elements, assessments for Presbytery, holiday supply, superannuation premium, etc.

3. Every congregation shall furnish the Committee with an audited statement of its accounts, examined and attested by Presbytery.

4. If any continued debit balance shall occur the Committee shall institute an investigation and report to the Presbytery.

5. During a vacancy the congregation shall continue its remittances to the Sustentation Fund and also a statement of all expenses for supply for each Sunday during the vacancy.

III. Aid-Giving Congregations

1. An aid-giving congregation is one which contributes more to the Fund than the minimum stipend.

2. The contributions which congregations shall be encouraged and expected to send to the Fund shall be adjusted by negotiation between the congregation, the Committee and the Presbytery on the standard of aid applicable to the whole Church.

3. The following shall be the standard of aid for all congregations which pay from their own resources stipends more than the minimum, \$1,800 and a manse.

- (a) A congregation which pays to its minister \$200 more than the minimum shall send to the Fund \$25 in addition to its regular contribution.
- (b) Similarly a congregation paying its minister \$400 more than the minimum shall send to the Fund \$55 in addition to its regular contribution.
- (c) And a congregation paying \$600 more than the minimum shall send to the fund \$85 in addition to its regular contributions.
- (d) And so on in proportion as the stipend increases—the stronger congregations helping the weaker.

The above is a fair statement of the principles and regulations of the Sustentation Fund as compared with our present augmentation system. There are details which would require adjustment later. Meantime the system as set forth calls for careful and general consideration by the Church.

Jno. Gibson Inkster,
Convener of Assembly Committee.

VACANT CONGREGATIONS

Tisdale, Saskatchewan.

The Rev. W. M. Rochester, B.A., D.D.,
Editor, The Presbyterian Record.

Dear Dr. Rochester:

The article, *The Problem of Our Vacant Congregations*, by Dr. MacNamara in the February Record gave official expression to a critical situation which has been developing for some time. Certainly the shortage of ministers at present is bound to have disastrous effects upon the Church of the future, and some action needs to be taken now. I should like to suggest one approach to the problem—not a complete solution but merely one way in which an attempt may be made to get adequate leadership for the Church.

No short term policy is sufficient. Rectifying the present situation, even if that were possible, is not enough. Plans must be made for the future. The war is not entirely responsible for the present shortage of ministers; even before the war many congregations were vacant. Therefore something must be done which will ensure adequate church leadership not only in the present emergency but in peacetime as well.

The crux of the problem seems to be that only nineteen students will be graduating from our Presbyterian colleges in May—not enough to augment our ranks adequately even in peacetime. Can we not do something to encourage more students to prepare themselves for the ministry? In this day when there are so many calls to service, is not the Church failing to make known its need for young men? Could not the need for recruits for the ministry of The Presbyterian Church in Canada be presented from the pulpit of every ordained charge and every mission field on some specified Sunday? If some Sunday in May were set aside for this purpose, it would be heartening to be able to report to Assembly in June that a number of young men had heeded the call and were willing to dedicate their lives to the work of the Church.

If such a campaign were undertaken, perhaps with the assistance of the professors of our Presbyterian colleges who might themselves go to various congregations to present the appeal, some gratifying results should come. In this day when young men everywhere are responding to the call to serve, surely the call of the Church will not go unheeded if the urgency be made known.

Sincerely yours,

K. MacLean Glazier.

HAPPY MOUNT LEPROSY COLONY

Dr. Gushue-Taylor

This report is Dr. Gushue-Taylor's farewell message about his work in Formosa.

THE year 1940 was celebrated in Japan as the twenty-six hundredth anniversary of the foundation of the Empire. It was a year of critical days and events all the repercussions of which have not yet come to a conclusion. In October the American and British Governments advised their citizens to leave Formosa. All Protestant missionaries left the island before the end of the year. This meant that Happy Mount Leprosy Colony was no longer under our immediate control. The following report written in a land far distant from the Colony, its inmates and problems, must of necessity be of a general nature.

At the beginning of the year Japan had already been embroiled in China for two and one-half years, and many were the effects felt upon the daily life in any medical institution. Medical and general supplies were more and more difficult to obtain, and even foods such as rice, milk, meat and fat were restricted. Still the patients in the Colony did not feel the full effects of these restrictions as did the outside public. The staff did all they could to supplement deficiency; and the patients by their work in the gardens added much to their larder.

The various activities of the Colony were carried out as in former years. Regular services were held each Sunday and Wednesday. At the beginning of each day's work, at regular roll-call, a short service was held consisting of Scripture reading, a hymn and prayer, usually accompanied by a few words of exhortation and comfort. These services were much appreciated and the daily directing of our thoughts to higher things tended to keep before us all the essential end of our co-operative enterprise. At each morning's gathering before they separated each patient and most members of the staff received into their mouths a ration of cod liver oil! This they were induced to receive willingly after explanations oft repeated of the vitamin value in the oil.

From the very start of the Colony there was a tendency in the Island which led to patients with leprosy being directed to the Government Leprosy Hospital rather than to our Colony, and in publications emanating from the former hospital the emphasis was laid on their own institution, all of which tended to keep our Colony population down. During the year our numbers hovered around fifty, and at the end there were fifty-one inmates in residence who were contented to be with us though at all times free to migrate to the other institutions.

The Colony was honored by gifts of money from the Imperial Household Department; also in November intimation was

We should judge systems by their historical influence and practical efficiency rather than by their logical perfections.

received of a gracious gift of five thousand yen from Her Majesty the Empress Dowager of Japan, to be paid one thousand yen each year. This is the third occasion on which the Colony has been honored by such a gift since the first in 1930. The Government of Formosa continued its annual subsidy of over three thousand yen towards support.

The Mission to Lepers, America, Canada, and London, as in former years continued their generous support. The General Board of Missions of the Presbyterian Church in Canada continued support of my wife and myself as their missionaries in their contribution to the work. In addition, from friends far and near gifts in money and kind were received. Of these two deserve special mention: Mrs. Gauld, for over forty-five years a missionary in Formosa, sent from Canada fifty-five pairs of shoes for the patients, which were most thankfully received. Towards the end of the year, in the midst of the acute international tension, Mrs. Archer, the wife of the British Consul, drove herself over in her car with gifts for each patient. She wished to do this before we left the Colony. Not only did Mrs. Archer knit and prepare these gift packages, but she personally went and presented them to the patients in the church, going to cottages to present them to patients too ill to come out. I told them that Mrs. Archer was the local representative of our beloved Queen Elizabeth and her action represented what we should like them to feel was the attitude of our country to them in their distress. I have seen few more beautiful acts of Christian charity. To all our many friends our heartfelt thanks are once more offered in the Name of the Great Friend of the lepers.

In News Letter No. 14, February, 1940, was the following paragraph: "Our aim is to maintain and hand on to our Christian successors an institution devoted to service on behalf of suffering men, women and children, to the glory of God, bearing witness to the principles and practice of Christianity." At the time these words were written there was hovering over us the cloud of possibility that we might not be in Formosa to write the next annual report. Unfortunately, in the midst of this insane war and rumors of war, it was felt by our people at home that evacuation of British and American nationals was essential. Before leaving in November we had several meetings of the Board of Managers to provide for the future. The Board consisted of twelve members, eight Japanese citizens and four foreign missionaries. The resignation of all missionaries was placed before the Board, but as they could not find a doctor qualified to take the post of director, they asked that my name be allowed to remain as previously; so that the Board now consists of eleven Japanese citizens and one foreign missionary. Of those eleven



HAPPY MOUNT LEPROSY COLONY.

Left to Right: Dr. Gushue-Taylor, Mrs. Dickson, Mrs. Gushue-Taylor, Rev. James Dickson, and Miss Dorothy C. Douglas.

three were doctors and the others ministers, a Y.M.C.A. secretary, and business men. A committee was appointed of three doctors and one minister to arrange for the medical care of the patients.

It was essential that a doctor be found to reside at the Colony. At the date of writing, I do not know whether or not such a man has been secured. This situation is a precarious one for the future of the Colony. We pray that a suitable Japanese doctor may be forthcoming.

The Colony accounts were checked over by the incoming treasurer and another member of the Board, and provision was made for a credit balance to help tide the Colony over the year 1941, in the anticipation that the various subsidies and gifts referred to in this report would be forthcoming as in former years.

The Colony was founded on the basis of the command of our Lord as recorded in Matthew's Gospel, chapter ten, verses five to eight. Protestant Christianity was introduced into Formosa by the Presbyterian Church of England in 1865 and the Presbyterian Church in Canada in 1872. We have the faith to believe that, after these seventy-five years of Christian teaching and witness in the Island, there will be found in that land those followers of our Lord who will continue to bear witness to His life and teaching.

To help perpetuate a physical evidence of witness to the Gospel of Jesus Christ in this Colony, in addition to the erection on top of the church of the Cross in reinforced concrete, we built into the structure the following marble mural tablets:

One in front of the Administrative Block, in which the opening phrase is: "Erected in the service of humanity to the Glory of God."

Another on the south wall of the church reads: "Erected to the Glory of God and

to commemorate the gift of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada. St. Luke, Chapter seven, verse five, 'For he loveth our nation, and he hath built us a synagogue,' Psalm 122, verse one, 'I was glad when they said unto me, Let us go into the house of the Lord.'"

The third is on the wall of the office of the Director and reads thus: "In memory of the late Widow An and others who have donated five hundred yen and under and of the men and women workers who have assisted in the building of this Colony. New Testament, Holy Bible, Gospel according to St. Mark, Chapter 12, verses 41-44."

In explanation of the third mural tablet—Widow An, one time Biblewoman of the Women's Missionary Society, was receiving a pension of seven yen per month. On three occasions she presented one yen for the building and support of the Colony and insisted on her gift being received when we insisted she could ill afford to make it. Shortly before her death I had the pleasure of conducting her around the Colony. She was one of the triumphs of the Cross in Formosa.

It will be of interest here to relate that the Government Leprosy Hospital built seven miles outside of Taihoku City on a site chosen by us for our Colony, among its seven hundred in-patients has one hundred Christians among whom regular Christian work is carried on. This work is being done in part by Mrs. Koa, supported by the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada, and by a man evangelist partly supported by a grant from the American Mission to Lepers and partly by the North Formosan Presbyterian Church.

On November 24th we presented to four members of the Colony Staff certificates and vases in recognition of years of faithful service. Pastor Keh and two of the men workers have been with the Colony since its beginning in 1931. At this meeting also each patient and member of staff was presented with parting gifts and photographs.

My wife and I left Formosa on November 30th and arrived in Canada on January 15th. We are at present located at 265 High Park Avenue, Toronto. I am for the time being engaged in post-graduate work in Toronto in preparation for whatever work one may be guided to do in the future.

Since leaving we have learned that a Formosan doctor has offered his services to Happy Mount Leprosy Colony as Superintendent for a period of two years.

For the work of the Happy Mount Leprosy Colony, as well as for the Christian enterprise in Formosa, during these times of change and crises we ask the prayers of God's people.

MISSIONS

Jobat, India

Dr. W. R. Quinn, our Medical Missionary in Jobat, Central India, in his report refers to the critical situation of the European missions in India:

"The missions of some of the European countries have been hard hit by the war. The National Christian Council has written to solicit support for them. Regardless of how much we may sympathize with these missions and how much we might like to help them, we felt that when money is sent from Canada for the purpose of carrying on work in the Bhil field, we have no right to use any of this money for any other purpose. We therefore decided to subscribe personally and to wait for instructions from the Board before making any grant from mission funds."

About his own work he reports that so far this year they have had over 700 in-patients. The highest number in any previous year of the hospital's history was 463. This indicates at least that the work is growing. The outpatients have set a record also for number, at least over last year.

Five patients have this year made a profession of faith and three others at one of the outpost clinics.

With respect to a dispensary at Toran Mal, he states that Dr. Buchanan had suggested opening one there. This could not very well be supervised from Jobat on account of the distance and inaccessibility. In view, however, of the fact that Dr. Buchanan will be spending considerable time there and that he is willing to look after the dispensary, Dr. Quinn recommends the undertaking. In the hospital at present is a boy from Toran Mal who is taking a combined course as dresser, compounder, and male nurse. He is one to whom such work could be entrusted and, therefore, Dr. Quinn recommends to the Board an additional allowance to the hospital for the purpose of developing this work.

The health of Rev. D. E. McDonald of Amkhot has suffered recently and Dr. Quinn says that after the death of Mrs. McDonald he and his son Robert stayed at the mission in Jobat for some time. Late in the autumn he was seized with an acute and very severe attack of influenza of the 1918 type, his temperature rising to 105. For a few days he was in a very dangerous condition which, in view of his former heart condition, led us to cable with respect to his condition. However, he improved and for some days seemed quite restored. Then he suffered a relapse and was very ill. He is now improving and promise of recovery is good, although it is a bit too soon to speak positively about his future.

Orphaned Missions

Rev. Dr. W. A. Cameron

The Churches in Europe are not dead, nor has their missionary purpose slackened. Only the wartime restrictions make their missions "orphans" for a time. Even in spite of present difficulties, some money is being sent forward by the mother societies. During recent weeks the New York office of the International Missionary Council has received \$5,000 from the Danish Missionary Society in Copenhagen with the request that this be forwarded to the Danish Mission in South India. In November and December the Paris Society were able to send Frs. 150,000 to some of their missions, but expressed the hope that assistance might be given them, that all their missions might be sustained. These remittances, while not large, are symbols of the missionary devotion of the Churches in Europe. What a challenge this presents to the Churches of Canada to assist in keeping alive these "orphaned missions"! So far every Protestant mission known to be in need has received help which has been given without discrimination as to creed or nationality.

Contributions Received During March

Previously acknowledged	\$2,590.95
St. John's, Port Perry	25.00
Miss E. J. Walker	5.00
St. Andrew's, Ottawa	160.95
First Church, Regina	50.25
St. Andrew's, Kingston	25.00
Mr. and Mrs. W. Gray, Ottawa	10.00
	<hr/>
	\$2,867.15

Some of the missionaries have to suffer uncertainty as to home conditions. To a friend in a British mission in India Rev. Mr. Lang, a Danish missionary, says, "My old father, whose birthday you recollect to have had with us, is still alive, eighty-four years old, or was, for we know nothing after April 9th (1940). We have our five grown children in Denmark too. Yet we shall hand our fears to our Lord."

These 3,500 men and women in 168 missions appeal to the Canadian Churches. They are remaining at their work, and are willing to continue to do so if we make it possible for them to carry on.

In the Bremen Mission in Togoland all except one of the missionaries had been interned as enemy aliens. This one was an American from New Jersey. A neighboring mission from the Church of Scotland was supporting his work. So here was a case of a German Mission supported with Scottish money, and directed by an American.

* * *

China

The following, with respect to China, has been given us by Rev. David A. Smith, Superintendent of Chinese Work in Canada for our Church. It is from the Secretary

of the China Sunday School Union. He says:

"The times are very difficult as the political changes become more involved. . . Many American missionaries as you know have listened to the consular advices and withdrawn to the Homeland. Others are going or have gone into Free China. We are still in Shanghai and have not thought of leaving. In fact only about 25% of the adult American missionaries have withdrawn in keeping with consular advice. China is really very wide open for evangelistic and Bible teaching work. Our main difficulty is to get our material into the interior by mail."

* * *

Chinese Work in Canada

In reviewing the work among the Chinese in Canada Rev. D. A. Smith, Superintendent, tells a story that engages eager interest. The European war, he says, gravely concerns us as Canadians, but the Chinese who make Canada their home have their share in this and deep concern for their own people as well in the long conflict in their own land for which they are making heavy sacrifices. In this respect they evoke our fullest sympathy.

During 1940 there was a general shifting of the workers. In Toronto Miss Pansy Young took the place of Mrs. Lily Lore, who has retired to assist her husband, Dr. Henry Lore, in medical practice in Toronto. Mrs. Lore was trained in the Missionary and Deaconess Home and for several years rendered devoted service. Mrs. Geo. Gee of Montreal, who was compelled to give up her work, was succeeded by Miss Bessie Lee. Miss Susan Yeung in the early autumn was appointed to women's and children's work in Vancouver, taking the place of Mrs. F. Y. Logie, temporarily engaged in this department. Miss Yeung is a trained Kindergarten teacher, having taught in the Canton Normal School and in schools in Shanghai and Hong Kong. She is a graduate of the American Presbyterian True Light school of South China, where she specialized in English.

Miss Gertrude Scott of Victoria, who for fifteen years has been in charge of the work, was compelled to withdraw owing to the grave illness of her mother. Pending the appointment of a permanent worker Miss Ruth Heighton, recently returned from Formosa, is in charge. Miss Scott's home being in Victoria, the mission will have the advantage in a voluntary way of such service as she can render. Another Formosan worker, Miss Ada Adams, has been rendering assistance both in Toronto and Montreal. In all there are eighteen workers in this department of the Church's service, ten of whom are Chinese.

Perhaps no branch of our missionary work has enlisted more voluntary helpers than this. A generous tribute is due all of

these for the good work accomplished. One of these who died recently will be greatly missed, Mrs. W. C. Laing of Windsor, who for many years, with her husband, made her home a centre for the Chinese there. She was acquainted with practically every Chinese man, woman and child in the community.

Fresh workers are being trained. Four young women are now serving the missions. Recently three graduated in nursing, and one is now in training for Christian service. Miss Lilyan Leung of Victoria, who graduated with honors in nursing at Toronto and later took a Science Degree at Columbia University is now in Free China, organizing nursing services under the Chinese Government.

Two of our Chinese young men have the ministry in view and seem deeply in earnest.

The wisdom of obtaining possession of our Chinese Mission building in Montreal has been demonstrated in a year's service, Miss Agnes Dickson stating that it has been a great step in advance. There is a Sunday School with a large attendance and from fifty to eighty are to be found regularly at church services. There are women's meetings, C.G.I.T., Kindergarten, Scouts and Cubs, whose activities are centered in the mission. The Chinese school under Mr. Paul Chan is recognized as the largest and best ever conducted in the city. The Chinese have assumed their obligations for support and in the first year \$535 was raised by the school and by collections.

The Mission in Victoria, B.C., will this year celebrate its jubilee, having been founded fifty years ago by Rev. A. B. Winchester, later of Knox Church, Toronto. At the opening of the work the Presbytery Mission Convener said, "We do not know how this venture will turn out, but we have faith", and that faith has been rewarded. Some time elapsed before the first convert was welcomed, but a much longer time elapsed before women and children overcame their prejudice sufficiently to enable them to attend the services. Today one sees a Sunday School numbering ninety, church services established with a fully-gowned choir of young people, with a women's society, and regular dignified services of Communion. Progress in furnishing the building is indicated by the fact that three years ago new electric lamps were installed, next year pews, and this last year the congregation spent \$198 on church repairs, including \$115 for a new furnace.

Owing to the great disproportion between the number of men and women family life has been a problem. There are now however ten families, all professing Christians, connected with the Vancouver Mission, whilst contact is made with 117 families. Sixteen families have sons or daughters members of the church though the parents

make no profession. We do not list these families yet they are ours. We have twenty-five families under our care by post and individual members of families who attend our services to the number of 450. These afford us entrance into the homes through the Sunday School with an attendance of ninety; the English Night School, nineteen; Kindergarten, thirty-six; Women's meetings, thirty; Chinese School, seventy; Young People's Society, thirty; Young Women's Auxiliary, twelve; Girls' Auxiliary, ten; two mission bands, twenty-three; boys' group, thirty-five. This work in Vancouver is typical of the service given throughout the Dominion.

The movement of the Chinese in the centres to outlying districts created a problem which was met in Toronto by the purchase of a car, the gift of interested persons. This has increased attendance in all departments, Sunday Schools, Kindergarten, Mission Bands, and women's meetings, and especially has been of help to young mothers, groups of whom have just been organized.

As indicated in other years the Chinese recognize their financial responsibilities. The congregations of Vancouver and Victoria met all local obligations and exceeded their Budget allocation of \$185 and \$283 respectively. They also gave \$46 and \$72 to the W.M.S. and together raised \$573 for Canadian and Chinese Red Cross and Relief. Montreal and Toronto contributed to the W.M.S. and Church Budget and Red Cross. In Toronto the Y.P.S., Mission Band, Women's Group, and Mrs. Adam's Anglo-Chinese Class gave \$81 to the W.M.S. and \$60 to the Budget. The Toronto Chinese ladies also sent \$4,500 to Chinese Relief.

The disproportion in the number of men and women, stated as forty to one, has created an opportunity for Christian service through Chinese marrying white women. Most valuable assistance is rendered in this sphere in Toronto by Mrs. Adams, formerly of Formosa, who is most heartily welcomed by women of this class, daily bringing much needed help and guidance to the women under her care. The response to her approaches is expressed in the language of one woman who said, "No one I know is so good to me".

Another special opportunity in Chinese work is indicated by the arrival in Vancouver last autumn of twenty-four Chinese students, the first of many who are expected to come. These young men are graduates of Chinese universities who had planned to go to British institutions under an agreement between the British and Chinese Governments. The war however thwarted their plans.

Mr. Smith's duties have been enlarged by taking over the duties of Synodical Missionary for British Columbia, a very necessary service at the present time.

THE GRAVE IN THE GARDEN

Rev. J. Keir Fraser, D.D.

He was buried in His sepulchre in the garden.—
2 Kings 21:26.

There was a garden and in the garden a new
sepulchre.—John 19:41.

THE good Lord intends that every child of His should live his life in a garden. And so we read that when He created man He placed him in a garden. It is true that man was driven out of this garden—"Paradise was lost", but it was "regained". The garden was restored; and it remains to-day the God-bought possession of every child of the King. Every Life has its garden.

But there is no garden which has not a sepulchre in it. It matters not how fair or how beautiful it is, it has its grave. Other eyes may not see it; blooming flowers and twining ivy may hide it; but there is no man who has come to middle life but knows that somewhere in the corner of his life-garden there is a tomb, and that in that tomb lies buried something to which he once clung as he did to life itself. It may be some aspiring hope, or some daring scheme, or some disappointed expectation, or some blighted affection, but something, whatever it is, lies buried in some nook or corner of every life; and every now and then the mind betakes itself thither; it may be in bitterness or in joy, in comfort or in despair, to recall the occasion which made a break in the even tenor of life, and made it ever after different from what it had been before, different for better or for worse.

Yes, every garden has its sepulchre. There are other funerals besides those which wend their way, solemn and slow, through our streets to the silent city of the dead. There are other graves besides those marked by slab or monument in memory of loved ones who sleep beneath. There are other deaths besides those which put an end to human existence. You and I do not know all that is happening. We think we know our neighbor well, and perhaps we do; but in the field of his life, as in our own, there is some little space which is walled off and shut in; a consecrated spot which we cannot explore, a garden where there is a sepulchre in which lie the remains of that of which one thinks much but says little. Every garden has its grave.

But why do I speak of this? Is there anything to be gained by reminding ourselves of the grave in our neighbor's garden? I think there is. In the first place a remembrance of this will develop in us a sympathy with the burdens of other people, and this will give us strength to bear our own burdens.

The grave in the garden, is the great equalizer of human life. It makes all men kin. Here the rich and the poor, the great and the small, the learned and the ignorant

meet on one level, and feel that notwithstanding their differences they are all one. And in the presence of the grave in the garden selfishness disappears; and is it not selfishness, I ask, which more than anything else lends bitterness to human sorrow? In our selfishness we imagine that ours is the only garden which has a grave, that ours is the only loss, the only pain, the only defeat, the only failure, the only bereavement, and that no trouble has befallen anybody else like the trouble which has befallen us.

We need to learn that what we are bearing others are bearing, that what we have lost others have lost, that what we are suffering others are suffering, that what we have buried others have had to bury. We want to learn in short that every garden has its grave.

Then from that knowledge will be born a sympathy with others, and we shall forget our own troubles and look with kindly eyes on the troubles of others. Yes there is nothing which will drive the selfishness from our hearts and loneliness from our lives like a remembrance of the grave in the garden. It is only as we isolate ourselves from others and shut ourselves up within ourselves, that we fall into that miserable mood where we find ourselves brooding over the apparent inequalities of human life, and charging God with dealing unjustly towards us. Oh, my friends, the darkest and most dismal hole into which a man can crawl is his own heart.

And did you ever think that the inequalities of life and the partialities of Providence never bother us so long as we are having our own way? We never dream of charging God with injustice or partiality when we are thinking of other people's troubles and trials and sorrows, but when that same sorrow or trial comes to us we become bewildered, and in the darkness we harden our hearts and charge God foolishly, we do not know it, that no trial has overtaken us but such as is common to man, and that every garden has its grave. This is one reason why we want to remember the grave in the garden, because it will cure us of our selfishness and make us sympathetic with others, and keep us from charging God with injustice. It is wonderful what a strength and calm and peace comes into the life from a remembrance of the fact that every garden has its grave.

And then again did you ever think it is a blessed thing in many ways that there is a grave in every garden?

There are so many things in life that ought to be buried, and it would be a splendid thing for all of us if we buried more things than we do. There are so many people who are carrying around old corpses with them, old dead cares, old dead sorrows, old dead disappointments. How much happier they would be if they could only be

persuaded to bury them in the grave in the garden. And the grave in the garden is the place to bury all evil tempers and ill-will and envy and jealousy and covetousness, and all old grudges against our neighbors, and all the memories of the unkind things they have done us, and the unkind word they have said about us, these old things the remembrance of which does us no good but only harm. Let us kill these things and bury them. We will never be happy so long as they are alive. And then the grave in the garden is the place for all distrust of God and God's love and wisdom. The dearest thing in all the world is unbelief. It only lies as a hopeless obstruction in our way through life, in the way of peace and comfort and strength. Let us bury it so deep that there will never be any chance for resurrection. The grave in the garden is the place for all black melancholy, for all despondent anxiety for the present or fears for the future. Let us thank God for the grave in the garden.

"There was a garden, and in the garden a new sepulchre."

There is something pathetic in the thought of the old grave in the garden, the grave which has been filled and sealed and moss-grown for many years. Not less pathetic I think, is the thought of the new grave in which as yet dead hope or dead purpose or dead ambition or dead love has not been laid. There is something very touching in the sight of a strong, noble youth filled with courage and ambition and daring going into the world to make for himself a name and a fortune. In his garden too is a grave. It is empty as yet, but one day it will be occupied. Trouble, heart-ache, disappointment, will come to him some day, so, let him be happy now. Don't disturb him. This is the lesson which comes to us in the presence of the new grave in the garden. God preserve us from the middle-aged man or the middle-aged woman of fifteen or sixteen summers. Let them drink their fill of joy and cheer. Don't be impatient with them. They will come to their heritage of sober reality soon enough. Their garden, too, has its grave which is new now, but which one day will be old. There is no garden which has not its grave. One thing more.

While every garden has its grave, don't you think it would be better for you and for me if we lived less in the grave and more in the garden? It is wonderful how the garden helps us to bear up even in the sight of the grave. Life is not all a grave. It is a garden, and the grave is but a corner of the garden. Life may be hard sometimes, but it is never as hard as it might be. The good Lord never allows any such calamity to befall a child of His as shall destroy in him the possibility of further happiness and joy. The night may be dark and dreary, but joy cometh in the morning. There may be a long winter of sorrow and

loneliness, but spring cometh with its mild winds from the south and its blossom of hope and of peace making fair and beautiful the garden which surrounds the grave. And God calls us to come forth into the garden and to get the joy of life into our souls, and to gather the flowers that bloom along its pathway.

He has the true philosophy of life who is certain that God intends His children to be happy and joyous and light hearted; who believes that even the pain which He sends or permits is only intended to clear the way for a nobler joy and a more settled and abiding peace; and that when He takes anything away He always replaces it with something that is better, it may be a stronger faith, or a purer love, or a deeper character.

Since this is so, then let us live in the garden and not in the grave.

A SUMMER SCHOOL FOR CLERGY

Under the direction of the Joint Board of the Co-operating Theological Colleges affiliated to McGill University, the annual Summer School for Clergy at Macdonald College, Ste. Anne de Bellevue, Quebec, will open on August 4th, continuing until August 15th.

The tentative arrangements for visiting lecturers and their subjects are as follows: Professor H. L. Stewart, Ph.D., Professor of Philosophy, Dalhousie University, Halifax, N.S., a course of ten lectures on Renaissance and Reformation; Rev. G. Basil Jones, M.A., Dean of Divinity, Bishop's University, Lennoxville, Que., a course of five lectures on The Teaching of St. Paul in Relation to Modern Preaching; Professor R. D. MacLennan, M.A., Professor of Logic and Metaphysics, McGill University, a course of five lectures on The Idea of a Christian Society; Rev. A. Robert George, B.A., B.D., Department of Education, McGill University, a course of five lectures on The Minister as a Speaker; Miss C. L. Ferguson, B.H.S., Macdonald College, Que., a course of five lectures on Household Economy for Ministers' Wives. It is hoped that the Rev. Nathaniel Micklem, D.D., Principal of Mansfield College, Oxford, will be able to visit the School and that several lectures will be given by this distinguished scholar. The Dean of the School is Principal G. G. D. Kilpatrick, of the United Theological College, Montreal.

It has been found necessary to revise somewhat the scale of registration fees for this year, as follows: The registration fee for men will be increased to \$4.00, that for women to remain at \$2.00. A limited number of bursaries are offered to make possible the attendance of those who otherwise would not be able to come. Those who are interested in the School and who can possibly pay their own expenses are urged to do so, in order to leave bursaries available to those who otherwise could not come.

Children and Youth

PERILS OF THE JUNGLE

Letter Rev. Dr. John Buchanan

Toran Mal, Khetia, P.O., Central India.

Dear Friends:

Here I am back again from Alirajpur. Mhow is now given up. The Mission kindly gave me the use of Alirajpur bungalow and asked me to superintend the mission work of that place, quite understanding that I would be free to carry on my heart's love here. I had not intended to come here till the 18th as there were certain things I wanted to get a bit better under way at Alirajpur before leaving. However as I had called Rimal down to give a hand here for a little, he came along and reported that panthers were doing great damage. Twelve calves and goats had been carried off and among them my choice little thoroughbred Sindh heifer so fat and sleek. So I made up my mind to come at once, sending a wire to Barwani and left midday. I left very early from Mrs. Toombs and the girls in Barwani as I would have to send up word after getting as far as the motor can go, to get my long tried mare and some men to carry up baggage.

Christopher left Jai Pani about noon to give notice of our sudden arrival and at 5.30, short evenings now, Diana was brought by Rama. Two others quickly followed. At once I saw that Diana was in good heart, which was a real comfort in starting up through these rugged mountains, the home of wild beasts, at that time in the evening. Bhorja also had come up early. Nathan, driver, son of our first Bhil Padri Gangji, along with his charming wife and their obedient little child, stayed to come along with the men with loads. . . .

Now to write about the trip up from Jai Pani: Well, so far I like Rama, a young Christian helper, who looks after Diana and her now big filly colt and helps in the garden. He took my empty thermos bottle, a tin of bread, cake and cheese. (I like cheese, parched chana, or peanuts. They are sustaining and easily carried.) He was ready to come right along with me. When I saw Diana so fit and in good spirit I said, "I have no need to worry about keeping you on a good brisk walk right up the hill in the cool night". So she was brought up beside a rock and Nathan gave my lame leg a push over as I climbed on. Rama is a good walker. Generally in the day I do not feel it necessary to have a man with me. But this time I was glad to have Rama along as will be seen later.

Rama at once began telling me that the goats and calves are still being taken away. One of Chitriya's goats was taken away at noon today. After it got really dark, about

a mile from the lake, Mossa and Pem Das met us with a lantern. They began telling about the panthers. They said there were three of them, one very large, and that they are night and day always prowling about. Rama said they frightened our horses too coming even about Toran Minster, where there are neither goats nor dogs, the "shikar" they like.

The new bridle path being made by Mr. Dalley, in the hope that it may be widened out into a motor road eventually about half way between Jai Pani and Kali Pani, runs along for half a mile on a hog's back between two deep gorges. We were along there. The sun had gone down and it was just dusk, not dark. Diana and I were ahead and Rama close up behind. Suddenly Diana stopped short and looked to the left and a little ahead. She was very frightened and seemed to say as plain as horse sense can speak, "Sahib, you have fed me and cared for me. You gave me at Jai Pani a mouthful of English bread. Yet now I won't go any farther." "Oh, go on, Diana, I'm with you." But she replied emphatically, "I have never disobeyed you, but this time can't you see and smell—yes, smell the horrible beast?" . . . "Back we go" and she was determinedly turning in the path. "Whoa! Whoa!" Rama came up just then and no angel could have been more comforting. Then Diana wanting to get on past towards home if possible, and listening to me and to Rama, and nerved by his daring cry to the hidden enemy, "Hor-ro. Hor-o-o Jao, Jao" (Go, begone), shivering, she lowered her body, ready for a spring, a kick or a plunge and moved on keeping her expanded muzzle close up to Rama as she realized the danger yet followed on. After we got past the special spot she kept turning her head to one side and to the other to see past my body whether the beast was not stalking us. We saw nothing and smelt nothing. Diana's more acute senses knew the danger to be right near at hand. When we got on a bit and still getting darker, Diana went along again as usual showing it was not a mere case of nerves.

It's 11 o'clock near midnight and here they are, the men with the loads. Blankets and to bed, with thankfulness.

Later. Well we have met quite a few of the people. All are eager about getting the disturbers of the peace shot. We have our gathering day by day for the study of the Word. . . . Last night I sat in the bedroom with the window open wide enough to let my rifle through. I bought a goat and had it tied there. But though I waited hours with flash light and moon, no sign of the marauders. . . . This a.m. I took as Bible lesson John tenth chapter to illustrate the hireling and the Great Shepherd. I spun out at length two stories, first—When the hireling, Ter Singh, was taking out the village cattle, a panther grabbed

a yearling heifer of Kalu's. All the other cattle, and especially Ter Singh, the hiring, fled like mad and the panther ate the heifer. . . . A few days after having this lesson with the class at Amkhut, I asked in front of the class whether he, Kalu, if he had been there would have let the panther have his calf. He replied, as the most emphatic way of saying no, "Why should I let that beast have my heifer?"

Second tale. A few days after this I was at Dasriya's hut and saw a goat with a great gash in its neck. A couple of days before while Dasriya was herding his goats, a panther grabbed this goat and was making off with it. Dasriya chased it pelting great rocks at it, in the absence of his bow and arrows. He brought the goat back and it was recovering under home care.

We are making another trial for one of those bold panthers tonight. Surjia, a fine Bhil of Toran Mal, is helping. We like their help and they like ours. Fellow-feeling is a wondrous power. My gun is A1.

Edith is back after Christmas holidays teaching nurses at New Delhi and Ruth "to help out commissariat" has taken a temporary post in Queen Mary College, Lahore. She has to teach F.A. and B.A. classes English, in this Government College. She also gives some time in her special subject, French, to a small class.

HADDOCK GOES DOWN PUSSY COMES UP

THIS is a London story and perhaps you read it in the Toronto Star. It was accompanied by two pictures which we greatly regret we cannot give. The story touched the heart of every reader for it was a case of rescue from the ruins of a home bombed by the Germans. The family apparently had escaped but Pussy, likely the pet of the family, and the loved playmate of some child, was missing. When men appeared on the scene whose work is to clear the ground of the broken timbers and heaps of brick and stone, they heard a noise which at once arrested attention. Soon the source of the call was reached and they found the imprisoned cat unhurt and free but afraid to try to escape. Why leave the shelter in the ruins for the risk of the unknown? How could she tell what worse case would be hers if she crawled out? It is quite likely that this thought about her situation led her to refuse to heed the appeals of these friends to come forth. Apparently the rescuers realized that some special means must be tried, like the holding out of some oats to catch the horse in the pasture, or like John Pounds enticing street lads to school by holding to view a hot baked potato. So Pussy must be coaxed to come up and out and what better than a fish to

persuade a cat. No sooner suggested than it was done and the man at the opening above the ruined home secured a haddock and having tied it to a string let it down slowly through the opening and eye and nose at once told Pussy that here was something good to eat, and as doubtless she was very hungry she followed closely the bait being slowly drawn away from her and came out of her prison to freedom and safety and, we hope, to her own dear friends in their new home.

Did not the writer of this brief newspaper story do well when he used as the title

Haddock Goes Down Pussy Comes Up?

Why did these men stop at the cry of a cat for they were bent on bigger and more serious work? Some might say that it was a case of stopping the plough to catch a mouse. They should have hurried on with their more important work. No, our heart of pity responds to suffering in God's creatures, and it is good, it is Christ-like. He commended the rescue of a dumb animal fallen into a pit. Abraham Lincoln left his vehicle on the highway and leaped into the river to rescue a dog almost exhausted with its efforts to save itself. Children are very tender-hearted toward suffering animals and feel most keenly with them, and to have such feelings is most praiseworthy and greatly to their credit. In this respect we should all remain children. It is good to remember that that great poet to whom we refer in this number of the Record, Cowper, has taught us to be kind and pitiful to all God's creatures.

BOY HERO HONORED

The heroes of the war are not all men, for it appears that, according to the Port Hope Guide, the name of an eleven-year-old school boy, Edward Colyn Ryden Richardson, was published in the London Gazette recently by order of the King, in commendation of his brave conduct when the ship in which he was travelling encountered an enemy submarine. His ship, City of Benares, was torpedoed in the Atlantic. Young Edward, when all about him were losing heart, kept up his fellow-travellers' courage, told them to remain calm and assured them that rescue ships would come. By his conduct he averted any signs of panic, his calmness in one so young being remarkable.

Can and Will are cousins
Who never trust to luck.
Can is the son of Energy,
Will is the son of Pluck.

What the poor are to the poor none know
but themselves and God.

CROSSING THE EQUATOR

There is a long-standing custom of the sea that every one who crosses the Equator for the first time should go through a form of initiation by which the supremacy of Neptune is acknowledged. Neither rank nor standing of any character can purchase release from this ceremony, which is in no respect gentle or considerate. Not even royalty is exempt.

A lad from a Toronto home, who enlisted in His Majesty's Naval Forces at the age of eighteen, in a private letter describes his experience. Of such a strenuous character is this that none of the readers of this story will regret that he has missed it.

HERE I am again safe and sound in wind and limb and still enjoying life. I have a very interesting story to tell you in this letter, it concerns that ancient ceremony of crossing the line; I have crossed the line and suffered the penalties for my rashness.

To begin with the weather was perfect, the sky was blue, the sea was blue and very calm, there was a fresh warm wind blowing, and the sun was shining with all its equatorial splendor. The time was 9 a.m. and all hands not on watch were piped to muster on the fo'castle to pay homage to King Neptune, his Queen and his retinue of courtiers. King Neptune's messenger and chief of police arrived on the fo'castle, the messenger of medium build wore a serape, and had flowing brown hair and a really remarkable set of whiskers, which, by the way, looked suspiciously like teased spun yarn. The chief of police by way of contrast was very short and had no beard. He was dressed in a tattle-tale gray suit with a London bobbie's arm band on his sleeve. By way of a weapon he carried a long canvas black-jack which was about half the length of himself, and his face was painted with blue around the mouth, white around the blue, and red rimmed eyes. He wore a black hat or helmet with a silver crest proclaiming him chief of Neptune's police, and a very impressive little packet of law and order he made.

The messenger raised his megaphone and the chief held up a scroll with the preliminary laws and orders written on it and, thus prepared, the official business of crossing the line was got under way. The messenger hailed the Skipper and demanded to know what craft it was that entered Neptune's domain and the name of the skipper. The Captain replied that it was the Bidstor Terror, known to men at Whitehall as His Britannic Majesty's Ship ——. There followed a good deal of talk back and forth, and then the Commander was sent for. He, having crossed the line at some earlier date in his career, was welcomed by the messenger as an old friend. At last the preliminary business being over the messenger went to fetch King Neptune and his court and a few minutes later the messenger returned to clear a gangway for King Neptune.

King Neptune and his Queen appeared on the top of the ladder. Neptune was an im-

mense size and very liberally tattooed. His hair flowed down over his shoulders and he wore a crown and had an honest-to-goodness beard; he carried his trident in his left hand and supported his Queen with his right. He wore a serape and his body was the color of old varnish. His Queen on the other hand was very slight and extremely beautiful and she was correctly dressed as befits a lady and looked slightly pale as if the occasion were not altogether to her liking. Her daughters, five in number, are better left undescribed; the bears it is impossible to describe. They were all the same color as Neptune and very few of them were much smaller in stature. The police were all tall, bearded men dressed similarly to their chief, with the exception that they wore short pants and sea boots whereas the chief's trousers were long and his shoes of a type similar to those worn by sailors.

The court of Neptune was by no means complete at this stage, and I'm afraid that I can't describe all of them to you, but I will tell you who all were there. There was first the lawyer of Neptune's court who read summons against those on board who had committed some breach of nautical law at some time or other. These unlucky ones received some twists to their initiation into the ancient order of Shellbacks. Then there were the two head barbers and the two barber's assistants; the doctor and the doctor's assistant. When Neptune and all his followers were in line they summoned practically all the officers from the Captain down to receive the various orders of Neptune's esteem. Then came the initiation.

The Captain was the first to be initiated. He was led to a chair on the edge of a platform, the back of which faced a fair sized tank. In the tank Neptune's daughters and the bears were creating a horrible din and demanding that their victim be delivered to them. The doctor and his assistant looked the Skipper over and decided that he needed medicine. They gave him a pill made of soap liberally covered with salt, and before he could spit it out they gave him a large dose of medicine, the most vile-tasting stuff you can imagine, and before he could draw a breath or spit it out they lathered his face with a mixture of flour and water and something else which colored it. This was applied with two white wash brushes and none too gently either. Then the barber came up brandishing a straight razor which must have been a yard long from tip to tip. He took a few scrapes at the Captain's face then put his hand in the centre of the Captain's face and gave a push. Away went the chair and likewise the Skipper. He hit the water backwards and no sooner came to the surface than the bears and Neptune's daughters proceeded to give him a ducking, and what a ducking it was! It came to an end eventually and the Captain emerged a

full-fledged Shellback, free to travel unmolested on the oceans of the world.

The rest of the officers followed and received like treatment. Some got it worse than others, and especially those who resisted and were forcibly brought in by the police; they received quite a mauling and a good warming around the trouser seat, this latter spot being warmed by the canvas black-jacks. One rating in particular, a stoker named Jones, who is a bit of a stick, they dressed up like Adolf Hitler and tied him up in the smithie's shop. Then the chief of police rushed out and said, "Hold fast there, we have a prisoner". Neptune shouts back, "What is his name?" Chief: "It's Adolf". Neptune: "Adolf who?" Chief: "Why Adolf Jones, Your Majesty". Then the poor bloke gets dragged onto the platform and did they give it to him? I ask you.

My turn was nothing unusual, but I am glad that I'll never have to do it again. Anyway I am now a full fledged Shellback with the right to enjoy certain privileges. Though they are very vague, they mean that I am allowed to travel anywhere in the world by water and no fish or other creature of the deep is allowed to molest me and other sailors who have not crossed the line owe you certain respects which you never receive, but it's lots of fun and it certainly served to break the monotony.

THE NEED IN EUROPE

Both Scotland and England took in hundreds of thousands of refugees from Norway, Belgium, Holland, and France, to say nothing of those unfortunates who were already exiles in France when the débacle occurred. Both countries had refugees of their own when ministers and relief workers had to return suddenly from the mainland. And now must be added the sad and terrible toll taken by the incessant war raids. From the days immediately following the World War when help was sought for the French churches in the devastated areas, Great Britain has been one of the "helping countries"—now alas, its church leaders must look abroad at least to take up the burden of exiles hitherto borne by them.

Unoccupied France is the gravest problem facing all the European relief organizations today. At this writing, help is being received both in funds and supplies, but conditions are chaotic and transportation slow and unreliable. A letter received by the American office of the Central Bureau reads:

"The need for help that was very great before my departure from New York is far greater at the present time. There is no doubt that this winter the suffering will be frightful. Already many essential products are lacking . . . foods and medicines for small children are urgently needed."



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INTERNATIONAL S.S. LESSONS

LESSON—MAY 11

The Responsibility of the Home Regarding Beverage Alcohol

Deuteronomy 6:4-7; Jeremiah 35:5-10

Golden Text: Train up a child in the way he should go; and when he is old, he will not depart from it.—Proverbs 22:6.

LESSON—MAY 18

Saul's Conversion

Acts 9:1-16

Golden Text: I was not disobedient unto the heavenly vision.—Acts 26:19.

LESSON—MAY 25

Peter's Vision

Acts 11:5-18

Golden Text: Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.—Acts 10:34.

LESSON—JUNE 1

The Antioch Movement

Acts 11:19-30

Golden Text: For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Romans 1:16.

DISTINCTION ACCORDED

Dr. Gerald Graham, Professor of History in Queen's University, second son of Rev. H. S. and Mrs. Graham, now of Belleville, has been awarded a Guggenheim scholarship in History, one of seven given in Canada. The value of this is \$3,000 and Dr. Graham contemplates taking advantage of its privileges this autumn.

Our Church Calendar

Vacancies

Arnprior, Ont., Mod., Rev. A. J. Fowlie, Almonte, Ont.
 Aurora, Richmond Hill and Thornhill, Ont., Mod., Rev. C. H. Bowman, Box 78, Maple, Ont.
 Bass River, etc., N.B., Rev. P. M. Sampson, Boom Rd., N.B.
 Boston, Omagh, Ont., Mod., Rev. John Rid-dell, Box 577, Milton, Ont.
 Brantford, Ont., Alexandra, Mod., Rev. J. Kelman, 89 Charlotte St., Brantford, Ont.
 Caledonia, P.E.I., Mod., Rev. W. Wadland, Belfast, P.E.I.
 Calgary, Alta., Knox, Mod., Rev. R. J. Bur-ton, 803 13th St. E., Calgary, Alta.
 Campbellford, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.
 Campbellton, N.B., Knox, Mod., Rev. C. E. Hayward, Dalhousie, N.B.
 Campbellville and Nassagaweya, Ont., Mod., Rev. A. H. Wilson, Eden Mills, Ont.
 Cardinal and Mainsville, Ont., Mod., Rev. N. A. MacLeod, D.D., Brockville, Ont.
 Carluke and Binbrook, Ont., Mod., Rev. A. L. Budge, D.D., 39 Cliffe Ave., Hamilton, Ont.
 Centre Road and West Adelaide, Ont., Mod., Rev. A. G. Scott, Arkona, Ont.
 Clifton, New London, etc., P.E.I., Mod., Rev. W. Rhoad, Kensington, P.E.I.
 Creemore, Dunedin, East Nottawasaga, Mod., Rev. R. A. Birnie, Duntroon, Ont.
 Dundalk and Ventry, Ont., Mod., Rev. T. O. Miller, Orangeville, Ont.
 Eversley, etc., Ont., Mod., Rev. Ross K. Cameron, 700 Dovercourt Rd., Toronto.
 Hamilton, Ont., New Westminster, Mod., Rev. R. J. Wilson, 332 Locke St., Hamil-ton, Ont.
 Iroquois, Ont., Mod., Rev. M. W. Heslip, Prescott, Ont.
 Kinloss and Kinlough, Ont., Mod., Rev. R. Esler, R.R. 3, Lucknow, Ont.
 Lancaster, Ont., Mod., Rev. Dr. J. G. Berry, Martintown, Ont.
 Leamington, Ont., Mod., Rev. Scarth Mac-donnell, Amherstburg, Ont.
 Lochwinnoch, etc., Ont., Mod., Rev. G. Kil-len, Cobden, Ont.
 Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.
 Montreal, Que., Livingstone, Mod., Rev. C. Ritchie Bell, 357 De L'Epee Ave., Outremont, Que.
 Montreal, Que., Outremont, Mod., Rev. A. S. Reid, D.D., 3485 McTavish St., Montreal, Que.
 Morrisburg, Ont., Mod., Rev. A. S. McLean, Morewood, Ont.
 Murray Harbor North, P.E.I., Mod., Rev. T. Owen Hughes, Montague, P.E.I.
 Murray Harbor South, Wood Islands, P.E.I., Mod., Rev. T. Owen Hughes, Montague, P.E.I.

Nairn and Beechwood, Ont., Mod., Rev. W. B. MacOdrum, Forest, Ont.
 New Westminster, B.C., Gordon, Mod., Rev. P. C. McCrea, 420 7th St., New Westmin-ster, B.C.
 North Battleford, Sask., Mod., Rev. R. M. Ransom, Rosetown, Sask.
 North River and North Shore, N.S., Mod., Rev. D. J. Gillies, Albert Bridge, N.S.
 North Sydney, N.S., St. Giles, Mod., Rev. Rod. McLeod, Boularderie, N.S.
 Norwood, Man., Mod., Rev. R. McKay Esler, 96 Wallace Road, St. James, Man.
 Pictou, N.S., First Church, Mod., Rev. G. S. Mitchell, Westville, N.S.
 Prince Rupert, B.C., Mod., Rev. J. R. Frizell, 3564 West 32nd Ave., Vancouver, B.C.
 Saint John, N.B., St. Matthews, Mod., Rev. C. J. St. C. Jeans, Saint John, N.B.
 Saskatoon, Sask., St. Andrew's Mod., Rev. R. M. Ransom, Rosetown, Sask.
 Smiths Falls, Ont., Westminster, Mod., Rev. James Foote, Carleton Place, Ont.
 Sonya, Cresswell and Wick, Ont., Mod., Rev. J. A. McMillan, Kirkfield, Ont.
 South Nissouri and Kintore, Mod., Rev. J. Knox Clark, Belmont, Ont.
 Stamford and Knox, Niagara Falls, Ont., Mod., Rev. R. G. Stewart, St. David's, Ont.
 Streetsville, Ont., Mod., Rev. A. N. Miller, Brampton, Ont.
 Sydney Mines, N.S., St. Andrew's, Mod., Rev. H. A. Doig, Sydney, N.S.
 Tara, Allenford, etc., Ont., Mod., Rev. A. MacIver, Tiverton, Ont.
 Toronto, Ont., St. Paul's, Mod., Dr. J. B. Paulin, 67 South Drive, Toronto.
 Trail, B.C., Mod., Rev. W. J. Forbes Robert-son, Nelson, B.C.
 Uxbridge, Ont., Chalmers and Quaker Hill, Mod., Rev. J. C. Robinson, Leaskdale, Ont.
 Whitechurch, Calvin, Langside, Ont., Mod., Rev. K. MacLean, Wingham, Ont.

Calls

Chippawa, Ont., to Rev. S. H. Hirtle.
 London, Ont., Chalmers, to Rev. R. Mac-Kay Esler.
 London, Ont., St. George's, to Rev. J. R. Waldie.
 Montreal, Que., St. Matthew's, to Rev. Ed-win J. White, Ormstown, Que.
 Seymour, Ont., to Rev. Donald McKay, London, Ont.
 Thamesville, Ont., to Rev. G. S. Baulch, Cookstown, Ont.
 Windsor, Ont., Riverside, to Rev. R. H. Lyttle, Toronto.

Inductions

Fenelon Falls and Glenarm, Ont., Rev. Edgar Burch, April 9th.

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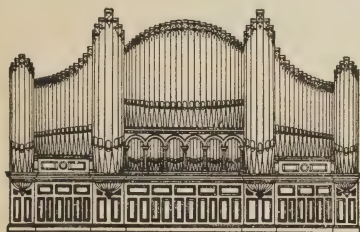
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4	0	" 7 and 8 years old
1	1	" 8 and 9 years old
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1	0	" 11 and 12 years old
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When you eat think of the poor.

Endurance is a crowning quality.

Life is ended when our honor ends.

Leisure without literature is death.

Time enshrines but does not destroy.

Life still leaves human efforts scope.

Link by link the coat of mail is made.

The clever fool is the worst of all fools.

He is most powerful who governs himself.

The poor are rich when they are satisfied.

Maximize life, getting and giving of the best.

The love you liberate is the love you keep.

In doing what we ought we deserve no praise.

The reward of unlawful pleasure is lawful pain.

The virtues of the young are increased by praise.

Good times and bad times and all times pass over.

Intelligence and fidelity in daily work are of God.

It is a fair degree of plenty to have what is necessary.

A threadbare coat is armor-proof against highwaymen.

They have a right to censure who have a heart to help.

The public is more inclined to censure than to praise.

Literary graces may be so luxuriant as to obscure thought.

Life consists of problems but in faith and hope we move on.

The pine wishes herself a shrub when the axe is at her root.

Plant the crabtree where you will, it will never bear pippins.

The education of a Jewish child was fundamentally religious.

Talk gently, act quietly, and you will add to your joy and prestige.

God provides food and clothing for the body and truth for the soul.

To live for a time close to great minds is the best kind of education.

Work however lowly, if offered to God, deepens and develops the soul.

Working-class life nourishes many major virtues like fortitude and charity.

It is a great achievement to build a new life out of the wreckage of the old.

True piety elevates the spirit, ennobles the heart, and strengthens courage.

The poorest man may in his cottage bid defiance to all the force of the crown.

The lost sheep must be sought; we must not merely wait till it finds its way home.

When money is sent flying out of the window, it's poverty comes in at the door.

We get comfort from tracing the puzzled lives of those who have traversed the same road.

"Lo, I am with you alway" is the promise of a divine convoy to all carriers of the Word.

After nineteen centuries the teaching of the Lord Jesus is still a powerful and living force.

Be always at leisure to do good; never make an excuse to decline the offices of humanity.

Our bravest and best lessons are not learned through success but through misadventure.

They who radiate sunshine have a faculty of turning common water into most delicious wine.

Revere the fortitude of men whose courage keeps them stumbling up the steep ascent of life.

We can trust at all times, in death as well as in life, the goodness and love of God our Father.

Christ laid down great principles and left each successive generation to apply them to its own problems and needs.

He only does not live in vain who employs his wealth, his thought, his speech to advance the good of others.

NEC TAMEN

CONSUMEBATUR

The **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVI

TORONTO, JUNE, 1941

No. 6



VICTORIA PRESBYTERIAN CHURCH, TORONTO.
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SUMMER ACCOMMODATION

Mr. Mitchell, Secretary of the House, Building and Purchasing Committee of the Presbyterian College Montreal announces that the rooms in this College will be available to guests at prevailing rates during the summer months. Visitors to Montreal will find it to their advantage to avail themselves of this accommodation should their plans permit.

AN APPOINTMENT

At the Annual Meeting of the Boys' Work Board of the Ontario Religious Education Council Mr. Wilbur K. Howard was appointed Field Secretary. He is a graduate in Arts of the University of Toronto and in Theology of Emmanuel College. As a boy he was in Trail Ranger and Tuxis work in Grace Church, Toronto, and became a member of the Cabinet of the Ontario Older Boys' Parliament. During recent summers he has been engaged in camp work as Director in Algoma, Timmins, Temiskaming, North Bay, and Parry Sound districts, and in Stormont, Leeds, Brant, Welland, Kent and Perth counties. He is widely and favorably known by leaders and boys, and his appointment will be welcomed. He is the only man in Canada now giving full time to Church Boys' Work.

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The Presbyterian Record

Editor: Rev. W. M. Rochester, B.A., D.D.

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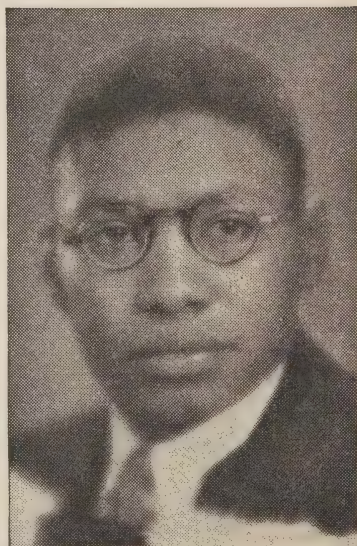
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MR. WILBUR K. HOWARD.

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Editorial

ENDURANCE

TO more than one form of effort or trial does the saying apply, "He that endureth to the end shall be saved".

Very much to the point is a story told us recently by a friend, whom we had not seen for many years, about a mutual friend. The latter was to a modest degree athletic and delighted in rowing, swimming, and other sports. Camping with a companion on the lake shore it was suggested one evening that they go swimming. Our friend's companion was content with merely a dip in the lake and went back to his tent and to his bed. The other, however, set out eagerly and buoyantly for a long-distance swim. He had not noticed that the wind was off shore and that the waves were rising until he turned to make his way back. Then he had the fight of his life, but managed to reach the shore where he lay insensible until seven o'clock in the morning, not missed by his companion who was asleep. His tale was one of heroic effort. Upon turning back he soon discovered that he had to exert himself to the utmost. However he set himself resolutely to the task and bravely contended with wind and waves. He began to feel that the fight was hopeless and that he must succumb. He recalled going under twice and knew nothing more until he found himself lying on the sand by the water's edge. Strangely, when hope was gone, he said, there came to his thought the oft-repeated instruction of the captain of the crew in which he was an oarsman, "Row until you can row no longer—then keep on rowing". These words rang in his ears and so aroused and fortified him that he kept on swimming, apparently for some time automatically for he did not remember, and finally in utter exhaustion reached land. Endurance was his salvation.

Two Canadian aviators furnish us with a further illustration. Their names were given in the press, Fl. Lieut. J. G. Fleming, D.S.C., of Calgary, and Fl. Officer J. J. Meikle of Toronto, both members of the Royal Air Force. To them was entrusted the bringing of a Catalina flying-boat across the Atlantic to England. With their crew they left Bermuda under perfect weather conditions. Suddenly at an elevation of 18,000 feet the automatic pilot jammed and the machine was thrown into a spiral dive and down they went despite every effort to bring the machine under control until they

were at only 800 feet above sea level. To assist them they cast overboard smoke flares, spare parts, their tool kits, including a £40 outfit, the personal property of one of the flight engineers. When every one believed the Catalina must hit the water, the pilots gained control and so confident was the captain that, though six hours distant from home, they would reach the coast, he refused to send another S.O.S. Fleming and Meikle were compelled to sit side by side exerting all their strength on the controls to keep the machine in the air. They dared not even look at a map. Fortunately Fleming had memorized the course and with Meikle's aid he managed to turn the machine very gently until it was on the correct course. A further trouble was caused by a storm as they approached the coast but, notwithstanding this, they landed safely on the water of a British harbor. With still some miles to go on a very rough sea and fearing sickness, they actually took off again and flew for three miles just above the surface. Only fortitude and endurance enabled the pilots to carry on. Since that time one has flown the Atlantic once and the other twice.

Now we leave it to another, the Editor of the Christian Leader, Boston, to point the moral:

Hitler Will Be Overthrown

In World War Number One the Germans had things pretty much their own way for four years. Then they collapsed. Those who lived through that struggle are less apt to despair now that Germany seems to be so irresistible. It is the last fifteen minutes that counts in everything. Though many may call any expressions of hope whistling to keep up one's courage, we avow our faith in the overthrow of Hitler and the cruel gang about him and the liberation of the enslaved nations of Europe.

Thanks to our fellow-editor for these words of encouragement.

We rise by the things that are under feet,
By what we have mastered of good and gain,

By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

What proves the hero truly great
Is never, never to despair.

SALUTE TO BRITAIN

SOMEONE happily conceived the idea of a Salute to Britain by a special and general celebration in Canada on St. George's Day, Wednesday, April 23rd. To that end a National Committee was organized of which the Chairman was the Honorable Albert Matthews, Lieutenant-Governor of Ontario. The churches were chiefly to be made the medium of carrying out the program of the Committee and a letter was addressed to the ministers of all denominations in which the object in view and the methods to that end were clearly set forth:

"In the bitter agony of that little country which is Motherland to millions, and to all of us the honored Senior Partner in our Commonwealth of free men, St. George's Day has this year special significance.

"Here in Canada the impulse has been felt to express on that day our grateful pride in the courage of the people of Britain, our absolute oneness with them in their struggle against the evil forces threatening civilization, and our faith that Almighty God will bring us, by whatever path of sacrifice, to victory and better times."

The Committee made the following suggestions:

1. That on St. George's Day itself (April 23rd) there should be held services of as representative a character as possible. If an all-inclusive community service is not feasible for any of the many reasons which make such a gathering hard to arrange, the largest possible denominational services would be an arresting witness of our solidarity. Each city, town, and community will know best how to make a great testimony to our faith in God and communion with our struggling British folk.

2. It is further suggested that on Sunday, April 27th, the tribute be continued and prayers renewed wherever people gather together. Our prayers and our communion of spirit with our brothers will be, under God, the means of upholding a cause which we feel in our hearts to be the cause of Heaven itself.

3. The flying of the Flag of St. George in all churches and other buildings is suggested. The utmost co-operation with the United States is desired and all concerned are asked to do their utmost to develop personally and otherwise the interest in the day which is already evident in different parts of the country.

In its expression of sympathy with this program our Church acted through the Moderator of the General Assembly, Rev. Dr. William Barclay, who addressed by letter all the ministers:

"I very readily concurred, as a member of a very representative group in Toronto,

in the suggestion that Wednesday, April 23rd, St. George's Day, should be made the occasion for sending a cheer across the Atlantic to our kith and kin defending so heroically their island fortress. . . .

"My intention in these few lines is simply, but very definitely, to ask that our Presbyterian ministers, office-bearers and people enter cordially into the spirit of the occasion. . . . So that this Salute to Britain may be good for us and good for those who in their hearts and souls will the more readily renew their determination to endure when they know that we are with them in spirit, are giving them a foremost place in our prayers, and are proud of the heroic record which they are causing to be written, and which shall provide imperishable pages for the annals of history."

Apparently this suggestion touched the hearts of the Canadian people and, so far as we have been able to gather, the observance of the day was general and enthusiastic. Our kindred therefore in Great Britain will have learned through this celebration something of our sympathy with them, our appreciation of their valor, and our determination to stand with them in the sore conflict.

OUR REST AND HOLY DAY

A CIRCULAR letter sent out by the Lord's Day Alliance of Canada over the signature of the General Secretary, Rev. Geo. G. Webber, reports that

"Another victory has been achieved in the effort to safeguard our Sunday from commercial exploitation. . . . We faced the definite announcement of the Ontario Government that legislation would be introduced at the 1941 session to legalize Sunday excursion trains. . . . The province-wide protest against this policy, organized by the Lord's Day Alliance, received the hearty co-operation of the Christian communions. . . . the program culminating in a letter signed by the heads of each of the communions and sent to each member of the Legislature during the first week of the session. This letter, with its unified expression of Christian protest, made a profound impression upon the members of the Government and the Legislature. The Government quietly dropped the proposed Bill and the 1941 session has closed with our Sunday laws intact."

The preservation of our Christian Sabbath calls for sustained vigilance and effort, and especially in war time. No nation emerged from the last world conflict with this institution maintained in such degree of integrity as did Canada, thanks to the Lord's Day Alliance in this particular. We may well rejoice in this new triumph.

Reports indicate that once again Great

Britain, as in the last war, is confronted with the necessity of returning to a six-day week, having discovered that recognition of a weekly day of rest, so far from diminishing production, actually promotes it. The Sabbath Law is embodied in the very nature of things.

Those in Britain who love the day have further reason for encouragement as indicated in the following report taken from the Church of Scotland Press Bureau:

No Sunday Theatres

Early in April the House of Commons decided by 144 to 136 votes against the opening of theatres and music halls in England and Wales. The order for the Sunday opening did not apply to Scotland, but Scottish members took a keen interest in the question as affecting England and Wales, and the result of the vote was greeted with cheers. In the debate one member protested that the "jazzification of Sundays" would affect the health of the people adding, "Last week the Prime Minister said that Yugoslavia had found her soul. Let not the House do anything by passing this regulation which will help us destroy our own soul."

CENTRAL BUREAU FOR RELIEF OF THE EVANGELICAL CHURCHES OF EUROPE

OUR contribution for the year for this cause was \$775, the largest sum we have yet forwarded. It has its place in the report of the Alliance of the Reformed Churches, Western Section, in this form:

From Churches members of the Alliance of the Reformed Churches Holding the Presbyterian System:

Presbyterian Church U.S.A.	\$6,649.41
Presbyterian Church U.S.	3,130.01
United Presbyterian Church	1,117.38
United Church of Canada	500.00
Presbyterian Church in Canada..	775.00
Reformed Church in America	563.68
Evangelical and Reformed Church	2,049.75

Owing to the war, difficulties have been experienced in the transmission and the distribution of the contributions made to the Central Bureau. We were advised to send our contributions to Rev. J. Macdonald Webster, D.D., of The Church of Scotland, Convener of the Colonial and Continental Committee of the Church of Scotland. His letter of acknowledgment was received in about a month's time:

"Will you accept my very cordial thanks for your letter of 7th March, forwarding bank draft for £172:2:8 which came to hand yesterday. Several weeks ago Miss Froendt, of the Central Bureau, New York, mentioned to me in a letter that she had notification from you about this gift. So,

although I had had that hint about it, it has come as a very pleasant surprise.

"I have the pleasure to enclose our General Treasurer's receipt for the amount, which receipt will show you how I have divided up the sum, calculating to the nearest possible figure the sterling equivalent of the three dollar items mentioned in your letter. But I had better give you a word or two of explanation.

"You earmark \$220 to the Church of Scotland for its relief work for refugees from the Continent who are in Scotland. Well, we have really two funds 'being raised, and largely spent, in the interest of two categories of refugees. The first item on the enclosed receipt shows £24:10:0 to the 'Jewish Refugee Fund', but the word, Jewish, does not necessarily mean that that fund exists to relieve Jewish people, only that it is kept by our General Treasurer among funds of the Jewish Mission Committee. The Refugee Fund is for all and any Continental people who have had to flee on account of Nazi aggression.

"The last item on the enclosed receipt shows the same sum of £24:10:0 to our Continental Workers' Relief Fund. That is the fund that I started last autumn after our ministers and missionaries with their families from Holland, Belgium, France, and Italy came home after passing through terrible experiences. When they arrived they had only a suitcase each and the clothing they were wearing, having had to leave all their possessions, and some of them never having received their salaries for the quarter beginning 1st May of last year. Something had to be done to fit them out anew and to help them until they could find remunerative employment. Two of them had to undergo operations, one, a man from Leghorn, having really had to undergo two very serious operations. He is now out of hospital, but it will still be a while before he is fit for work and his illness was brought about by the sufferings he endured on his way from Leghorn to Scotland. The half of your sum for Church of Scotland purposes is a real help to this particular fund, for I have so far only about half of what will be ultimately required. I should perhaps, add that the Refugee Fund has been very well supported by our Church, thousands of pounds having been obtained, but at the moment the Fund is practically exhausted and the claims upon it are still many. So your gift is helpful in regard to this enterprise also.

"In regard to \$250 (£56) 'for relief of such ministers of European Churches as may be finding refuge in England', I have taken it that you actually mean England and not Great Britain and also that you mean ministers of native European Churches. At the meeting of the Eastern Section of the Presbyterian Alliance, two days ago, there was some discussion on this

very subject. But, as I am not acquainted personally with any of these ministers from native European churches in England, except one, I think it best to send a cheque for £56 to Mr. W. T. Elmslie, General Secretary of The Presbyterian Church of England, who it was gave us the fullest statement two days ago. He is well acquainted with the men or their families from European lands who are really in need and you may have every confidence that Mr. Elmslie will be a splendid almoner.

"There is, however, difficulty in regard to the \$300 which you mention as meant for Dr. Keller of Geneva, for use among the needy in France. So far, permission has not been obtained to remit money from here on behalf of the needy people in France, meaning of course, French Protestant ministers and their families. But I have learned from Dr. Keller of the desperate straits of many of them and about three weeks ago I received a letter from a gentleman in Geneva bearing an appeal from Dr. Marc Boegner, the President of the Reformed Church of France, that I might send money to Geneva for retransmission to him (Dr. Boegner) for application among the literally starving ministers and missionaries of his Church in Brittany. But I also know well about the great needs of the French Protestant brethren in unoccupied France. But since I began this letter the difficulty about my remitting the equivalent of \$300 to Geneva has been settled, for there has been handed in a letter from my good friend, Miss Froendt, of New York Office of the Central Bureau for Inter-Church Aid. She writes to the effect that the New York office of the Central Bureau will remit direct to Geneva the sum of \$300 as a gift from The Presbyterian Church in Canada to be applied in the way you desire in France, and she adds that I should then retain here the \$300 as part of a further sum apportioned by the New York Central Office for application by myself to meet needs in Scotland, either for refugees from the Continent, evacuated families, assistance to war victims, etc. I may say that I have received several considerable sums already during the past months from the Central Office in New York, and this further gift is of very real consequence, especially in light of what happened three weeks ago on Clydeside. . . .

"Thank you also for your closing paragraph letting me know of the sympathy and prayer of you good folks in Canada for us. The devastation in Scotland has been nothing like so bad as south of the border, although about three weeks ago certain parts of Clydeside suffered very severely, some churches being entirely obliterated and quite a number of others seriously damaged, mansees also, and a large number of people killed, while many more have been evacuated, difficulties being thus added to the work of the ministers.

I may mention that a ministerial member of my Committee, his wife and three others of his household escaped by what he says frankly was a miracle, for his manse was devastated, but the five of them who were in shelter under a stairway escaped with their lives. Others of our ministers fared similarly and among the others is the well-known Dr. John White, whose house in Glasgow is also uninhabitable, but he and his were personally scatheless.

"Thanking you and the whole Presbyterian Church in Canada very cordially."

PORTRAIT PRESENTED

Address by Principal Emeritus D. J. Fraser, D.D., LL.D., at the unveiling of his portrait in The Presbyterian College, Montreal, on Tuesday, April 15th, 1941.

MAY I say at once how much I appreciate the courtesy of the Moderator of our General Assembly in coming to this simple ceremony. Anticipating what will happen within the next few hours, we are glad to welcome him to membership in our Alumni Society.

I wish to thank those of you who are not Alumni for the personal interest you have shown by coming here this afternoon, and especially to thank those who have spoken, for the generous tributes they have paid me. They have greatly exaggerated the value of my services to the College and the Church, but in saying that they were mistaken I am not suggesting for a moment that they were insincere. I had a small share in making the presentation to the College of the portraits of my two distinguished predecessors, and I know that this was not a duty which we felt we ought to do, but a spontaneous expression of gratitude and respect. Therefore, after my faculty of self-criticism has demanded a heavy discount on what has just been said about myself, there remains that which I gratefully accept and shall sacredly cherish—the goodwill and loyal friendship of my fellow-graduates of this College, and especially of my former students.

Naturally I am proud that my portrait will hang in this Hall with those of three men, Mr. David Morrice, Principal MacVicar, and Principal Scrimger, with all of whom I have been happily associated.

Mr. David Morrice, the benefactor to whom we owe this Hall that bears his name, the Library, the Dining-room and, what is perhaps the most artistic part of the College, the corridor that connects the old and new buildings, was Chairman of the Board which nominated me for the Chair of New Testament Introduction and Exegesis, and it was from him that I received a welcoming cablegram in Scotland, where I was on holiday at the time, announcing my

(Continued on page 169)

RENEWAL

REV. W. BARCLAY, M.A., B.D., D.D.

Convocation Address, The Presbyterian College, Montreal.

THE fact of renewal is the welcome assurance of the season of spring. Poor and bereft is the heart that feels no stirring of fresh interest in life with the return of the birds and flowers. It is by renewal that continuance of life is made possible. Because man is sure that "if winter comes spring cannot be far behind", he can lay his plans for co-operation with nature. He knows that his world will not remain in the cold grip of winter's seeming death.

The Imperative

The basic necessity for an imitation of nature in providing for renewal is recognized by man in all his works and particularly in his plans for continuity in his enterprises. There must be a constant supply of understudies if great schemes are not to languish. No man must be considered irreplaceable. At any moment, such is his uncertain tenure of this gift of life, accident, or disease may remove him from his labors and his place shall know him no more. Successorship is an ever present concern, therefore, in the minds of those who loyally and devotedly hold any office of importance. For that reason schools and colleges and all institutions to which is committed the duty of training our youth, should be the last to suffer undue restriction in their functioning, if the whole scheme for man's use in his world is to be accorded its deserved chance of success.

Forehandedness

In this connection it may not be inappropriate to remark how the present war effort is making startlingly clear revelations of facts so easy of apprehension, that we wonder why they did not get acceptance earlier; and one of them is that, in an attempt to bring about victory, everything must be carefully planned beforehand with special regard to the provision of an adequate supply of reserves in men and materials. How clearly do we note, with more than a tinge of envy, that the pace at which the effort is made to ensure this is one of continuous acceleration from the moment war is declared. A representative of a great industrial concern in the United States has to talk in billions of dollars, when he reveals the plans for aiding the war effort with the cost entailed, and concludes thus, "That forehandedness alone has saved months of time. Only those with experience of industry can visualize the immense preparation already accomplished, but everyone will know that it has been done and well done, by the overwhelming

volume of production that soon will burst on the world." The envy which such information produces is at its maximum in the hearts of all true lovers of the Church of Christ. How the intensity of such war effort throws into violent contrast the character of the enterprises concerned in peacetime with the amelioration of the human lot. How, most of all, does it emphasize the starving of good causes, when a share in taxes and assessments is out of the question, because their support must be on the voluntary principle. Well does one remember the ease with which, in the last war when the cost of living rose, he and his fellows on the Education Authority could put up the schoolmaster's salary by the mere passing of a resolution to make the necessary increase in the rates, and, on the other hand, the difficulty with which he was faced when, with his brethren in the Presbytery, he sought to raise minimum stipends to an adequate level.

Fresh Devotion

So we find that war emphasizes the thoroughness with which great operations must be planned and supported, and, at the same time, makes the difficulty, on the part of the Church, to profit by emulating this, more serious than ever. Think for a moment in terms of renewal on the material side. Church income goes down while expenses increase. Repairs and equipment suffer as a result because savings must be made. Where is the solution to the dilemma? Where, but as always, in keen minds and devoted hearts applying themselves to the greater problems and the heavier responsibilities, in faith that "all things are possible to them that believe". Whether we can expect this to happen is a subject for debate, and the side we shall take will depend on our estimation of the worth of the profession made by our membership and behind that the powers of resilience in the human spirit; but there can be no debate as to whence renewal is to come. Under God it must be in the minds and hearts of our men and women. Leaky roofs don't seal themselves, shabby walls don't paint themselves, broken chairs do not repair themselves. If there is to be renewal of the fabrics of our churches and Sunday Schools it must, in days like these, be through renewal in the devotion of those responsible for their care.

Can there be any debate, may one further ask, as to where this hope of renewal chiefly centres itself? Surely it is on the leadership afforded to the general member-

ship that stress must be laid. It is a temptation of our ministerial calling to blame the times in which we live or the people over whom we are set, for lack of response; but the fact remains that we are in a position of advantage, as far as possible improvement is concerned, in that we are set apart to shepherd the flock. Not all the fault is necessarily to be laid at our doors if the enthusiasm sags but, at least, it is at ourselves we must begin when examination of the state of affairs is to be made. Is the inward man being renewed day by day? Do our lives reveal clearly that the grace of God is sufficient for us because His strength is being made perfect in our weakness? Are we just accepting things as we find them and adapting ourselves to them, or are we reacting with greater earnestness of thought and effort with prayer, as the need for renewal makes itself more and more apparent? These are vital questions because we serve in a cause which glories in the possibility of the renewal of the spirit. Week by week we gather in church, not simply to make demonstration of the side we take in the perennial struggle of good against evil, though that aspect of churchgoing is important, but also to obtain a refreshing of soul, which may indeed as well imply a reinvigoration of the body, that in the battle we may "quit us like men and be strong". It is a fierce light that beats upon a pulpit, as well as upon a throne. Men say, and rightly, "I will judge yonder man, not by what he says but by what he is and does". Has he the secret of the peace and power of which he discourses so often or is he just theorizing about it? Forty years is the time it takes a minister to qualify for his pension but, long ere retirement, he will be tested concerning his sincerity regarding that whereof he speaks; and perhaps a not unkindly people will be indulgent if he gives evidence that, like themselves, he finds perfection a very far away star. Yet should this weariness by the way become more than the exception to the rule of ministerial sincerity and devotion, it will not be easy to reinvigorate the Church.

Recruits

There is a safeguard, however, and with it we are specially concerned tonight. Year by year there go out into the ranks of the ministry young men who, for six years at least, have been under preparation for the greatest of all the professions. Here is the new blood, as we say, new enthusiasm, new outlook, new understanding of the whole body of youth which is growing up within the family of the Church. In these six years or more, the young minister has been part of the student life of a modern university, fiercely debating with his fellows, in informal and formal discussion alike, all the pressing questions of the day, but always with a desire to test his Chris-

tian convictions, as to their worth and his own grasp of and confidence in them; and always with access to books and lectures and above all to sympathetic teachers senior to himself who, out of their ripe experience, are ready to counsel, sympathize and if necessary restrain. It is fascinating to contemplate how much impetus to renewal is provided by the coming, year by year, of our young men into the manse and pulpits of our churches.

Now, far be it from me to imagine that in a few brief sentences, or out of my own experience of the ministry, though it has been varied, I can impart all the advice needed; but perhaps there may be some "hints of the proper craft" to pass on.

Hints

First and last one must lay emphasis on the need of constant renewal in his own soul. We are God's spirit-born children. Our roots are in the Unseen. That we may draw sustenance for the immortal part of us from out the Eternal, Christ has taught us, by His own example, to pray. If we cannot get the needed refreshments to our early vision of the greatness of our task, by our communion with the Spirit that is seeking to reveal Himself, then the way will indeed be long and dreary, and the end far out of sight; and our message cannot hope to bring refreshing to the souls of others.

Second, let the system, under which we shall work, have a full chance to function through our exercise of our ministry. That means attendance at Church courts regularly and with desire to co-operate. Let decisions be the result of the inter-play of many minds on the matters under discussion; and let there be no confirmed backbenchers, young or old, clerical or lay. It is a great heritage, this Presbyterianism of ours, but its rules must be observed and its decisions must be carried into action by those responsible for seeing that the river of the group-will is not lost in the desert sand of reluctance to seem assertive, unwillingness to give a lead.

Third, let there be a shunning of professionalism, as of the plague itself. The ministry can take fierce toll of a man's nervous resources, and one's nature sometimes, seeking a defence, will discover the relief afforded when he just makes of duty a routine. Sick visiting and funerals, interviews with those in anxiety or with those whose faith is yielding to doubt, will lay a serious strain on the sympathies of a conscientious pastor; but let him give himself in no unstinted fashion and, though he suffer for it by the coming of that feeling of being quite played out, let him remember that only by taking such a risk can he hope to be a true shepherd of souls. It has been argued, in favor of the continuance of the jury system in courts of justice, that

the practice sets a counteractive against officialism, and the choice by Christ of twelve ordinary men to assist Him in His ministry and continue the work He begun, has been, with reason, adduced in support. There may be food for thought here, in the fact that the clerical voice and manner are so often caricatured. To become professional, to adopt the official attitude, is one of our temptations. Yet the other extreme, be it said, is no solution. The man can be lost in the minister and the minister can be lost in the man. It is significant that, on many hands these days one hears that the chaplain, serving among his brother officers, is highest regarded who is not just "one of themselves" in the popular sense of the phrase. Both officers and men respect the chaplain who is both a minister and a man. There is an expectation that, though comradely, a chaplain will still have the "courage of his collar".

The Final Word

But let my counsels run to just one more, lest you think that I am unaware how often these same hints have been given, and many others besides. I give them, not because they are new, but because they should be recalled at this particular stage in your careers. The final advice then is this. Expose your minds and hearts, as we should all do, to the events of this fateful time through which the world is passing. In spite of all its sorrows, this period of warfare may prove, when the story is fully written, a means of renewal. The recurrence of war, on a world-wide scale, a second time in one generation, is a fact whose significance must not be lost upon us. Throughout 1914-18 many of us were buoyed up with hope of the great things which Church and State would unite to accomplish, when again peace returned. And what a disappointment those twenty-one years of post-war opportunity proved to be! Where shall we lay the blame? In some fashion, at the door of all of us. Our individual contribution to the new civilization, that we hoped would be built up, must have been seriously lacking, for the war, the Armistice notwithstanding, remained a smouldering fire in the midst of the nations. And, now it has broken out again, we see from previous experiences that the earnestness of the war effort must have its counterpart in the sincerity of the peace effort when "The war drum throbs no longer".

It were well therefore to test ourselves by these words, originating in the Old Land, the Britain of whose general mood—unhating, unboasting, reverent—they are a reflection. "We cannot—we certainly do not—separate ourselves from the unchristian civilization which has spread itself all over the world, and is culminating in the use of all the ingenuity of applied science, all the daring, courage and initiative of young

men, in destroying indiscriminately men, women and children, slums, churches, forests, works of art, food, wealth, beauty".

These words wisely suggest that we may well look upon the emergence of this war as an inevitably legitimate chastening which civilization has brought upon itself, and that no great nation, our own not being excluded, can claim total exemption from blame, any more than it can hope to escape the chastening itself. Yet I hasten to add to the quotation above made, some words that succeed it, wherein the writer utters his final conviction, "I do believe that Hitler represents a quite hideously evil attitude to man and the world, and that we do right in resisting him, and that we do stand in a muddled way for something far nobler and at bottom really Christian". So we are brought to the conclusion that in this imperfect human scene, it is difficult to find absolute righteousness in any cause. All we can say, however, is that the more-just faces the less-just in this conflict of nations. Both sides are not equally sinful.

Exposing our minds and hearts to all this we who are ministers of religion, find new humility and reverence in our souls, but also new zeal in our will to our service of preaching, teaching and shepherding. Our calling is more than ever needed. And our rising, by the help of the Spirit of God, to our best is more than ever a requisite to success. That entails constant renewal of our powers for our task. Let it be our concern to find that renewal; and may the example of you young men be an inspiration to us, who are your seniors, and to the whole Church. In God honoring, God loving, God serving, in Christ following we must rise higher than ever before, and if the prospect causes you some measure of shrinking, let me remind you, in the words of a theologian of my own student days, that "Christianity supplies the miracle it demands".

PORTRAIT PRESENTED

(Continued from page 166)

appointment by the General Assembly. The College is fortunate in having Mr. W. J. Morrice still taking an unobtrusive but very warm personal interest in this our heritage from his father.

Dr. D. H. MacVicar was Principal of the College during my six years as a student here and for three years my teacher in Systematic Theology. It was only after I had been Principal for several years that I began to realize what a remarkable man he was.

Dr. John Scrimger was the Professor of both Old and New Testament Literature during the three years of my Divinity studies, and later for eleven years he was my beloved chief and colleague. We were

very intimately associated during a few difficult years of the College, when we two were alone in the guidance of its academic affairs, and his patience and consideration, his industry and devotion have remained with me as an inspiring, although somewhat, I must confess, a gently reproving example.

My portrait therefore ought to feel at home with such friendly companions.

When Mr. Ritchie Bell was elected President of the Alumni Society, I knew that something would happen, and it did. You have only to glance about this Hall and notice the improvements that have recently been made to see the results of his energetic leadership. When Mr. Edwin White was elected President and Mr. Ritchie Bell Secretary-Treasurer, I knew that something more would happen, although I did not foresee just what form their energy would take, and something more did happen. It is here in this portrait by Mr. E. Dyonnet, R.C.A., who, I am glad to see, is here this afternoon, to answer his critics or to receive the congratulations of his admirers, as the case may be.

I wish especially to express to Dr. John W. Woodside my appreciation of his coming all the way from Ottawa for this unveiling. I make no mistake in interpreting this gesture on his part as the mark of genuine personal friendship. When he was elected Moderator of the General Council of the United Church of Canada, I claimed, as he may remember, a certain reflected glory from the honor that came to him. This is one of the compensations of a Professor—that he shares the successes of his former students. It has been said that one mark of the good Professor is that he turns out better men than himself. Judged by this standard I have not been a failure. . . .

This presentation has a significance for me which it does not have for any of you, and I hope you will not think me egotistical if I refer to it. My grandfather's picture hangs in Pine Hill College, Halifax, a seminary that traces its history back to the very beginnings of Presbyterian theological training in this country. He was one of a small group of well-educated Scottish pioneer ministers in the Maritime Provinces who saw clearly that in order to secure and maintain the prosperity of the Colonial Churches provision must be made for the training of what they called "a native ministry", and in succession to Dr. Thomas MacCulloch, the great Nova Scotian Educationalist, who for some years had taught the classes in both Arts and Theology, Dr. John Keir, my grandfather, became the first sole Professor of Theology. It was a humble beginning. For a couple of years his classroom was the dining-room of his own house in Malpeque, Prince Edward Island. Among those who came over from

Nova Scotia to the Island to study under him was a lad from Pictou, son of a bookseller, named Dawson. Young Dawson later went to Edinburgh, where he yielded to the attractions of natural science and still later became a geologist of fame throughout the scientific world, although he never altogether forsook his first love, Theology. We know him as Principal Sir William Dawson, "the maker of McGill" and with Dr. MacVicar a co-founder of this College.

Still another interesting link between this College and those early days I should like to refer to. In the classes of that dining room was another Pictou boy, George Patterson. By his later researches and writings he earned the title of The Historian of Nova Scotia. Among other works he edited the memoirs of his grandfather, Rev. James MacGregor, the pioneer minister whose diary in abbreviated form ought to be published and placed in our Sunday School libraries; and he wrote the Life of John Geddie, D.D., the first Presbyterian Foreign Missionary from any British Colony. Today Dr. George Patterson's son, Mr. Justice Patterson of New Glasgow, is a member of our College Senate.

These points of contact between this College and those primitive days are very interesting, and these three portraits suggest to us that the dream of these pioneer ministers to provide for the education of a native ministry has come true. Dr. MacVicar, it is true, was born in Scotland, but he came to this country when seven years of age; the other three Principals were born in Canada; and all four received their theological training in one or other of our two Colleges, Knox, Toronto, and The Presbyterian College, Montreal.

It is a far call from that modest dining room in Malpeque with its little band of choice souls to this stately pile of buildings on the campus of McGill University. Nearly a century has passed. Indeed the very beginnings of Presbyterian ministerial training go back more than a hundred years. We have entered on the second century of theological education. We do well to recall those early days for our refreshment and inspiration. If we will shake off the lethargy which is the besetting danger of the second generation and recapture the faith and enthusiasm of those early days, the achievements of the first hundred years will prove to be a "minor prophecy" of the achievements in men and equipment of the century that lies ahead. I am well aware that my contribution even to one chapter of this fascinating story has been small indeed, but it is a great gratification to know that my former students at least believe that I have rendered some service to the cause which is so fundamental to the success of every branch of our Church's activity. Again I thank you all for your very great kindness.

PRESBYTERIANS IN WAR SERVICE

Forward the Names

IN the April number of the Record we published an appeal issued by the Committee on Chaplaincy Service for our Church that all ministers should send regularly to their brethren ministering near the camps the names and units of lads from their congregations stationed there temporarily.

We have been requested to make a further appeal but in this case in behalf of a distinctive institution, Esquimalt House in the Presbytery of Victoria, B.C., whose founding was reported in these columns. The purpose of this hostel is to promote the Church's war-service work within the bounds of the Presbytery. It is under the management of Miss Ruby Blyth, a deaconess, who has done wide and effective service for our Church in other parts of the West. The management finds great difficulty in securing the names of the Presbyterians in the navy barracks there of whom there are approximately 500. Now through the Secretary Treasurer, Mrs. W. Sanders, the suggestion has been made that through the medium of the Record a request be made of all ministers of congregations to report either to Miss Ruby Blyth, 1280 Park Terrace, Esquimalt, B.C., or to Rev. J. L. W. McLean, 63 Linden Ave., Victoria, B.C., the names of all Presbyterian lads known to them stationed in or at Esquimalt. This will be of great assistance to the management in their work of ministration. Having secured these names Miss Blyth would be able to get in touch with them and advise them of the service which she is rendering. Mrs. Sanders reports the work of Miss Blyth in part:

"She conducts a Bible class for the boys and has a naval party each Wednesday evening, young people from the various congregations supplying refreshments and providing games. There is rarely an evening when the boys do not drop in for supper, or to spend a quiet time in a place that is like home to them. Miss Blyth's pleasing personality and sympathetic and understanding heart has won the confidence and appreciation of the scores of boys who have frequented the house."

For ministers to note this appeal is we believe to ensure that there will be a prompt response by all concerned supplying this necessary information.

Among the Churches

Cranbrook, B.C.

At a recent gathering of the congregation of Knox Church held in farewell to the oldest member of the congregation, Mrs. George Hunter, and to her daughter, Miss Jessie Hunter, tribute was paid Mrs. Hunter for her forty-two years' association with and service in the congregation, in the form of an address and presentation. When she and her late husband came to Cranbrook the congregation worshiped in what is now used as a Church Hall. Later Mr. Hunter built the present beautiful and imposing structure, which is modernly equipped and of which the congregation is proud. Their satisfaction and delight is accentuated by the fact that at the time of disruption they were able to retain their own beautiful building.

Mrs. Hunter was active in the various organizations, a faithful attendant at public worship, and highly esteemed throughout the city. The address referred to the regret Mrs. Hunter must feel at leaving the city of which she was a pioneer and the church of which she was a charter member and a life member of its missionary society, and the church to the erection of which she had so actively contributed, and spoke of her fidelity to public worship and her zeal in the general work of the church. The address which was presented by Mrs. Charles Little, another prominent worker in Knox Church, was accompanied by a gift "in the depth of which you will find", it said, "not worldly riches but a wealth of love and esteem and the wish of Godspeed in your life ahead".

A program of music, instrumental and vocal, was rendered at the close of this ceremony, Mr. Charles Little, Clerk of Session, occupying the chair, after which lunch was served.

Moose Jaw, Sask.

This congregation lately lost two good and honored servants, Mr. C. M. Nicholson, and Mr. Hugh B. Crawford, both elders. Mr. Nicholson had attained the age of seventy-two and Mr. Crawford, to whom reference was made in our last number as the grand old man of the congregation, had reached the advanced age of 89 years. At the time of his death, the latter was leader of the Young Men's Bible Class. Both these men were greatly respected as members of the Session and the congregation feels deeply their loss. They have left an example of goodness and activity in the church which will be a stimulus and an inspiration to all.

Bluevale, Ont.

On Tuesday evening, April 8th, the congregation of Knox Church assembled to celebrate the burning of the mortgage. Din-



KNOX CHURCH, BLUEVALE, ONT.

ner was served at seven o'clock. Rev. F. G. Fowler, the minister, presided, and after toasts to the King and to Canada, Rev. C. H. Macdonald of Lucknow proposed a toast to The Presbyterian Church in Canada, which was responded to by Rev. John Pollock of Whitechurch. Tribute was paid to the ladies of the congregation, who have worked so faithfully in liquidating the debt, by Rev. Kenneth MacLean of Wingham, which was replied to by Mrs. Harvey Robertson, President of the Ladies' Aid. Mr. J. C. Higgins, Chairman of the Board of Managers, then gave an interesting survey of the history of the congregation since 1925, and this was followed by the burning of the mortgage. The trustees, Mr. P. S. McEwen, Mr. Peter Moffatt, and Mr. John Munnell handed the mortgage to Mrs. P. S. McEwen, who held it while Mr. Archie Messer ignited it. This was followed by the singing of the Doxology. Brief reminiscences were given by Mr. W. S. Davidson and Mr. Archie Messer, and Miss Olive Scott gave a list of the local churches and individuals who donated the church furnishings. Mr. Hugh Gilmour presented congratulations from the associate church, Eadies.

In 1925 the Presbyterians lost the church and manse. They immediately planned to carry on and the first service was held in the Forresters Hall, conducted by Mr. David Perrie whose father, Rev. Dr. David Perrie, conducted the first Communion service. In 1926 they decided to build a new church and in a very short time enough money had been contributed to warrant the undertaking. The corner stone was laid by Rev. A. J. MacGillivray, D.D., of Guelph, the Moderator of the Assembly, and the church was opened and dedicated on June 12th, 1927, by Rev. James Wilson, D.D., of Brampton. From 1925 to 1932 the fol-

lowing students were stationed during the summer months, David Perrie, H. B. Jamieson, J. R. Greig, D. P. Rowland, and Samuel Kerr.

In 1932 a manse was purchased by the two congregations and a call was given to Rev. Wm. Patterson of Vancouver. He was followed by Rev. J. R. Greig, now of Atwood, and the present minister, Rev. F. G. Fowler, formerly of Mount Pleasant, Vancouver, who was called a year ago.

Since the completion of the building the congregation has regularly reduced the mortgage, and at the same time raised its full allocation to the Budget. During the past year a modern heating plant has been installed, the church wired, and new fixtures provided. These were made possible through a legacy from the estate of the late Miss Jessie Grey. Miss Mary Black, another devoted and beloved member who died last year, also remembered the church in a very tangible way. The church is now well equipped, free from all debt, and is well endowed. There is also a splendid spirit of Christian fellowship prevailing.

On Easter Sunday Rev. James Wilson, D.D., who opened the church, conducted services of thanksgiving. His messages were an inspiration.

Wainwright, Alta.

Our minister, Rev. Dr. R. S. Stevens, writes that "in our little church at almost every quarterly Communion service members are received on profession of faith". In this particular the hearty co-operation of the Sunday School teachers is given. Dr. Stevens also speaks of the work done by the young people through the Y.P.S. and the choir. This winter has proved very unfavorable for rural work as the roads were impassable and it was impossible to hold services at the other station, Gilt Edge. During Holy Week union services with the United Church and Anglican Churches were held to great profit. On Sunday April 6th four were received into the church on profession of faith and on Easter Sunday, marked by special music and a large congregation, fifty-two participated in the Communion.

Tillsonburg, Ont.

On Sunday, April 20th, St. Andrew's of which Rev. Dr. Arthur C. Cochrane is minister, observed with special services the eleventh anniversary of the congregation's occupancy of the present church and the 105th of the beginning of Presbyterianism in the district. Concerning these services the Tillsonburg News says:

"Two fine services, special music, prayers for the success of Britain and her brave allies, marked the anniversary on Sunday in St. Andrew's Presbyterian Church, with splendid congregations present both morn-

ing and evening. The church was tastefully decorated with spring flowers. The congregation of Windham Centre Presbyterian Church dispensed with their services in order to worship with St. Andrew's."

An exchange of pupils for the day brought Rev. John Kelman of Central Presbyterian Church, Brantford, to deliver the two messages on this occasion, and to conduct public worship. Dr. Cochrane at the same time occupied the pulpit of Central Presbyterian Church, Brantford.

The beautiful church edifice was the subject of complimentary remarks by Mr. Kelman and he made appreciative reference also to the splendid history which constitutes the background of the congregation and which will be its inspiration for the days to come. In the morning Mr. Kelman's subject was, The Answer to Prayer, the text being, "By terrible things in righteousness wilt thou answer us," Psalm 65:5, and in the evening, Our Faith, "And this is the victory that overcometh the world, even our faith," 1st John 5:4.

The special music which marked the service of praise was rendered by the choir led by Mrs. E. McCready, organist, assisted by a quartet, Miss Neta Cuthbertson, Mrs. C. E. Nobbs, Mr. Frank Booth, and Mr. Hartley Berry, and soloist, Mrs. W. K. Rae. The service of praise in the evening was enriched by the rendering of the Hallelujah Chorus as the organ prelude.

The anniversary supper served by the ladies on Monday evening brought a large attendance of members and friends of the congregation.

The history of this congregation is of great interest and particularly the story of one family's relation to the church, whose name is perpetuated in the designation of the town. George Tillson was the pioneer who in 1825 settled here, and the connection of the name with the church has been maintained through son, grandson, great grandson, and great-great-grandson.

Montreal, Que.

A distinguished and representative company gathered recently under the auspices of the Alumni Association in the David Morrice Hall of the Presbyterian College. The occasion was the unveiling and presentation to the College of a portrait of Principal Emeritus, Daniel J. Fraser, M.A., D.D., LL.D. Rev. Edwin J. White, President of the Association, presided. Rev. Dr. John W. Woodside, former Moderator of the General Council of the United Church of Canada, and a student under Dr. Fraser, spoke for the older graduates, and Rev. C. Ritchie Bell for the younger men.

Rev. Principal F. Scott Mackenzie spoke for the Faculty and Rev. Dr. William Barclay for the Presbyterian Church. Mr. MacKlaier, Honorary Treasurer of the College Board, received the portrait, which was unveiled by Mrs. Fraser. In his reply Dr.

Fraser dwelt upon the joy he had in the service of the College. This address is on page 166. The enthusiasm of the meeting left no doubt as to Dr. Fraser's place in the hearts of Presbyterians. The portrait is a fine example of the work of Mr. E. Dyonnet, one of Canada's most gifted artists.—Con.

Port Arthur, Ontario.

First Church commemorated the 68th anniversary of the establishment of the Presbyterian Church in Port Arthur and the 14th anniversary of the dedication of the present building with special services on the first Sunday of April. The preacher for the occasion was Major Rev. Samuel Farley, M.A., District Chaplain of M.D.10, whose presence was especially welcomed by the congregation because of the encouragement and assistance it received from him in the difficult days following the disruption of 1925. Major Farley presided at the ceremony of the turning of the first sod in preparation for the erection of the present church on July 26, 1926. Since that time First Church has more than doubled its membership, reduced its debt to less than \$5,000, and is keeping pace with the development of this rapidly growing city.

At the morning service Major Farley delivered a timely and impressive sermon on the text, 2 Chron. 7:14, "If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land". His message in the evening, preached on the text, "Be not afraid nor dismayed by reason of this great multitude, for the battle is not yours, but God's," 2 Chron. 20:15, was a stirring call for steadfast faith and confidence in meeting the challenge of these dark days.

St. David's, Ont.

The Presbyterian Church, St. David's, lost a most valuable member of the congregation when Miss Mary Butler was called to her eternal rest and reward on Sunday evening, May 4th, in her 77th year. Miss Butler was noble in character, gracious in her personality, and lovable in her disposition. She was a life member of the Women's Missionary Auxiliary and held the office of President for many years. She was interested in every part of the Church's activity and a regular church attender. She will be greatly missed in many ways. The funeral service was conducted by her minister, Rev. R. G. Stewart, who brought an appropriate message from the text, "For to me to live is Christ, and to die is gain". Rev. J. M. Dickson, a former minister, assisted.

London, Ont.

Chalmers Presbyterian Church suffered a severe loss on April 29th when Mr. William McCoombs was removed by death. Born in

Glasgow, Scotland, February 15th, 1858, he was in his 84th year, and up to a short time ago had enjoyed good health. He was the oldest living member of the congregation, his connection dating from March 3, 1899. He was ordained to the eldership January 20, 1901, and at the time of his demise was representative elder to London Presbytery. He had also served on the Board of Managers.

His church life was one of exceeding kindness and generosity. He was faithful in all his work, both as a member of the Kirk Session and Presbytery. He will be sorely missed not only by his church but by the community in which he was so well known. Rev. Walter Moffatt of Fingal, a life long friend, conducted the funeral service, and paid the deceased a glowing tribute for his character, fidelity and church activity.

Rocky Mtn. House, Alta.

On the Sunday after Easter, at Rocky Mountain House Presbyterian Church, twelve new members were received into membership on profession of faith and afterwards partook of the Communion. Among these were five members of the choir, which now brings the whole choir into the fellowship of the church. The past three months has been a busy time for the minister, Rev. R. K. Peck. During that time he has officiated at thirteen weddings, twelve funerals, nine adult baptisms and seven infant baptisms. A fine spirit exists among our people who co-operate heartily with the minister and appreciate the wonderful aid given by the W.M.S. hospitals and deaconess.

Boissevain, Man.

In the passing of Mrs. Thos. Richardson, St. Andrew's Church lost one of its most outstanding and zealous workers. Mrs. Richardson, who was formerly Janet Gillespie, was born at Howick, Que. In 1909 she married Mr. Thos. Richardson and since has been a valued member of St. Andrew's Church. She was president of the local W.M.S. for over twenty years. She was also secretary for a number of years and a member of the executive of Brandon Presbyterial. The funeral service, which was largely attended, was conducted by Mr. L. DeGroot, student minister. Interment was made in Boissevain cemetery.

Toronto.

A happy reunion of the 1916 graduating class of Knox College was held on the evening of April 24th, when they assembled for dinner in one of the faculty rooms in Hart House, with a former professor of Knox College, Rev. Dr. Richard Davidson, as the host. This class was one of the largest ever graduated from Knox College and of

the Knox professors of that time only Principal Davidson and Professor Morton of the University of Saskatchewan survive. Principal Gandier and Professors Law, Kilpatrick and Ballantyne have all answered the roll call above, together with three of the class, R. Ferris, A. Sibbald and R. T. Turnbull. The last was killed while on active service in the last war.

Of those present now in active service in our Church were Rev. C. H. Bowman, Maple, and Rev. G. S. Lloyd, Cornwall. Three other Presbyterian members of the class, Rev. W. Coutts, Stayner, Rev. C. H. MacDonald, Lucknow, and Rev. J. T. Strachan, St. Mary's, were not present. At this reunion all enjoyed very greatly four hours of fellowship.

Montreal, Que.

Saturday, May 10th was a day of rejoicing for the Italian Presbyterian congregation for in the afternoon of that day the new building situated at the corner of St. Zotique and Delanaudiere Streets, to the occupation of which they have so long looked forward, was formally dedicated under the auspices of the Presbytery. Rev. H. R. Pickup, Moderator, presided and officiated in the act of dedication. The minister, Rev. R. DePierro, who has been in charge of the congregation since 1912 found in this event the realization of his hopes of many years and now in addition to his delight over the accomplishment of erecting this building he feels that the congregation is equipped for carrying on its work. In his address on this occasion he directed attention to the fact that the loyalty of the congregation has stood well the test of closest inquiry. Loyalty and the duty of citizenship had been a feature of the Christian education of the congregation.

Rev. Frank S. Morley delivered the address and greetings from The Presbyterian Church in Canada were brought by Rev. Malcolm A. Campbell, a former Moderator. Rev. Dr. A. S. Reid outlined the course of events culminating in the dedication, and Mrs. A. M. Hill spoke on behalf of the Women's Missionary Society. As we have before reported the church bears the name Beckwith Memorial Church in tribute to a generous friend and benefactor of the Protestants in Italy, General Beckwith, who was born in Canada.

Preston, Ont.

Knox Church has attained to its Jubilee, and its fiftieth anniversary was celebrated by special services on Sunday, April 20th. The two ministers who bore the messages for the occasion were Rev. Dr. W. A. Cameron, Secretary of the General Board of Missions, who spoke in the morning, and Rev. Dr. William Barclay, Moderator of the General Assembly, who addressed the

evening congregation. In the morning the congregation was directed to the source of strength by the words, "They that wait on the Lord shall renew their strength", and in the evening they were encouraged in the quest for truth and all that is good and stimulated to steadfastness by the words of St. Paul, "Prove all things; hold fast that which is good".

In the pamphlet giving the order of service, the history of the congregation was set forth. In the beginning Preston was associated with Hespeler and Doon, constituting one charge under the ministry of Rev. George Haigh and this organization was effected in 1875, Preston having an evening service. The desire of Hespeler for an evening service brought about a re-organization, but it was not until 1891 that Preston was established as a separate congregation under the care of Rev. Dr. Dickson of Central Church, Galt, and his Session. Twenty-nine names constituted the first communion roll, five of whom are still living, three retaining their connection with the congregation, Mr. and Mrs. Thos. Hepburn, Miss Jessie Wood, Preston; Mrs. (Dr.) Robert Murray (Caroline Rose), Buffalo; and Mrs. Thos. McCullough (Maggie Greigg), Woodstock, Ont.

A Session was formed in 1893 and Mr. Thos. Hepburn was chosen as clerk and still officiates in that capacity. Mr. Hepburn was Superintendent of the Sabbath School from 1880 until 1939.

In 1938 extensive improvements were made to the church edifice, greatly enhancing its beauty. The re-dedication services were held on Sunday, September 25th of that year.

Orangeville, Ont.

The proverb is ancient and of unquestioned truth, "Hope deferred maketh the heart sick". Undoubtedly true also it is that hope fulfilled has a most exhilarating effect and causes great rejoicing. The Presbyterian congregation has had large experience of hope deferred for they have for fifteen years looked forward in vain to the possession of a church. The vote on Union left them without a place of worship, comparatively few in number, and with no resources but that within themselves. However Thursday, the 1st of May, was a day of rejoicing for it was the day of hope realized. At the hour of 3 p.m. Dr. G. H. Campbell, Chairman of the Board of Managers of the congregation, stood at the door of a new church with the keys in his hand. Before him were the Moderator of Presbytery, accompanied by Presbytery, Session, and ministers formed in procession and behind these the choir. Dr. Campbell presented the keys to the Moderator and immediately the doors were opened and the procession moved forward proceeding up the aisle to the strains of Psalm 21,

Ye gates, lift up your heads on high;
Ye doors that last for aye,
Be lifted up, that so the King
Of glory enter may.

Then followed the period of worship in which various members of the Presbytery took part and the ceremony of dedication conducted by the Moderator. The sermon was preached by Rev. Dr. J. G. Inkster, of Toronto. His theme was The Church, its nature, and our opportunities and obligations therein. Thus the Presbyterian congregation in Orangeville entered into possession of its new building, Tweedsmuir Presbyterian Church. At the close of the public service all adjourned to the bright basement to tea provided by the ladies at which several two-minute speeches conveyed congratulations to the congregation.

The special services will be carried on during the month of May. Having failed to secure a picture of the building for this number of the Record we hope to present this in the July number, with a description of the building and something of the history of the congregation.

The minister, Rev. J. Lindsay Simpson, was inducted on the 28th of February, 1939, and to his enterprise, energy, and capable leadership chiefly is due the present accomplishment. To him the whole Church is indebted for this worthy addition to the number of beautiful churches erected since 1925.

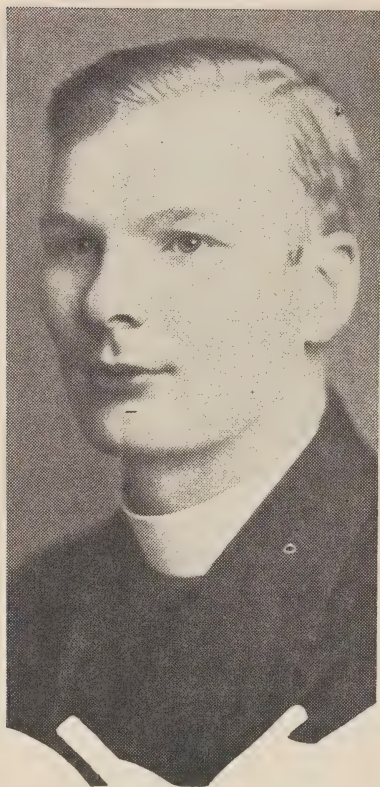
Vancouver, B.C.

A solemn and impressive service was held in Mount Pleasant Church, Vancouver, B.C., on Sabbath, May 4th, when the minister, Rev. F. G. St. Denis, on behalf of the Session accepted the generous and timely gift of a silk Union Jack and Canadian Ensign, the donor being Mr. Hamilton C. Vance, a faithful and honored member of the congregation. The ensigns were draped on the Communion Table during worship and thereafter they were dedicated by prayer and placed in their holders. The sermon was based on Psalm 60:4—"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth", in which, not only the civil duty of the Christian was set forth, but also the duty of showing forth the mighty Banner of Truth and God's Kingdom, the Gospel of the Saviour.

Arnprior, Ont.

On the morning of April 27th a large congregation assembled in St. Andrew's, to hear the parting message of the minister, Rev. Thos. McAfee, who is retiring. Mr. McAfee's ministry in St. Andrew's has extended over nine years and five months and in that time he and Mrs. McAfee have greatly endeared themselves to the congregation. Mr. McAfee has given over forty years service to The Presbyterian Church in Canada.

Victoria Presbyterian Church, Toronto



REV. J. Y. FRASER.

This name became a fixed designation during the ministry of Rev. J. W. Rae at the time of Queen Victoria's Jubilee. The congregation with respect to its church has come through great tribulation. In the year 1896 Toronto Junction experienced its darkest days. "Half the houses and stores were vacant, taxes could not be collected and the town was unable to pay interest on its debt." The church was in like case. "It was a large building known as, The White Elephant, situated in a discontented community, with bare walls, no furnace, a wheezy reed-organ, a bad echo, a debt of \$40,000 and about 250 members, all in dire financial straits." There came a day however in the ministry of Mr. Rae when he preached the re-opening sermon "after the church had been decorated, carpeted and made the church beautiful that it is today". The building has a seating capacity of 800 and the membership at last report stands at 1,050. An accomplishment of recent years was the erection of a modern Sunday School building at a cost of \$70,000.

This building will provide excellent facilities for committee and other meetings during the Assembly.

Rev. J. Y. Fraser

Mr. Fraser has been minister of Victoria Church since September, 1937. He was born in Edinburgh, but spent his boyhood in Vancouver, B.C., and secured there his early education. He graduated from Knox College in 1934 and spent the first three years of his ministry in Streetsville, Ont. At present he is in military service, having obtained one year's leave of absence from the congregation.

Rev. C. J. MacKay, B.A.

Mr. MacKay is at present minister in charge of Victoria Church. He is well known for the splendid service rendered to the Church when minister of Kirkland Lake, Ont. His charge previous to that was Portage La Prairie, Man.

Mr. William Gorham

Many years ago we were sorely disappointed when an eminent Methodist clergyman at the opening of a leading city church chose as his subject The Church Officer. We being then without experience thought



REV. C. J. MacKAY, B.A.



MR. WILLIAM GORHAM.

he might have selected a topic more worthy of the occasion. We have since changed our minds because we have had experience. For these things at least, the care of the church property, for cleanliness, heating, lighting and ventilation, the Church Officer may be the true helper of the minister or his sore trial. Evidently Mr. Gorham is of the former class, for as Church Officer of Victoria Church he has proved himself faithful and efficient for twenty-one years. He is a native of Kent, England, and from his early days has been interested in church work. During Assembly week he will be a very busy man, his hours will be long and his duties onerous.

BOOKS

Canada Speaks of Britain

By Sir Charles G. D. Roberts. Published by Ryerson Press, Toronto. Price 25 cents, paper cover.

The author is an honored Canadian writer now in retirement. His art is high and in this publication it is employed to a benevolent end, for "the author's royalties and the publisher's profits on this book are being assigned to the War Services Library Council for the purchase of books for the armed forces of Canada".

If the immediate impression made is a gauge of clear and sound thinking and skill with the pen, these poems, beginning with *Canada Speaks of Britain*, and followed by others whose themes are varied aspects of

the present war, command admiration. Others there are concerning the last war with miscellaneous nature poems following. One of the poems of the last war is that, *To Shakespeare*, in 1916, whom the Germans enthusiastically praised. That would stir the soul of the most indifferent:

With what white wrath must turn thy bones,
What stern amazement flame thy dust,
To feel so near this England's heart

The outrage of the assassin's thrust!

* * *

Journal of the New York Botanical Garden

Published monthly by the New York Botanical Garden, Bronx Park, New York, U.S.A. Annual subscription \$1.00.

What we have before us is the March number of the *Journal* and it is specially important and should be of great interest to all church members because it is devoted to plants of the Bible. In the *Book of Books* there is a wealth of allusion to plants, the number mentioned according to one scientist, Dr. Moldenke, being nearly 200, of which he has identified 181. Accurate knowledge of the Bible is possible only through some degree of familiarity at least with these plants; and because trees and flowers, fruits and shrubs mentioned in the Bible are employed to "point a moral, or adorn a tale", knowledge of these plants is of high practical value. In the March number of the *Journal* mention is made of the International Flower Show in Grand Central Palace, New York City, March 17th to 22nd this year, at which the New York Botanical Garden contributed about 75 plants mentioned in the Bible. Plants of the Holy Scriptures is the subject of a paper by Eleanor King, setting forth *The Vegetational Background of the Bible Viewed in the Light of Modern Knowledge*. This is a learned paper of great practical value and it is enriched with numerous valuable plates. Adding still generously to the value of the March *Journal* there is a list of plants mentioned in the Bible with the popular and technical name of each and the Biblical reference to the passage in which mentioned. This list contains the names of 123 plants. The March number becomes therefore a valuable commentary on the Bible. By addressing the publishers it may be obtained at a cost of 15c.

REV. NEIL CAMPBELL, B.A., D.D.

A long and active life came to its end when Dr. Campbell died in Barrie, Ont., at the age of eighty-eight years. Scotland claimed him for his birth which took place in Islay on November 12, 1853. From childhood however Canada was his home, the family residing in Nottawasaga township. The public school, Duntroon, and the High School, Collingwood, brought him on his way to Queen's University, where he gradu-

ated in Arts in 1883 and in Theology in 1886. In his long life he served only two charges, Elmsley in Lanark Co. and Oro, with adjacent stations, near Barrie. He retired in 1923 to reside in Barrie and served until his death as a member of the Session of St. Andrew's. His Church had honored him through the Synod of Toronto and Kingston with the Moderatorship of that body and through Knox College with the honorary degree of Doctor of Divinity. He was a man of culture and strength, faithful and kindly in his ministry and justly held in high regard and affection.

He is survived by Mrs. Campbell and four children, among them the distinguished baritone well known throughout Ontario, Mr. Wishart Campbell, of Toronto. A daughter, Mrs. J. D. Gilchrist predeceased him by six years.

FLIGHT LT. REV. A. GORDON RINTOUL, B.A.

When death suddenly called Flight Lieutenant Rev. A. Gordon Rintoul, it brought not only overwhelming sorrow to a family circle, but bereft a congregation of its devoted minister and the Canadian Air Force of a respected, beloved, and efficient chaplain. His passing was a great shock to his family, the congregation, the military, and his many friends. His was not a long life. Almost it might be said he was cut off in the midst of his days—at least in the prime of his ministerial career.

He was born in Brussels, Ont., and was a graduate of the University of Toronto and of Knox College. His ministry was pursued in Thornton, Forest, Sudbury, Ont., St. Matthew's, Montreal, and he had been with the congregation of Wyckwood, Toronto, from which he had a year's leave of absence, for upwards of two years. Outside of his congregational work he was President of Knox College Alumni, a member of the Board of Administration and the General Board of Missions of our Church.

The funeral service was held in Wyckwood Church which was thronged, while a large gathering of civilians and members of the Air Force crowded the area without. It was a military funeral and the voluntary attendance in force of the airmen was evidence of the bond between them and their beloved padre. Rev. A. Neil Miller, Moderator of the Presbytery of Toronto, was in charge. He was assisted by Rev. Dr. J. W. MacNamara, Bishop H. A. Wells, Principal Chaplain for Canada (P), Col. Rev. John McNab, R.C.A.F. Chaplain for Canada, who paid high tribute to the deceased, and Rev. A. A. Lowther, minister in charge. Squadron Leader J. Lightbourne conducted the committal service in Mount Pleasant Cemetery.

There survive Mrs. Rintoul, daughter of the late David Perrie, of Wingham, and five children.

SYNODS

Hamilton and London

Rev. Austin L. Budge, D.D.

THE 67th meeting of the Synod of Hamilton and London took place on April 28-30, 1941, in St. Paul's Church, Hamilton. There were present 93 ministers and 45 elders out of a possible number 128 and 139 respectively.

In 1858 the Synods of the United Presbyterian Church and the Presbyterian Church in Canada met in that city just one week apart. The former instructed the Presbytery of London "to use diligence to see that the use of musical instruments in public worship shall cease", and the latter urged the members "to avoid the appearance of evil and conformity to the customs of an ungodly world". The U. P. Synod raised \$253 and the Free Church Synod \$1,504 for Foreign Missions. In 1869 the Canada Presbyterian Church (the two Synods just mentioned united) assembled in the same city and during the proceedings Rev. D. J. Macdonnell, Toronto led a deputation from the Auld Kirk with fraternal greetings.

At the recent meeting, Rev. R. A. Cranston, B.A., Welland, retiring Moderator, preached from the text: "Speak unto the children of Israel that they go forward", Ex. 14:15. "We must march forward" he said, "to the land of promise in spite of the attack of the forces of darkness". Rev. Dr. J. B. Paulin, Toronto, one of the guest speakers, delivered a brief key-note message, using the text: "The Lord God omnipotent reigneth". He said, "In this, the darkest hour since Calvary, we believe in God". Dr. William Barclay, Hamilton, Moderator of the General Assembly, summed up the addresses of the missionaries by saying: "We have more reason to be alert than ever in our lives, but we are not discouraged".

Dr. J. M. Macgillivray, Sarnia, became Moderator by acclamation, Rev. J. M. Laird, B.D., St. Thomas, retiring in his favor. In his address as Convener of the General Interests he spoke of the Budget as "A war budget to secure the means to defeat evil", and declared impressively: "We must not fail our Divine Leader". Rev. C. L. Cowan, B.D., Hamilton, Convener of Evangelism and Church Life, said: "The Church and Christians in general, would be shell-shocked if they sat down and compared their lives with that outlined by our Lord in the Sermon on the Mount". Rev. C. H. MacDonald, Lucknow, Convener of Missions, saw possibilities of strength in enlisting the youth of the Church in all her work. "Many at present," he said, "are not missionary-minded and do not realize what they owe to the Church of their fathers". Rev. H. F. Davidson, M.A., Fort Erie, giving the report on S.S. and Y.P.S., warned against being discouraged over statistics,

but said, "I believe the reports indicate a trend downward". Dr. MacEachern, Editor of Presbyterian Publications, said: "If this drift were to continue for a generation it would prove of the utmost seriousness." "A revived Sunday School," he added, "could mould children's minds in a Christian way more effectively than dictators impress youth with political theories".

The Communion Service on Tuesday morning, when Rev. A. R. Ferguson, M.A., Simcoe, delivered the address and the Moderator was assisted by eighteen elders from the different Presbyteries, was deeply impressive. Another solemn hour was spent as Dr. S. Banks Nelson, Hamilton, conducted a Memorial Service for four ministers departed and twenty elders. One of the former, Dr. Robert J. Laird, Treasurer of the United Church and brother of Rev. J. M. Laird, one of the leaders in this Synod, was referred to by Dr. Nelson as "a most faithful and efficient servant and a Christian gentleman". An interesting feature refreshed one of the sederunts when Rev. C. S. Oke, Stratford, gave some of his reminiscences while serving as a chaplain overseas in the last war.

It was at the Synod in Hamilton in 1869 that discussion took place whether Dr. George Leslie MacKay should be sent to India or China. At this meeting his son, Rev. George W. MacKay, recently from Formosa, stirred the large congregation as his father was wont to do. Miss Dorothy C. Douglas, Lucknow, also from that historic mission, spoke of its wonderful people and conditions today. "Bob" Currie, Chatsworth, a splendid representative of the students of Knox College, in sketching his missionary labors in the Peace River District, shared the honors with those who had described the work abroad.

The Synod passed a loyal address to His Majesty King George VI; gave praise to the Prime Minister in Great Britain; and expressed devotion to the Government in Canada. At one of the fraternal luncheons Archdeacon Wallace, Hamilton, was a guest and spoke on Preaching in Wartime. In an interesting address he said, "I feel justified in preaching on the righteousness of our country's cause but do not make the pulpit a recruiting station". The laymen of the city and Presbyteries held a Loyalty Banquet at the Royal Connaught, bearing witness to their fidelity to the doctrines and traditions of the Presbyterian Church. Mr. J. R. Marshall, K.C., occupied the chair and Mr. J. A. Soule, K.C., gave a learned, witty, and brilliant address on The Faith of our Fathers.

The next meeting of the Synod will be in Knox Church, Woodstock.

* * *

Toronto and Kingston

The annual gathering for this year was held in the beautiful edifice of St. And-

rew's congregation, Kitchener. Rev. Frank Lawson, minister in charge, and his capable committee had made generous arrangements not only for the billeting of the delegates but also for their entertainment. The Synod regretted that the business to be transacted made it impossible for the members to take full advantage of these plans. The congregation in Kitchener had the full co-operation of Rev. David Kerr, the minister of Knox Church, Waterloo, and his people in providing hospitality as well as in making possible the presence at the evening meetings of the combined choirs of these churches.

Two ballots were necessary to decide the occupancy of the Moderator's chair for 1941, the honor finally going to Rev. E. A. Thomson of Elora, who made a very efficient presiding officer.

The Mayor of Waterloo extended a welcome to the visitors on behalf of the twin cities. Interest in the proceedings was well maintained to the end. The liveliest debate took place during the presentation of the Budget report when the action of the Presbytery of Toronto in reducing its allocation came under review. The Synod passed a resolution requesting that its allocation from the General Assembly for 1942 be reduced twenty percent from that of the present year. Wednesday evening was missionary night when in addition to the report of the Synod Convener, addresses were given by Mrs. M. B. Davidson for the Provincial of the W.M.S. and by Rev. James J. Dickson, who spoke of the work of the Church in the Far East. Two overtures bearing on mission operation were sent forward to the General Assembly. In a very fine report of the Committee on History, mention was made of a number of special celebrations within the Synod during the past year. A very impressive memorial service for ministers and elders who had passed away in the last year was conducted by Rev. M. D. Davidson. The Synod accepted the invitation of High Park Church, Toronto, to meet there next year.

ANNUAL MEETING, BOARD OF S.S. and Y.P.S.

Rev. E. A. Thomson, B.A.

THE Board of Sabbath Schools and Young People's Societies convened in the Board Room at the offices, 100 Adelaide St. West, Toronto, on Thursday, April 24th last, with the Convener, Mr. E. A. Thomson, of Elora in the chair. Reports in person were given by the conveners of the committees of seven Synods and by letter from one. These showed increases in many departments of the work but the enrolment in the Sabbath Schools continues to fall. This condition is common to all

churches in Canada. The matter will be under consideration by the Survey Committee appointed by the Board under the chairmanship of Dr. N. A. McEachern, Editor of Presbyterian Publications. Many other matters were referred to this committee and it is hoped that the work, perhaps covering two or three years of effort, will bear much fruit. The committee will welcome any suggestions which any one has to bring before its consideration. Another question to come under the consideration of this committee will be the change of the name of the Board from The Board of Sabbath Schools and Young People's Societies to The Board of Christian Education. Many feel that the present name does not cover the work undertaken by the Board and that it is at best a cumbersome title.

One disappointment awaited the meeting of the Board. Miss Violet Tennant, who has so acceptably served the Church as Girls' Work Secretary, tendered her resignation. Miss Tennant proposes to enter upon Y.W.C.A. work in the city of Ottawa. As the Girls' Work Secretary serves under the Board and the General Council of the W.M.S. (W.D.) the resignation and the nomination of a successor were referred to the joint committee of the two.

Mr. John Middleton was heard at length as to the plans of the National Boys' Work Board. He outlined the proposed Trans-Canada Conferences on Boys' Work to be undertaken by the co-operating churches in the fall of 1941 from October 17th to November 23rd.

Expressions of warm regard for the General Secretary, Dr. Kannawin, were voiced by the various members of the Board. The Convener stated that from coast to coast Dr. Kannawin's was an honored name and that many had spoken in terms of affection for this kindly gentleman who had done such a valiant work for the kingdom of God. Dr. Kannawin's book, *Go—Teach*, has been widely distributed throughout the Church and has proved a helpful source-book for Teacher Training Classes during the fall and winter months of the year.

Presbyterian Publications came in for many words of commendation. The Young People's Magazine, *The Front Line*, has met with wide acceptance. It is one of the finest monthlies in the religious world and deserves well of the whole Church. The publishers have been operating this magazine at a deficit for the two years of its circulation. It is hoped that this condition will be improved by a much larger subscription list.

Miss Ruby Blyth, the Sabbath School Missionary in British Columbia, continues to serve faithfully and zealously at Esquimalt Community House. Esquimalt is the western naval base and there the sailors from many parts of Canada find a home.

The meeting of the Board this year was

held in the month of April instead of in the month of March as previously. The members of the Board expressed themselves as strongly approving the change in date.

Correspondence

MEN FOR THE MINISTRY

The Editor of the Record:

The General Assembly at its meeting in June will deal with many matters of very great concern to our Church but there is one which, without question, far surpasses all others, namely, Men for the Ministry. No one, if he thinks at all, can fail to be alarmed on reading the list of vacant charges as published in the Record and comparing it with the number of men graduating from our Theological Colleges, vacancies, fifty; students graduating this year, eighteen.

How long can such a condition exist and our Church still live? If our Church is to live in any manner that is worth while at least the great majority of its ministers must come from its own membership. Surely the coming Assembly will make a real effort immediately to do something in the matter of increasing the number of men looking toward the ministry. Probably many of the present vacancies may not be very inviting, but they are vacant charges under the care of our Presbyteries. Furthermore it is the weak and sick who need the tenderest care and (is it too much to say?) the devoted labors of the strongest and best men. From many of these weak congregations, if cared for, will come members for city congregations and ministers for our Church.—Presbyterian.

Pictou, N.S., April 19th, 1941.

Editor, The Presbyterian Record,
Toronto, Ont.

Dear Sir,

At the recent annual congregational meeting of First Presbyterian Church, Pictou, N.S., there was presented to the church a unique document, the parchment given to Rev. John MacKinlay on the occasion of his receiving the degree of Master of Arts from Glasgow University. It is dated April 15th, 1813. Rev. Mr. MacKinlay succeeded Rev. Thomas McCulloch as the minister of this church, serving from 1824 to 1850. Accompanying this document was Mr. MacKinlay's marriage certificate. The donor was Mrs. D. H. Purves, a former resident of Pictou and member of the congregation, now living in the United States. These interesting and unusual gifts are much ap-

preciated and have been added to the collection of old documents and mementoes pertaining to this congregation begun by Rev. Dr. Frank Baird, when he was its minister.—W. E. Harris.

OVERSEAS LETTER

Hon. Captain Rudolph J. Berlis, Chaplain

This was addressed to Rev. Dr. MacNamara, Secretary of the Committee on Chaplaincy Service:

Dear Dr. MacNamara,

I wish to acknowledge the receipt of 100 First Communion certificates, and also a sample copy of the booklet, *The Armour of God*, issued by your Committee on Chaplaincy Service. . . .

On November 8th, 1940, (while in Canada) I was transferred from Military District No. 4 to the Canadian Forestry Corps. . . . Brigadier General J. B. White, G.O.C., is a personal friend of mine and was one of my elders at the Church of St. Andrew and St. Paul. . . . As a chaplain I worked under the supervision of Major Rev. A. M. Gordon, Senior Chaplain of Quebec.

In December I received sudden orders to proceed overseas with the Advance Company of the Foresters and we reached our destination the day after Christmas. Since that time I have had my headquarters with this same company. . . . Several weeks ago, additional Forestry companies arrived in this country and are now stationed at various points. . . . I am the only Protestant padre attached to the unit and to reach these companies I am following necessarily a kind of roving commission. I attempt to hold a service and to speak at least one day in each camp every three weeks. On other Sundays I rely on the co-operation of neighboring ministers. . . . In most cases the men are only too pleased to get out of camp and to attend service in a quaint village church. They gain yet another insight into the life and manners of the people and have the opportunity of meeting their friends as well.

My chaplaincy service thus far has been stimulating. I have great respect for my men. They are rough, tough, and uninhibited; their morals are not always conventional, but their hearts are true as steel, and it is good to work among them for a space. We are not heroes up here in the woods, but we are doing a necessary bit of work. Our timber operations have been made imperative by the devastation of war. . . .

Please accept my cordial personal wishes for yourself and the members of your Committee.

MISSIONS

CHRISTIAN WARFARE

An address to the Synod of Hamilton and London by the Moderator, Rev. J. M. Macgillivray, D.D.

TO think of the larger work of our Church as a Christian warfare is to emphasize certain features that we are apt to neglect. That term, Budget, which some of us deplore does not seem to have much connection with war. It is more closely related to the business world, yet we expect to have the details of the Budget for the fiscal year which the Finance Minister of Canada, Mr. J. L. Illsley, has brought down in the House of Commons. It is undoubtedly the largest Budget which was ever presented to the Parliament of Canada and the reason for its tremendous proportions is that Canada is at war. Many people in Canada do not seem to realize that yet, but before this war is over we shall all realize it. We have not begun to mobilize all the resources of this country for an all-out war effort, and, as I see it, that must be done before we can reasonably hope for victory. Up to the present we have been taking this war altogether too complacently and leisurely.

But I am not here to talk to you about the war in Europe, but about the Christian warfare in which our Church is, and has been from the beginning, engaged, and that word Budget represents the effort that is required to raise the sinews of war. The Church cannot wage its war against the citadels of darkness and superstition and sin without adequate means. Mr. Illsley's job is to provide the means to victory and a stupendous task it is, and the job of the Budget and Stewardship Committee is to provide the means of carrying on the great warfare to which we are committed as the Church of Christ. We cannot tax our people as Mr. Illsley can; we cannot borrow money as the Government of this country can. We must depend upon the generosity and liberality of our people and if they do not come across we must retrench and to that extent admit defeat.

I am happy to report that so far as this Synod is concerned the Budget givings are up for 1940 some \$800 over the previous year. Unfortunately however other Synods have fallen back so that the Church as a whole is \$6,000 short of the contributions of 1939. Do you realize what that means? It means that our Christian forces must fall back to that extent. Instead of launching forth upon an immediate offensive as the conditions of our time demands we must confess that we cannot even hold the ground that we have won.

The Christian warfare in which we are engaged is not limited to our own Synod. It is a world war. It is a war that is being fought on many fronts and our Synod is only a small section of the army that is

holding the line. These days of war have brought us many discouragements. We have had to withdraw from one of our oldest and most promising fields, Formosa, and from some of the new work which was undertaken after 1925, in Japan and Manchuria. But taking a glance at the picture of world missions as a whole the situation is encouraging and inspiring. Think of what Foreign Missions are doing today.

Go first to war-torn China. One hundred and fifty millions have been affected directly by the war. Some thirty millions have moved from penetrated China to free China in the west. All along this great migration trail to China's Golden West, the land on the roof of the world, you will find the outposts of the Christian missionary. Chinese recent experiences have revealed to the Chinese people, not for the first time, that the Christian Church and Christians are not foreign and alien elements in the life of the nation, but incarnations of the love of God, going about doing good.

Again Foreign Missions are serving the broadest, most practical kind of internationalism and world brotherhood. The gospel of Foreign Missions is constantly asserting the basic unity of the human race. It declares that all human life is sacred be it backward or progressive, primitive or cultured, whether wrapped in black or in white, yellow or in red. Neither has the foreign missionary been content with any long distance proclamation of the Gospel. He has crossed oceans, national boundaries, bridging with his own life the great divide of race culture and national life.

Again. Foreign Missions are justified by the steady stream of life-giving influence which they are evidently constantly exerting on the non-Christian world. Do you mean to tell me that 55,000 churches organized and distributed throughout the Christian world as centres of light and love are having no effect upon the great mass of heathendom?

But the most important function of Foreign Missions lies in the spiritual sphere. Foreign Missions are now helping men to know God as the God revealed in Jesus Christ, as a God of love, not an absentee God, but a living, active, aggressive participant in human life and history. One who is accessible to every individual for help for cleansing and for moral undergirding. This is the kind of warfare that our Synod as part of the great Christian army is waging throughout the world, and as a result of that warfare it is destroying the deeply entrenched evil in human nature and extending across the world the spirit of international peace.

The Church which is not a seeking Church has failed its Master.

Missionary Rally in Stratford Presbytery Rev. J. N. McFaul, Convener

At the regular February meeting of Stratford Presbytery, a recommendation that an effort be made to secure the services of some of our returned missionaries for a Missionary Rally was presented by the Missionary Committee and unanimously approved. Tentative arrangements were made to hold this rally on a Friday and, if possible, have our visiting missionaries remain over and visit the congregations of the Presbytery the following Sabbath. When definite plans were made as to date and programs were printed and distributed to all the families in the Presbytery, the Committee of Presbytery did everything possible to create an interest and arouse enthusiasm. Entertainment was arranged for our guests, who graciously assented to the proposed plan that they remain over and visit the congregations on the Sabbath.

The rally, under the auspices of Presbytery, was held in St. Andrew's Church, Stratford, on Friday, April 18th, afternoon and evening.

The afternoon session opened at 2 o'clock with Rev. J. N. McFaul, minister, presiding. Rev. H. R. Williams, Moderator of Presbytery, extended a warm welcome to the visiting missionaries, namely, Dr. and Mrs. G. Gushue-Taylor, Rev. Geo. W. MacKay, Rev. James Dickson, Miss Dorothy Douglas and Miss Margaret Ramsay. Rev. James Dickson spoke on the subject, The Missionary Outlook of the Church, and gave a most illuminating and inspiring message on the work of the Church, and also the menacing forces that confront her today. The congregation then adjourned to the S. S. room for a round-table conference, where Dr. Gushue-Taylor presided. Short addresses were given by Miss Douglas, Miss Ramsay, and Mr. MacKay, after which the meeting was thrown open for discussion. Some interesting articles, brought from Formosa, were displayed, including the vase given to Dr. Gushue-Taylor by the Dowager Empress of Japan in appreciation of his splendid services in the Leper Colony. Our guests were entertained for supper by the ladies of St. Andrew's and Knox Churches and most of the members of Presbytery remained for this period of fellowship.

The evening meeting, presided over by Mr. McFaul, was largely attended. Two splendid addresses were delivered, the first by Rev. George W. Mackay on the subject, The Building of the Christian Church in Formosa; the second by Dr. Gushue-Taylor, whose topic was Medical Missions in Action. These messages were arresting, educational, and stimulating and aroused, we are convinced, greater interest among all who were present in missionary endeavor. Unfortunately impassable roads in some parts of the Presbytery prevented a

goodly number from participating in these helpful meetings.

The following Sabbath our missionaries visited the churches of the Presbytery and were welcomed by large congregations. Dr. Gushue-Taylor spoke in both Stratford Churches in the morning and at Shakespeare in the afternoon. Rev. George W. MacKay visited both St. Mary's Churches, also Mitchell and Harrington, the latter in Zorra near where his father, George Leslie MacKay was born. Rev. James Dickson went to Milverton and Listowel, Miss Douglas to Avonton, Avonbank, and Cromarty, and Miss Ramsay to Atwood and Monkton.

Since these meetings and services were held many have expressed their indebtedness to all those who presented such informative and earnest messages. We believe that these meetings and the fellowship with our missionaries will give greater impetus to the wider service of the Church. The consensus of opinion seemed to be that there should be more visitations of this nature and there is no doubt that when our missionaries come again into our midst a wider and warmer welcome will be extended by our people.

* * *

Orphaned Missions

Contributions continue to go forward from Canadian Churches to the Missions of other Churches, cut off entirely by the war from support from the home base. In the statement issued by Canon A. L. Dixon, Canadian Treasurer of the Fund, Canadian Baptists lead the Canadian Churches by a gift of \$6,500.00. In addition to what has gone forward directly by the Women's Missionary Society (W.D.) the contributions sent through our Church Treasurer are as follows:

April 1—Omeme	\$ 2.00
14—Woman's Missionary Society (E.D.)	300.00
19—MacNab St. Church, Hamilton, Ont. (Estate Chas. Duff)	50.00
22—A Friend, Penticton, B.C.	1.00
22—Rosetown, Sask. Y.P.S.	5.00
30—Rev. E. H. Johnson, Montreal, Que.	50.00
* * *	\$408.00

Missionary Arrivals

There arrived in Toronto on April 30th several missionaries from our fields in India (1) Rev. D. E. McDonald and son Robert from the Bhil field. Mr. McDonald, though in poor health for some time stood the trip remarkably well. He has been ill since his return, but it is hoped that a good rest will make for complete recovery.

(2) Miss Lily Simpson, Reg.N. of the Jhansi field who, after a few days spent in Toronto, has gone on to visit her mother and other relatives in Weyburn, Saskatchewan.

(3) Mr. and Mrs. John Cheshire and two children from Jhansi. After a week's rest at the Missionary Rest Home at Mimico, these missionaries and their children went on to the home of Mrs. Cheshire's parents at Tisdale, Saskatchewan.

(4) Rev. William G. and Mrs. Davis of Manchuria have gone to Zamboanza, Philippine Islands, with a view to undertaking work among the many Chinese whose homes are there.

* * *

For Men in War Service

Our readers must be more or less familiar with the good work done year after year by Miss Lena M. Fraser, Port Secretary, for the W.M.S. (E.D.) at the port of Halifax. She has been engaged in a most important service in which she has proved herself not only steadfast and devoted, but most capable. The story of the work done by her last Christmas will touch the hearts of all our readers. Not a mother, sister or relative but will be grateful for this kindness shown and sympathetic remembrance of those dear to them at the joyous season of Christmas. Her story is given in May number of The Presbyterian Message, the publication of the Women's Missionary Society (E.D.)

"At Christmas time so many of the W.M.S. and Church organizations remembered me and this work so very generously! I was therefore enabled to wrap and pack two hundred and seventy-five parcels for men at the different military stations in the city and place some on transports leaving for "somewhere". These lads had left home and loved ones to face danger and perhaps death for us at a time when so many were happy and making merry at home; so I decided to place one hundred parcels on their transport.

"These Christmas parcels were wrapped in green and red and tied with red ribbon—every one—and contained the following:—Fruit, candy, cake, gum, soap, face-cloths, tooth brush and paste, shaving cream, khaki handkerchiefs, and socks, and a New Testament with the King's message on frontispiece (a gift from the Bible Society)."

Miss Fraser expresses her great indebtedness to a lady who was spending the winter in Halifax, Miss Helen MacKenzie of River John, N.S., saying that without her help she could not have accomplished so much.

"Each parcel contained the caption:—'God go with you, take you in His care and bring you safely home again. From the Presbyterian Church in Canada. L. M. Fraser, Port Secretary.'

"Seventy-five men were in detention at the Immigration Pier on Christmas Day. Each man was given a parcel, and there was an afternoon party with tea and cake served. They were there from 'Greenland's icy mountains and India's coral strand', as

well as Scottish, Irish and English—and were very happy and grateful to be remembered on Christmas Eve.

"Fifty parcels were given to Wellington Barracks to those lads who would not be able to get home for Christmas, and fifty to men at the Pier.

"Imperial Guards from England were with us for two weeks. They arrived in a snowstorm—the biggest snowstorm that ever I remember seeing—and for three days it snowed and snowed without any let-up. As no one of the Guard had ever been in Canada before, I think they decided that all we ever had in Canada was snow-banks. I could not allow anyone to leave our beloved land with that idea in their minds, so I arranged with Mr. Eugene Freeman, President of the Halifax Cinema Club, and a photographer of note, to show some of his beautiful Nova Scotia screen pictures. We had scenes of fishing, hunting, Evangelical land, haying, camping, apple blossoms and apple gathering, maple leaves and all beautiful autumn tints, also the wonderful pictures of our King and Queen's visit to the Maritimes. One hundred and fifty men attended the party given in the dining room. If applause was an indication of enjoyment, then they thoroughly enjoyed the evening. Refreshments were served by St. David's Young People.

"The commander, who was present, remarked to me: 'We shall go back to England with a beautiful picture in our hearts of your lovely country and never forget this evening'."

TIMELY COMMENTS

By Our Neighbor the U. S. A.

The Presbyterian (Philadelphia)

Taking Inventory

"All is not lost" with the taking of Greece, even though we hear the victor's triumphant cry and see the jackals gather to gloat over the fallen. Britain is not dead. Her death knell has not sounded. The fall of Greece was serious—not fatal. In this grave moment, it is well to take inventory. The Continent has become the booty of our pirate, Herr Hitler, but what has he gained and what has he lost? He has gained more than half a million square miles of terrain—much of it ruined by warfare. He has won dominion over 150,000,000 people—about the same population as in these United States. What has he lost? Valuable men, machines, and what is most valuable to him, time and diminishing oil supplies. But he has also endangered his most vital point of strength—the centralization of power. Germany has had this constant advantage over England in all her campaigns. Germany lies in the centre of Europe. The Allies are scattered. Poland was isolated from the others. Norway was

much nearer the Reich than London. The Greek campaign again took the British far from their own lines of defense. But with the expansion of Hitler's empire, he will suffer also from disunity. His 70,000,000 will have to guard 150,000,000 in conquered or dominated countries, including Italy. However, there is also a boon to this. Those 150,000,000 will supply multitudes of slave labor to relieve the native sons. His future plans must include campaigns farther and farther from the Fatherland, whereas the British are coming nearer and nearer to their home bases—in Egypt, Palestine, not to mention the British Isles. Hitler now must go beyond the Continent, and unless he tackles Turkey and Syria, must dare his foot upon the high seas. It is well to remember that Napoleon lost his War of 1812 simply because he had stretched his cable out beyond its tension point.

The Plight of Britain

What have the British lost and what have they won? They have lost men and Allies, but no territory at all—not one foot of soil. Poland, Norway, Greece have fallen, but no part of the British Empire has. If they fought for their friends and failed to save them, who are we to condemn who have raised no finger to save anyone? The British have won time, but more than that, they are slowly winning America to their side—first sympathy, now supplies, next (?)—and America is more valuable to England than all the Allies they have lost.

Our Position

Churchill in his recent speech argued that this war was a test of seventy million under the "malignant spell" of the Fuehrer and nearly two hundred million English-speaking people in the United States, Canada and the Dominions. We have a population of about one hundred and fifty millions ourselves, so one can see the importance of our position. We alone outnumber Germany two to one. On England's side with our full resources, we would be invincible—not Germany, as Lindbergh alleges. Without us, the outcome would be very doubtful, though not inevitably in favor of Germany. Upon us rests the responsibility for Great Britain and ultimately the whole world. The Greek campaign has proven the excellent calibre of the British soldier, but the futility of war without equipment. To hear of 400 and 500 Nazi planes bombing and machine-gunning troops day after day, without a single British plane appearing once the struggle had begun, certainly show us where the fault lies. The British and Greek infantrymen were faced with tons and tons of the best modern mechanisms. Even so, the Nazis were only able to capture 5,000 of the 60,000 B. E. F. engaged, and to wound or kill 3,000 more. Forty-

(Continued on page 188)

The Quiet Hour

PLAY THE GAME

By William Pierson Merrill

MY theme is not taken from present-day sport, but comes from something a great Christian leader wrote to a young friend long ago. Our ordinary rendering is "Fight the good fight of faith", but the word Paul uses really meant not war, but contest. It is the word rendered "race" in the splendid description of the Christian life in the opening verses of the twelfth chapter of the epistle to the Hebrews. It comes out of the arena, where took place the sports the Greeks loved to play and to watch. We might well render Paul's exhortation: "Play the noble game of faith".

We need such a call just now, as Americans and as Christians. We are living in a hard and stern time, which challenges the best in us. I leave the application of the message to our American problems and needs to others, and address myself to the deep and emphatic need that Christians shall play the game.

It is so fatally easy to rest content with professing our faith, instead of getting up and doing something about it. We need to realize that to be a Christian means playing the game, doing our full part in the contest "for the prize of the high calling of God".

Faith is far more than professing to believe certain doctrines. It means living as we profess. Some twenty-five centuries ago, or more, a man with the uncouth name of Habakkuk wrote a little book full of great thoughts. The most outstanding of all its sayings is, "The just shall live by his faith". Paul, Augustine, Luther, made it the central truth of their teachings. But not even these great leaders caught its full and deep meaning. They took it to mean, "A man becomes justified by his faith", a great and precious truth, but not what the original saying meant. Habakkuk was living at a time strangely like our own, when all seemed slipping into chaos; ruthless armies were invading small countries, destroying the trees, stripping the farms, driving off the cattle, leaving destruction in their wake. How could the people live? Then came the word from God: "The just shall live by his faith", and Habakkuk answered in the beautiful and inspired hymn with which his little book ends, closing with the exultant conviction that, though all else fail, yet "we will rejoice in the God of our salvation, who makes our feet like the feet of the deer, helps us keep our footing on the heights".

It is good to profess faith. It is infinitely better to live by one's faith. I love that statement in the Preliminary

Principles of our Presbyterian Church, "Truth is in order to goodness, and the great touchstone of truth is its tendency to produce holiness".

The "Game of Faith" is on today in full force, and, as in Paul's day, "there are many adversaries". Religion rejected in Russia, suppressed in Germany, state-controlled in Japan, treated with indifference everywhere. What is needed? This above all—that Christians shall play the game.

What is essential to playing a game well. Take a lesson from athletic sports.

1. First of all, you must enter your name. Sports are not just "free for all" unless in Ireland. We must get into the game, not just sit on the bleachers and cheer or criticize. And we must get others to enter their names. Radio services make it easier than ever to take our religion lazily, turning it on or off as we feel inclined.

Once in a sermon I quoted the remark of General Tasker H. Bliss at the close of the Great War, "If ever there should be another war, the churches will be to blame". At the close of the service a well-known man came up, clasped my hand, and said, "Dr. Merrill, what you said is true. If there is another war the churches will be to blame." I asked, "What church do you belong to?" He replied, in some confusion, "Well, I used to attend such and such a church, but for some time I have had no regular church connection." I was very glad when my wife, who was standing near, said to him, "I call that passing the buck." Don't pass the buck, play the game!

2. You must go in at full strength. In the thirteenth chapter of John, it says that Jesus, "having loved His own loved them to the limit." That is how we should love our Lord, and serve His Church, "to the limit".

It is painful and shocking to face the fact that over 50 per cent of the people in our Presbyterian denomination contribute nothing for church support, and over 70 per cent give nothing for benevolences. Probably there is not one of them who would not readily give 50 cents a year to each of those great causes. That would add something like \$600,000 a year for church support and \$850,000 for benevolences.

3. You must know the game. That means study and training. That is why Paul adds to his call to Timothy to play the game the counsel, "Study to show thyself a good workman; endure hardness as a good soldier of Jesus Christ." One of the great little sayings of our Lord is this, "If ye know these things, happy are ye if ye do them." So many people make a botch of things by either knowing without doing, or doing without knowing.

4. But knowledge is not enough. Practice is necessary. I heard of a German who

was watching for the first time a game of golf. He asked the players to explain it all to him. They patiently told him all they could about it, teeing, placing the ball, stance, following through, and the rest. He wrote it all in his notebook, then put the book in his pocket, and walked away, saying, "Now I can play golf." Poor fellow! I hope he found out!

5. You must play with the team, not try to be a lone star. Success comes in sport when each gives his energies not to individual success or honor, but to the victory of a common undertaking.

6. You must have the right motive, amateur, not professional, serving not for the sake of reward, but for the joy of the game.

7. Above all, keep your eye on the Captain! The writer of the epistle to the Hebrews appeals to us to run our race well, "looking unto Jesus, the Author and Finisher of faith". If we remember Him, we cannot be content with easy, slipshod service. How He warned His followers against the dangers of carelessness and easy contentment!

It is so easy to picture Christian faith as simply clinging to the cross, or hiding in the rock. There is a great and wonderful comfort at times in the cry, "Rock of Ages, cleft for me, let me hide myself in Thee." But when I hear some people singing that, I feel like calling for the stirring Negro spiritual, "I went to the rock to hide my face, and the rock cried out, 'no hiding-place; no hiding place down here.'" Jesus does call the sinful and weary, "Come unto Me and rest." Who of us has not had times when that call brought unutterable comfort to our weary and troubled souls? But after we have come and rested, He starts on and calls, "Take up your cross, and follow me." Are we ready to heed that call, as well as the other? If not, our Christianity is a poor thing.

It is the richest and most exciting and worthwhile adventure in life, this of playing the game of faith. It may be that some of Bunyan's great book has become obsolete in these modern times. But one scene at least lives on, as true and significant as when first written. It is where the Interpreter takes Christian up to the roof of the house, and shows him a group of radiant folk in shining raiment, singing exultant songs. Then said Christian, "I would fain go in there." But the Interpreter showed him that the only entrance to that glorious place was a narrow gate, where stood a group of fierce warriors, ready to dispute the passage. Then was Christian somewhat abashed. But he saw presently a man of a very stout countenance go up to the scribe who sat to take the names of those who would enter, and say, "Put down my name, sir." Then he

set his helmet firmly on his head, and made for the entrance. So, after he had given and received many blows, he won through. And there came a call from the glorious ones, "Come in! Come in! Eternal glory thou shalt win." And Christian smiles and said, "I think I understand."

O men and women, professed followers of Jesus Christ, do you understand?

Play the game! So shall you be able to say, as Paul did at the end of his life, "I have played a good game; I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."—Presbyterian Tribune.

THE TUG'S TO COME

Rev. J. B. Skene, B.A., Vancouver

Jeremiah was frankly bothered about life. He had been faithful to his light, but it did not seem to be "getting him anywhere". Everything seemed unfair. He reviewed his life and realized bitterly that results were not very impressive. He had been obedient to a high sense of duty, and had not flinched from attacking many abuses.

But the way of the reformer is hard. People do not like to be reformed and strike back in many ways that are not pleasant. Preachers of righteousness have always had hard going, and lovers of righteousness have found it even harder. Jeremiah forgot what most of us forget, so he argued with God in Chapter 12: "Righteous art Thou, O Lord, yet let me talk with Thee of Thy judgments."

What sort of answer did Jeremiah get to his complaints? The most unusual but the most strengthening and heartening truth was God's reply. There was bigger business ahead and he would rise to it. God practically told him to cheer up for the worst was yet to come—but he would be equal to it.

He was grumbling about the going being hard, but it was going to be harder. God meets discouragement by promising us yet greater difficulties, and the spiritual where-withal to overcome them. "If you have run with the footmen and they have wearied thee, then how canst thou contend with the horses?"

So now, when, like Browning, we feel that it is very hard to be Christians, and

"Where we looked for crowns to fall
We find the tug's to come,"

we still find our everlasting answer, to wait on the Lord, wait patiently, and greater works than these shall we do, for in Christ we can be more than conquerors.

Children and Youth

THE CLOCK FACE

WE hear almost daily of damage to some additional building inflicted by the visitation of the Huns upon London. One fresh incident is the partial wrecking of the Houses of Parliament with damage to the great tower, a prominent feature in the Empire's centre. Some of those who read this article will have seen the tower, many more are familiar with it because of illustrations given in the press and books of travel. It is a beautiful piece of architecture and workmanship. It arrests the eye immediately and, speaking of the effect upon ourselves when first we saw it, it calls forth admiration and leaves one with a sense of satisfaction over a piece of work well and beautifully done.

The tower houses a very interesting piece of mechanism, an immense clock. Though you have not seen it yet likely you have heard across the sea by radio the deep, heavy tone of Big Ben as it strikes the hour. You have however seen a picture of it. One appeared lately showing two men cleaning its face. What a very small section their bodies covered of the wide surface, against which they are seen.

We are somewhat familiar therefore with that clock by sight, thanks to pictures, and by ear, thanks to the radio, when across the seas is heard in the quiet sitting room the boom of its heavy voice as it announces the hour. What satisfaction it must be to the busy throng as they pass by, day or night, to look up and by a glance learn the time and then proceed on their hurried way. What a disappointment it would be should something happen and it could no longer serve the purpose for which it was made and installed in that high place of prominence. The tower has been struck but the clock undamaged. It would be a misfortune indeed if through some injury it was rendered useless. In our city of Toronto is a tower, part of a railway station which now no longer serves its original purpose. It stands out boldly by the side of a busy thoroughfare just like the tower of Westminster. It too had a clock, and pedestrians, motorists, and the people, hurrying to work in the morning or returning in the evening by street car, eagerly scanned its face as they passed. Should any one look at it now to learn the time it would have no message for him for it no longer speaks. Whether the clock has been removed or its face clouded it tells us nothing. How disappointing to all passers-by accustomed to turn to it to learn the hour!

As we all look to the face of the clock to tell us the time so we look to each other for something that we have been accustomed to expect or something we ought to expect. To this Jesus referred when He

said, "Ye are the light of the world, ye are the salt of the earth", and this the apostle had in mind when he spoke of our being living epistles known and read of all men. What a calamity when we cease to be of use to each other in that way, how serious when we no longer give forth that which as Christian people should reasonably be expected of us, and for which we look to each other. It is our privilege because of our relation to Christ to bring light, cheer, encouragement, hope or strength to others. Let us not disappoint them when they turn to us in confident expectation. What a misfortune when the salt has lost its savor! As Jesus said, it is fit only to be cast out and to be trodden under foot of men. It is worthless, and our worthlessness will be evident if we are not what we ought to be, if we do not what we ought to do, if we speak not the words of cheer and truth and of soberness, if we do not live unselfishly failing to think of the poor, the needy and the distressed.

The face of the clock should always tell the time, and that is what Jesus meant when He said,

Let your light so shine before men that others seeing your good works will glorify their Father in heaven.—R.

Y.P.S. NEWS

A venture in newspaper work has been undertaken by the Y.P.S. of Saint John's Church, Toronto, and the Easter number of Y.P.S. News has been sent us by the Editor, Jack Coulson. It modestly appears in mimeographed form, the handiwork of the members. Printer's type has not yet been adopted. According to the announcement Y.P.S. News is published and printed by the members of St. John's Y.P.S. The circulation of the last edition is given as 244 copies. Apparently this business enterprise has good organization for there is a Superintendent, Editor, three Art Editors, a Treasurer, a Sales-Promotion Agent, with several departments, Editorial, Special, Poetry, Library, Ladies' Page, Men's Page, etc. The drawings with which each page is decorated reveal talent and the literary work is evidence of a budding gift of writing. The printing however in the Easter number is not as clear as it might be and there are some mistakes in spelling, but perfection comes with practice, and this on the whole is a very commendable piece of work. The minister, whose ability in verse is becoming well known, has enriched the material with a poem, Easter Then and Now.

The Universe is so vast and so ageless that the life of one man can only be justified by the measure of his sacrifice.

LITTLE ROBIN REDBREAST

Little Robin Redbreast,
Is a wiser lad than me,
For he lived in Merrie England
In the days of chivalry.

Though he's often sad and weary,
As he looks on London town,
He gaily chirps a greeting
And struts proudly up and down.

For little Robin Redbreast
Is a wise and knowing lad
And the things that he remembers
Make him always proud and glad.

For he saw the Spanish galleons
In a time of storm and stress,
And he knew the strength of England
As he looked at good Queen Bess.

And he frolicked on the green grass,
When Richard bade farewell
To the pleasant fields of England,
And faced the infidel.

And that's why Robin Redbreast
Has a deeper faith than me,
For he knows the heart of England,
And the things men cannot see.

—Kay Grattan.

SUNDAY SCHOOL RALLY

The annual Sabbath School rally of the Presbyterian Sabbath Schools in Calgary was held in St. Andrew's Church in the afternoon of April 20th. Pupils and parents from Grace, Knox, North Hill, Hungarian, and St. Andrew's constituted a congregation that filled the church. Mr. G. Munro, President of the Calgary Presbyterian Sabbath School Association, who has been connected with this work for the past seven years, presided. Taking part in the service were Rev. T. A. Rodger, Knox Church, Rev. R. J. Burton, St. Andrew's, Rev. W. G. Garabedian of North Hill Church, and Rev. A. Bright of Grace Church, the address being given by Mr. Garabedian. The musical service was under the leadership of Mr. G. Tollington, assisted by a ten-piece orchestra with Miss Folkins at the piano and Mr. W. Hadden, organist. Greetings were read from Rev. Dr. W. M. Kannawin, General Secretary of S.S. and Y.P.S., and from Mr. and Mrs. Sanders, Victoria, B.C., former teachers in St. Andrew's.

The banner given each year to the school having the best average attendance was won by North Hill School, Rev. M. S. Blackburn, R.C.A.F., making the presentation to Mr. Rath, Superintendent. The offering taken at this rally is devoted to Home Mission work in the Peace River.

TIMELY COMMENTS

(Continued from page 184)

eight thousand were safely and brilliantly evacuated in another Dunkirk. News has not arrived concerning the remainder. In this war of machines and men, the British have won laurels for the human element. But unless we can fulfil our part of the bargain by supplying mechanical equipment, superior in quantity and quality to the Nazis, America is not the first-rate country of which we are so proud and which we know she is. Once we really begin to pour out bombers like pleasure cars, cannons like cosmetics, tanks like silk stockings, Germany will meet her match in both men and machines. Let us not talk of defeat before the real contest has even begun.

Many strokes though with a little axe,
Hew down and fell the hardest timbered oak.

The simple record of three short years of active life, Christ's, has done more to regenerate and soften mankind than all the disquisitions of philosophers and the exhortations of moralists.

INTERNATIONAL S.S. LESSONS

LESSON—JUNE 8

Acts 12:25—13:12

Beginning of World Missions

Golden Text: And he said unto them, Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

LESSON—JUNE 15

Progress in World Missions

Acts 13:44-52; Galatians 3:26-29

Golden Text: For ye are the children of God, by faith in Christ Jesus.—Galatians 3:26.

LESSON—JUNE 22

First Jerusalem Conference on World Missions

Acts 15:6-21

Golden Text: But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.—Acts 15:11.

LESSON—JUNE 29

Lessons from the Early Church

1 Corinthians 3:1-15

Golden Text: For other foundation can no man lay than is laid, which is Jesus Christ.—1 Corinthians 3:11.

LESSON—JULY 6

The Gospel is Taken Into Europe

Acts 16:6-15

Golden Text: Come over into Macedonia, and help us.—Acts 16:9.

Our Church Calendar

Vacancies

- Arnprior, Ont., Mod., Rev. A. J. Fowlie, Almonte, Ont.
- Bass River, etc., N.B., Rev. P. M. Sampson, Boom Rd., N.B.
- Boston, Omagh, Ont., Mod., Rev. John Riddell, Box 577, Milton, Ont.
- Brantford, Ont., Alexandra, Mod., Rev. J. Kelman, 89 Charlotte St., Brantford, Ont.
- Caledonia, P.E.I., Mod., Rev. W. Wadland, Belfast, P.E.I.
- Calgary, Alta., Knox, Mod., Rev. R. J. Burton, 803 13th St. E., Calgary, Alta.
- Campbellford, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.
- Campbellton, N.B., Knox, Mod., Rev. C. E. Hayward, Dalhousie, N.B.
- Campbellville and Nassagaweya, Ont., Mod., Rev. A. H. Wilson, Eden Mills, Ont.
- Cardinal and Mainsville, Ont., Mod., Rev. N. A. MacLeod, D.D., Brockville, Ont.
- Carluke and Binbrook, Ont., Mod., Rev. A. L. Budge, D.D., 39 Cliffe Ave., Hamilton, Ont.
- Centre Road and West Adelaide, Ont., Mod., Rev. R. T. Rutherford, Alvinston, Ont.
- Clifton, New London, etc., P.E.I., Mod., Rev. W. Rhoad, Kensington, P.E.I.
- Creemore, Dunedin, East Nottawasaga, Mod., Rev. R. A. Birnie, Duntroon, Ont.
- Dundalk and Ventry, Ont., Mod., Rev. T. O. Miller, Orangeville, Ont.
- Eversley, etc., Ont., Mod., Rev. Ross K. Cameron, 700 Dovercourt Rd., Toronto.
- Hamilton, Ont., New Westminster, Mod., Rev. R. J. Wilson, 332 Locke St., Hamilton, Ont.
- Iroquois, Ont., Mod., Rev. M. W. Heslip, Prescott, Ont.
- Kinloss and Kinlough, Ont., Mod., Rev. R. Esler, R.R. 3, Lucknow, Ont.
- Lancaster, Ont., Mod., Rev. Dr. J. G. Berry, Martintown, Ont.
- Leamington, Ont., Mod., Rev. Scarth Macdonnell, Amherstburg, Ont.
- Lochwinnoch, etc., Ont., Mod., Rev. G. Killen, Cobden, Ont.
- Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.
- Montreal, Que., Outremont, Mod., Rev. A. S. Reid, D.D., 3485 McTavish St., Montreal, Que.
- Morrisburg, Ont., Mod., Rev. A. S. McLean, Morewood, Ont.
- Murray Harbor North, P.E.I., Mod., Rev. T. Owen Hughes, Montague, P.E.I.
- Murray Harbor South, Wood Islands, P.E.I., Mod., Rev. T. Owen Hughes, Montague, P.E.I.
- Nairn and Beechwood, Ont., Mod., Rev. W. B. MacOdrum, Forest, Ont.

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- North River and North Shore, N.S., Mod., Rev. D. J. Gillies, Albert Bridge, N.S.
- North Sydney, N.S., St. Giles, Mod., Rev. Rod. McLeod, Boularderie, N.S.
- Norwood, Man., Mod., Rev. R. McKay Esler, 96 Wallace Road, St. James, Man.
- Pictou, N.S., First Church, Mod., Rev. G. S. Mitchell, Westville, N.S.
- Peterboro, Ont., St. Paul's, Mod., Rev. A. Raeburn Gibson, Millbrook, Ont.
- Port Perry, etc., Ont., Mod., Rev. J. C. Robinson, Leaskdale, Ont.
- Prince Rupert, B.C., Mod., Rev. J. R. Frizell, 3564 West 32nd Ave., Vancouver, B.C.
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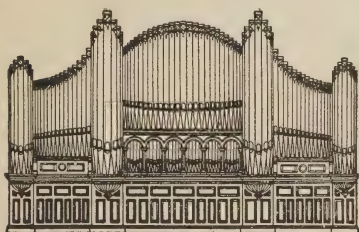
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God is not to be thought of as our air-raid shelter but as our home, our dwelling-place, our habitual environment.

It is not hard for any man who hath a Bible in his hand to borrow good words and holy sayings in abundance.

Bravery knows no conditions save the need of it and manhood rises above the accidents and inheritances of life.

Wisdom is a defence, and money is a defence; but the excellency of knowledge is that wisdom giveth life to them that have it.

This is God's world and it can only be rebuilt on God's plan, by God's men, in God's way, through God's strength, for God's glory.

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Whatever our circumstances, let us rejoice in the work, great and small, of a God "who hath made everything beautiful in its season".

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The deepest difference between Jesus and the men of His time was that while they thought of God as one who asks, He thought of God as one who gives.

There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach.

Many have had to tread the same path of pain since Job's day, many more have pondered its mystery. Whoever will follow that path with him to the end will issue with a clearer and nearer vision of God and a deeper trust in the loving wisdom of His dealings with men.

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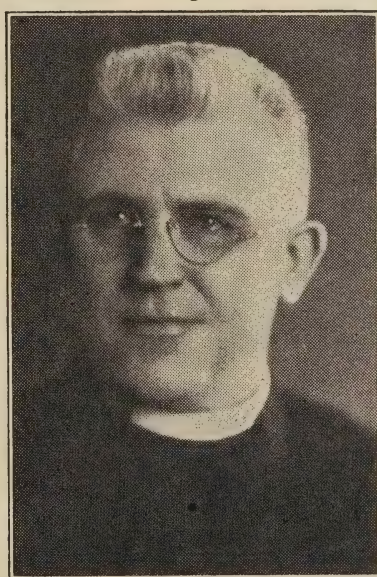
The **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVI

TORONTO, JULY, 1941

No. 7



REV. J. B. SKENE, B.A.,
Moderator of the General Assembly



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The Presbyterian Record

VOL. LXVI

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No. 7

The Moderator

THE Moderator is a son of Canada, his birthplace being a farm in the county of Grey, Ont. He is also a son of the Manse for his father is Rev. James Skene, a minister of our Church, now retired, but hale and hearty at the age of eighty-eight. It was interesting to note the latter's regular attendance upon the Assembly and his pleasure in seeing his son in the Moderator's chair must have been complete.

Though Canadian born the Moderator has blended in him two rich strains from the Old Land, one from Scotland for his grandfather on his father's side was an Aberdonian, and an elder in the Church, and his grandfather on his mother's side was a native of Ireland, residing in Belfast. In addition to these two strains the Presbyterian tradition is strong in him.

Various public schools and collegiate institutes prepared the Moderator for his University work. An interval of five years elapsed before he entered upon his course in arts. Queen's, Kingston, was his University choice and Knox College, Toronto, for his theological training. From the latter he graduated in 1920. In the University he gave special attention to history. He is well informed in Church Law and has made the conduct of public worship a subject of close study. In this realm he maintains and promotes a high standard. He is also an accomplished musician.

His ministry has been prosecuted in three congregations, Huntsville, Ont., Emmanuel Church, Toronto, and at present he is minister of Central Church, Vancouver. While in Toronto he served for several years as Clerk of the Presbytery. In 1933 he was a delegate from our Church to the General Council of the Alliance of the Reformed Churches meeting in Belfast, Ireland, where he delivered an address at the session on Youth which was very appreciatively received.

The post of Moderator was a new experience for, as he said, save as Moderator of several Kirk Sessions, and one brief term as Moderator of a newly-formed Presbytery, he was, from the practical standpoint, unacquainted with the office. That he capably served the Assembly in this capacity was the verdict heard on all sides and he even delighted those experienced, kindly, but exacting officials, in this particular, the Clerks of Assembly. He was dignified, alert, informed, prompt, decisive, restrained, cheerful and considerate. "Let us felicitate business", appealed the chairman at a meeting of a college society, confounding his words a bit for he meant facilitate. Mr. Skene did both. He facilitated and felicitated business. Thanks in large measure to him is due the fact that the General Assembly this year completed a lengthy docket in record time. As a Moderator therefore, in the phraseology of chivalry, he has won his spurs and all wish and pray that he may enjoy like success in his work for the Church in the arduous year which lies before him.—R.

The Care Of All The Churches

Rev. W. Barclay, D.D.

Address at the Opening of the
General Assembly

That which cometh upon me daily, the care of all the churches.—2 Cor. 11:28.

It will not surprise you if I say that, while the past year has been one of the most interesting experiences, it is not without relief to me that within a brief space now another man, at the request of his brethren, will take over as Moderator the care of all the Churches of our Denomination. Of course you must not interpret this phraseology too literally. Our Presbyterian system, with its Kirk Sessions and higher Courts, provides for the supervision of our whole flock. But the Moderator must travel, attend to correspondence, visit Church Courts and Assembly Boards, as well as assume representative duties, heed calls to consult with other Denominations, and always be ready on request to offer counsel and advice.

You will ask me how I have found the organization of our Church throughout Canada and I am glad to say that, for a Church whose membership does not exceed 175,000, we are very well distributed. If, as is natural at the moment, we think in terms of military strategy, then it is possible to find satisfaction in the knowledge that we have strong-points in all the large centres of population. Considering the number of our congregations, possibly 50%, which are not self-supporting, it will be readily seen how important it is that the strong-points should be kept in full and vigorous congregational activity. Many of our charges may well be regarded as coming strong-points; and here one is happy to remark on the number of cases where our outgoing graduates have been sent to difficult posts to fulfil their probationary year and are doing excellent service. In not a few cases these young ministers have expressed willingness to continue for a few years so that their work may tell and one is relieved to find that our Mission Board proposes, if this Assembly is agreeable, to increase their remuneration sufficiently, as the years pass, to enable them to meet increasing responsibilities and attain, in reasonable time, to the minimum set by the Church for its ministers in full charge. Then there are the outposts, served as a rule by our students, where the situation is being tried out. Perhaps we should be more alert in our Presbyteries to see that these centres are only continued if they have promise of future development. A constant re-distribution of our monetary resources, so as to ensure that they are being put to most effective use, would seem to be a very necessary part

of our policy. If, as some think will be the case, there is a large immigration after the war then our organization with its strong-points, coming strong-points, and out-posts should be ready for the necessary expansion.

I was asked recently whether I knew of any measuring-stick by which the state of the Church at present might be computed. I can think of no test better than that of asking how far our congregations give evidence of a oneness of spirit with the early Christians who so bravely effected a leavening of the Roman Empire with the teaching of Christ. In our groups does "one loving heart set another on fire"? Do all run with patience the Christian race looking unto Jesus the Author and Finisher of our Faith? In facing this question, one first of all has to remark on the great similarity of one congregation with another in the matter of the problems to be solved. For example, generally speaking, it may be said that one-third of a congregation is likely to be remarkably loyal, a second third not giving much evidence of setting the Church higher in their affections than many of the secular societies to which they belong, while the remaining third is in the position of having but a bowing acquaintance with the Church and often shows much more readiness to spend time, money, and labor on causes that cannot, by any means, be regarded as of equal importance with the Church, although not necessarily without their usefulness to the community.

Since practically all congregations are feeling the loss of old stalwarts whose deaths make serious inroads into the ranks of the most loyal sections of our membership, there would seem to be every reason to seek from the other sections among our people a quickening of enthusiasm which will enable the places of those gone from us into the Unseen to be filled without delay.

Other problems causing concern in practically all congregations, and indeed in most denominations as well, are the waning interest in the evening service, the greater unwillingness of children to attend Sunday School with regularity, and the obvious disparity between the numbers of our men actively engaged in church work as compared with our women. One is glad to report that these problems are being faced by the appropriate boards or committees within our denomination.

A heartening sign is the widespread concern for a finer witness by all professed Christians in the face of the critical nature of the present time of war. There is a great deal of soul-searching and increasingly people seem to be aware of the difference be-

tween a so-called Christian congregation and that finer thing, a congregation of Christians. Reports of church life in the Old Land would suggest that, under attack by a ruthless enemy, the people are manifesting a deepening of spiritual life in which the notes of reality and sincerity are strikingly prominent.

In this connection, as an example of the type of Christian witness which these fateful days may produce, it is worth noting that a recent letter from Germany has revealed a case of heroism for the Faith reminiscent of the days of the martyrs. Just prior to the out-break of war a pastor in the German Evangelical Church was so moving his congregation to disgust at Nazi methods that he was hastened to a concentration camp. But even there his life and teaching so stirred his fellow prisoners that the authorities could not abide the thought of his remaining. Hence he was offered freedom on condition that he would refrain from preaching. The alternative was death. Without hesitation and scorning their offer of time for consideration he accepted the latter. Whether such a spirit may be roused in many Christian hearts among us may well depend on the course of the war. An easy win for us might well be fatal. We might just sink back into a nominal acceptance of the title of Christians. Christian congregations would not become congregations of Christians nor Christian communities communities of Christians. But victory cannot now be easy and it were strange if all of us should not be solemnized by the evidence of the nature of the struggle in which we are engaged. We say it is a fight for the freedom of mankind. We say that civilization is at stake. We face enemies who scorn Christ. We think we have a better understanding than ever of the meaning of the Scripture phrases, "Powers of darkness" and "mystery of iniquity". Can we be satisfied then with anything that savors of lukewarmness or insincerity in our profession of allegiance to Him Who died that we might live.

PRAYER

To thy gracious keeping we commend those who are in special peril and need, those who go down to the sea in ships, those who voyage on the unseen pathways of the air, the wounded and the dying and those who minister to them, prisoners in the long weary days of their captivity. We pray for all who serve the common weal in offices and shops and factories, on the land and in the mines; for tired men and women as they labor, doggedly performing their tasks. We remember children far from their parents' care. We pray for those who are anxious for their loved ones, and those who mourn their dead, in the name of Jesus Christ our Lord, Amen.—Life and Work.

LESSONS FROM THE EARLY CHURCH

Rev. A. A. Lowther, B.D.

A Paper Read to Presbytery of Toronto

IN the history of the Church of Jesus Christ the first four centuries constitute a period of remarkable expansion. With almost unbelievable rapidity, the Gospel was carried to nearly every quarter of the then known world. Even India, called by a third century historian, one of "the extremities of creation", was reached and the same writer refers to messengers of the Cross who "pass over to the Islands beyond the ocean which are called Britain". Let us consider some of the chief characteristics of that rapidly expanding Church to see if the Church of today has anything to learn from it.

The first mark of the early Church is its emphasis on doctrine. "Among us tradesmen, slaves and old women know how to give some account of God, and do not believe without evidence" write the defenders of Christianity and a pagan observer of the second century expresses irritation at the persistent belief in the life to come. "Those miserable people", he says of the Christians, "have got it into their heads that they are perfectly immortal". Such remarks do not suggest that every Christian had a complete knowledge of theology but they do suggest certain definite convictions held in common by the followers of Christ. We need not look for a great deal of abstruse knowledge or intricate philosophy but we do find a practical, everyday system of religious belief in which all could share and in which ordinary people with little of the learning of the schools actually did share.

In a booklet recently issued, entitled, *Creed or Chaos*, Dorothy Sayers has pointed out that Christianity is challenged by paganism in Europe today as it has not been for over a thousand years. Moreover, she holds, the war now being waged is really a war of dogma. The enemy draws great spiritual strength from his ideology while Christians for a long time now have been divesting themselves of their armor by gradually dispensing with doctrine. The weakness of the churches, she says, is not that they are too bigoted about theology but that they almost entirely lack theology so that, when a definite challenge confronts them, they answer feebly and in a confused voice. It is not right therefore to agree to differ over theology as if it did not really count. When a nation denies the fatherhood of God, naturally it abandons belief in the brotherhood of man. The result is that terror breaks loose throughout the whole world. As Dr. Oldham has recently written, "In the long run false doctrines are infinitely more dangerous than wrong actions". The lesson for our Church today therefore is very clear. There must be no spiritual disarmament and no appeasement.

The battle is joined. The powers of darkness know definitely in what they believe and what is the goal of that belief. We too must formulate our belief and be prepared for its logical conclusion.

The early Christians were compelled to compose a creed. They had to explain to themselves and to their friends why their outlook was different from that of the world about them. They could not worship at the shrines of Greek and Roman gods because they worshiped the One Living God. They did not think offerings could save them because they knew that Jesus was both Judge and Saviour. Pagans were very doubtful about any existence after this life but Christians were convinced of the Resurrection and all that it signified for them. Other people indulged in unrestricted excesses, but they were marked by self control. Thus the doctrine held was a doctrine which marked the essential difference of the Christian belief at every important point of contact with the non-Christian world. There was of course a certain narrowness about such exclusive beliefs. At every service the church prayed "May grace come and this world pass away". Nevertheless Harnack points out that this stern renunciation of the world "was really the first thing which made the Church competent and strong to tell upon the world." "Then, if ever", he continues, "was the saying verified, 'He who would do anything for the world must have nothing to do with it'."

Our second lesson therefore is that there must be a sharp distinction between the Church and the World. So much effort in many quarters today seems designed to make the Church more like the World, to make worldly people feel at home in it, to lessen any difference which does exist. There were those in the early Church who sought to do this too hoping to reach a wide circle of people. They forgot, as many today forget, that the Church of Jesus Christ is not just another human organization though even worldly societies must be marked by a certain limiting exclusiveness. The more exclusive they are, the keener will be appreciation of the privileges of membership. But for the Church, limitation is indispensable, its lack is fatal. An American historian has recently pointed out that, "It was the current in Christianity which held firmly to the uniqueness and centrality of Christ and declined to water down that conviction to ease the tension with those who found the belief offensive which ultimately became the main stream. The others dwindled and disappeared."

It might be objected that exclusiveness would lead to aloofness, that Christians would grow selfish and self-centred. Yet in practice it was not so. The very fact of differentiation served also to emphasize their mission to the world. That world was a place of great suffering. There were no

hospitals as we know them, no homes for the aged, no orphanages, no relief organizations. The Christians therefore addressed themselves to the task of caring for the poor and needy. The monies raised among them were always called "poor funds" and there is a legend of the deacon Laurentius in Rome who, when asked to hand over the treasures of the church, declared that the poor were her only treasures.

Contemporary records bear ample witness to the diligence of the Christians in caring for their sick brethren, for widows and orphans, Pagans were heard to remark, "Look how they love one another!" and other comments bear out the same truth. "They have all things in common". "They make light of any expense whatever in their mutual services". "They treat each other as brothers and sisters". "They recognize each other by means of secret marks and signs and love one another almost before they are acquainted". Harnack who gives these quotations observes that "the new language on the lips of the Christians was the language of love. But it was more than a language, it was a thing of power and action. He points out that the gospel of these early centuries was the gospel of love and charity for "ministering love is the practical expression of love to God". Thus it was that, in a world of hatred, Christians showed kindness. Where others desired to kill one another, they were ready to die for one another.

This is our last lesson from the early Church. If we could know the real secret of its expansion perhaps we come nearer to doing so here than anywhere else. Could the comments above quoted be made of our congregations today or are we slow to recognize other members of the family of God and to show an interest in them? The early Church was a real brotherhood and somehow we must make a greater effort to recapture that lost spirit of friendliness and kindness and charity towards all. This feeling cannot be generated by committees or by organization. It must rise spontaneously in the hearts of individuals for it, in turn, is but the outer manifestation of that inner love of God which is found in the hearts of His people.

It seems clear, therefore, that, if we would emulate the Church in the days of great power and expansion, we must return to the ideal of those early days when every Christian community was a miniature reproduction of the collective Church of God. Those inside our congregations must come to a clear understanding of the essential teaching of the Church of Jesus Christ and must learn to distinguish clearly between that Church and the world outside. In our generation too the one true God must be exalted far above the false gods of the heathen. Then, having apprehended more fully the love of God towards us and

all mankind, we shall find ourselves proclaiming that love not only in word but also in deed and in truth. As racial hatred grows apace about them the followers of Christ must once more become conscious of the fact that they constitute a Third Race, not lordly rulers of others and not their slaves, but separated, consecrated and bound together by the indissoluble ties of citizenship in the Kingdom of God which is eternal.

THE NORTH AMERICAN ECUMENICAL CONFERENCE

The Presbyterian Church in Canada's representatives to this important gathering were Rev. J. B. Thomson, Rev. Dr. S. C. Parker, Rev. Dr. S. Banks Nelson, Rev. W. T. McCree, Rev. Stanley Glen, and Miss V. Tennant. Later the conference requested three additional delegates from our Church to sit as assessors, Rev. Dr. J. D. Smart, Rev. Prof. F. W. Beare, and Rev. Dr. W. W. Bryden. The Women's Missionary Society (W.D.) were represented by Mrs. A. W. McMurrich, Miss Bessie McMurchy, Miss T. Negro, and Mrs. D. D. Calvin.

The Conference was held in Wycliffe College, Toronto, June 2nd to 5th.

The following report which we are much gratified to present was furnished by Rev. Dr. Smart.

THE Presbyterian Church in Canada is a member of The World Council of Churches which at present consists of seventy churches in twenty-five countries. This World Council aims at securing co-operation among all Christian Churches in the world in the consideration of their common problems and in the prosecution of their common interests. In pursuance of this purpose a four-day conference, called The North American Ecumenical Conference was held in Toronto from June 2nd-5th, with representatives from most Churches and from nearly every section of this continent, and some from farther afield such as Dr. Adolph Keller from Geneva, Switzerland, and a Professor Stockwell from Buenos Aires. Discussion and addresses centred around two questions, The Nature of the Church, or in simpler terms, What the Church is in itself and what it must do in relation to the world in which it has its life. A preliminary conference of fifty delegates under the chairmanship of Prof. Van Dusen, Union Seminary, New York, worked intensively on these questions during the first day and a half; then, in the larger conference which followed, general sessions with addresses were alternated with study groups on the same two themes.

Returning from such a conference, one is met among one's churchmen with the question, "But what did it all accomplish?" and the suggestion too often is that nothing is to be accomplished by these inter-church conferences. It may be in order, then, for one delegate to state in simple terms the value of this conference as it impressed him.

The first value concerns our Church peculiarly. There has been a tendency in

recent years for us as a Church to hold ourselves somewhat aloof from other Churches. Quite naturally, as a consequence of the disruption we experienced in 1925, we have been hesitant about even the slightest involvements with other denominations. This hesitancy, persevered in, might have developed into an attitude of self-righteous isolation, and even as recently as four years ago there seemed to be good reason to fear that such a development was taking place. But now, through our Church's participation in the ecumenical movements and in other inter-church projects, there is reassurance that we are prepared to take our place alongside the other Churches in our Dominion and in the world and in fellowship with them to set our hearts and minds to the problems and tasks which face Christians of our time.

A second value which is to be found in such a conference is the sense of unity with Christians throughout the whole world, a unity which has nothing to do with pushing church organizations together, in fact which may be seriously injured by that. Around the conference table wide divergences of conviction came to light and were expressed with frankness. There were fundamental disagreements both as to the nature of the Church and as to the nature of the world. Some considered the New Testament Church to be the decisive norm determining what the Church must ever be, while others desired to leave the way open for freer development in each new age. Justin Wroe Nixon asserted his confidence in the essential goodness of the world, while Otto Piper insisted that the world by its very nature is in the grip of demonic powers. Then when the question arose what attitude the Church must take to the international situation, the conference divided quite distinctly into two, interventionists and pacifists, and many plain words were spoken. Yet, in spite of all such differences, and particularly when we were brought together for devotions, there was a sense of being one in Christ, not in ourselves and our human viewpoints but in Christ, and in such a way that instead of glossing over differences in order to gain a superficial unity, we could now, because we were confident of a deeper unity, take with complete seriousness the things that divide us.

It was heartening to Canadians to hear many of the speakers from the United States affirming the responsibility of their nation in the present world situation. Isolationism took a severe beating, not even the pacifists defending it with any real conviction, and finally it was left in shreds when on Wednesday noon Professor Reinhold Niebuhr, in Hart House Theatre, dealt with it specifically in his usual, thorough manner. There was an insistence, however, upon a function of the Church which tran-

scends the warring nations. John Bennett of the Pacific School of Religion summarized this task as follows:

To preserve a sense of the responsibility of the entire human society for conditions which lead to war; to keep alive the sense that the enemy is human; to preserve contacts with all the sections of the Christian Church throughout the world; to prepare the minds of our people to resist the temptations which go with victory. And yet the church, while transcending the nation in these respects, may also see in the nation's cause a cause which it not only can but must support with all its strength. The future of the world-church depends upon the restraining from world domination of the totalitarian powers.

We came away with the feeling that, though admittedly nothing very concrete had been done, it had been of great value for representatives of the Christian Churches on this continent in this critical time to talk together concerning the things that pertain to the life of the Church. There were indications that the Church which has been so abused, despised, and trampled upon, is beginning under the pressure of these times to rediscover its own unique nature as the actual body of Christ in the midst of a sin-entangled world.

CANADIAN SOCIETY OF BIBLICAL STUDIES

Professor F. W. Beare

The existence of this Society has been drawn to our attention for the first time by a report we have received of its annual meeting. This was held in Emmanuel College, Toronto, May 12th to 13th. The Presidential address was given by Professor Michael, his theme being *Some Reminiscences of Two Great Biblical Scholars* (James Hope Moulton and J. S. Findlay).

Papers were read as follows:

Rev. C. S. Oke, Knox Church, Stratford, on *The Parables of the Good Samaritan and the Prodigal Son*; Professor R. B. Y. Scott, *A Note on Genesis 22:14*; Professor F. W. Beare, *Papyrus Number Twelve in the Chester Beatty Collection—Old Testament Apocryphal Writings*; Professor F. W. Dillstone, *Baptism in the New Testament, Four Strands of Significance*; Rev. Dr James D. Smart, Knox Church, Galt, Ont., *Death and Rebirth of Old Testament Theology*; Professor C. Young, *Prophetic Ecstasy*.

This being the annual meeting the officers were elected: Honorary President, Sir Robert Falconer; President, Professor F. W. Beare; Vice-President, Professor N. H. Parker; Secretary-Treasurer, Professor W. S. McCullough.

Membership in the Society is not limited to representatives of colleges but to all in-

terested in the scholarly study of the Bible. The membership is now approximately ninety. The membership fee is \$1.00 per year. Inquiries and applications for membership may be addressed to the Secretary, Professor W. S. McCullough, University College, Toronto.

The Annual Meeting of the Canadian Section of the Society of Biblical Literature and Exegesis is always called for a time immediately following the meeting of the C.S.B.S. and members of the latter Society are invited to attend the sessions of the other, and to take part in the discussions. The Society of Biblical Literature and Exegesis meets in two sections, one for Old Testament and the other for New Testament. In the New Testament section, the following papers were read:

Sir Robert Falconer, *Interpretative Notes on 1 Tim. 2:15*; Professor F. W. Beare, *Some Remarks on the New Testament Witness to the Resurrection of Jesus Christ*; Professor Fielding, *Observations on the Problem of the Relation of Mark and Q.**

In the Old Testament section: Professor W. R. Taylor, *Psalm 140*; Professor R. B. Y. Scott, *Some Comments on Qoheleth*; Professor W. E. Staples, *Notes on Ecclesiastes*; Professor K. C. Evans, *Aspects of Early Hebrew Literature*.

*The designation of an original source from which Mark drew some of his material.

ANNUAL MEETING W.M.S.

Ontario

Estelle C. MacBeth

THE twenty-seventh year of the Ontario Provincial Society has been well inaugurated! Women from farms, villages, towns and cities met with their sisters in historic First Church, Brockville, May 12-15. Each has been heartened by the other and has gone forth as a herald to earnest groups of women from east and west and from north and south of the banner province of the Dominion.

Faithfully and well will the story of these epoch making days of Forward Look be told by those who were privileged to be there. In view of the complex problems confronting humanity today, and while the daily papers are reporting deeds of violence throughout the world, much of the business to an outsider might have seemed of little moment but again and again speakers stressed the fact, which became more and more obvious, that the faithful efforts of Christians are of critical importance today, that in Christianity alone can mankind find a lasting solution to its strife and conflict and on that foundation alone can lasting peace be built.

The delegates, realizing that their task is imperative, grappled with difficult problems with such keen interest and receptive

hearts and minds as augur well for an advance in service.

The President, Mrs. John Williams, presided at all seven sessions. Rev. H. Cousens, B.A., B.D., conducted the opening devotional service. Keep in Touch, the theme of the Convention, ran like a golden thread throughout all the sessions and proved to be of arresting effect. For four busy days, each packed to capacity, the members continued faithfully and prayerfully to make the theme a reality in our missionary life. Mrs. J. S. Riddell, President of Brockville Presbyterian, in her own unique way extended greetings and a cordial welcome to Brockville, the City of the Thousand Islands.

Bright sunshine had ushered in the day on which the Convention was to be honored by the visit of Her Royal Highness Princess Alice, Countess of Athlone. Prior to the appointed hour for the arrival of the Vice-Regal party, the President left the chair, which was taken by Mrs. W. P. Gamble of Guelph, and with the Corresponding Secretary, Mrs. K. B. Schroeder, and Mrs. D. E. Lewis, the local Convener, proceeded to the door to meet Her Royal Highness. Brownie troops formed a guard of honor. On arrival Her Royal Highness graciously received the members of the Board of Management; also Mrs. A. R. McMurrich, Mrs. D. Strachan, Mrs. Wm. Barclay, wife of the Moderator, Mrs. H. Cousens and Mrs. W. G. McIntyre, Ogdensburg, N.Y. Her Royal Highness was then escorted to the platform, where little Sally Lewis charmingly presented a nosegay of roses, forget-me-nots, and sweet peas. The National Anthem was sung and Rev. H. Cousens offered prayer for the Empire.

Mrs. McMurrich introduced the Princess to the meeting and in her brief remarks outlined the work of the W.M.S. and on behalf of the Society extended a welcome to Princess Alice, whose address to the Convention was one of rare understanding, keen vision, and delightful humor. Rev. W. Barclay, D.D., Moderator of the General Assembly, in behalf of the Ontario Provincial Society, expressed gratitude for the address and for the gracious act of Her Royal Highness in attending the annual meeting.

At this time Mrs. D. McOdum introduced Mrs. W. G. McIntyre, a daughter of Ontario, now a resident of Ogdensburg, N.Y., who brought a message of International goodwill.

After the departure of the Vice-Regal party Mrs. Riddell announced a motor drive along the beautiful St. Lawrence River. This was a privilege greatly enjoyed by the delegates, the country being at its loveliest and the places passed on the way of such beauty and historic interest that the trip will long live in the memory of those who were privileged to enjoy it.

At the Tuesday evening session a vivid

word picture of what has been done, what is being done and plans for the future was depicted in Ontario Speaks through the Secretaries.

Our Convention was once more honored by a notable visitor, Hon. Cairine R. Wilson, who was presented with a nosegay by little Ruth Cousens. Mrs. Williams introduced Senator Wilson, the first woman to be appointed to the Senate of Canada and for many years a life-member of our W.M. S. In her address we were urged to greater service because of world conditions. Comparing the opportunities of the women of Canada with those of the women of Europe, Senator Wilson said the status of women in the enslaved countries, where once women were on a par with men, has been lowered considerably and their main duty now consists according to orders of dictators to raise strong men, not necessarily strong in character but strong in physique. She congratulated Ontario Provincial on the progress that has attended their efforts. She said the women of Ontario might have taken this critical time as a reason for retrenchment but instead they had taken it as a call for advancement.

Wednesday morning was given over to the departmental secretaries in Our Outlook and Our Plans for the Future. Mrs. K. McLean reported an alarming decrease in subscriptions to Glad Tidings and made a strong and urgent plea for more earnest endeavor on the part of secretaries. The Supply Secretary in her report showed that "the fingers of Dorcas were surely busy and her coats and garments spelled affection".

The Library Secretary requested magazines for the Armed Forces, particularly for the Navy and Merchant Navy. The Literature Secretary presented the study books for the Senior Girls' Organizations and Mission Bands.

At this time Mrs. McMurrich brought a message from Mr. Ferguson, representative of the Church of Scotland Committee on Huts and Canteens, which sponsors the sale of the Scotsman Picture Calendar to help provide funds so necessary at this time to carry on their splendid work among the troops. Mrs. McMurrich appealed to the Presbyterials to support this worthy cause.

The Lantern Slides Secretary reported an increase in the demand for slides. She encouraged more frequent use of the smaller sets to form a basis of a delightful and interesting talk suitable for Sunday Schools and Mission Bands. The Welcome and Welfare slogan for the coming year, **Every Member of our Society Welcome and Welfare Conscious**. The Press Secretary appealed for "news quality rather than news quantity".

A comprehensive resumé of the Executive and Board of Management was given

(Continued on page 206)

The General Assembly

THE 67th General Assembly of The Presbyterian Church in Canada convened in Victoria Church, Toronto, at the hour of eight o'clock in the evening of June 4th. The customary form of opening was observed, that is by public worship including a sermon by the retiring Moderator. Our readers will find this message of Dr. Barclay in this issue.

The Assembly having been constituted and the printed roll of commissioners accepted, subject to necessary changes, Dr. Barclay briefly reviewed his activities throughout the past year, and expressed his gratitude for the confidence reposed in him by his election to the Moderator's chair. He then called for nominations for the election of his successor.

Surprises

Two surprising facts of the opening were, first, the large number of commissioners in attendance, about 150, notwithstanding the decision of the last Assembly that expenses of commissioners should not be paid, a few exceptions being allowed for those in the distant West and far East, and second, that but one name was submitted in response to the call for nominations for Moderator, although eight names had been publicly announced.

Explanation of the latter is in part found in withdrawals of nominees, and possibly in the failure of Presbyteries to make provision for placing names before the Assembly by nomination from the floor. Whatever the reason, the single nomination was that of Rev. J. B. Skene, M.A., of Central Church, Vancouver. His was therefore a unanimous election and he proved to be a happy choice. Having been escorted in due course by the mover and seconder of his nomination, Mr. Skene took the chair. He thanked the Assembly for the honor and asked for their hearty co-operation in the responsible duties of the office.

A motion of thanks to the retiring Moderator was carried in which appreciation of the efficient manner in which he had performed the duties of the chair, and the very excellent discourse with which he opened the Assembly, were the features. This was moved by Rev. Dr. Taylor, Clerk of the General Assembly, and seconded by Rev. Dr. R. G. Stewart.

The call for records of the Synod and the acceptance of the report of the Committee on Business concluded this first session.

Time Limit

In connection with the roll, attention may well be directed to the time element in the election of commissioners. See Rules and Forms, Page 27, Sec. 3.

"Each Presbytery shall elect its repre-

sentatives at an ordinary meeting, held at least twenty-one days before the meeting of the General Assembly. If any one thus elected resigns his commission, the Presbytery may, at any subsequent meeting, held not less than eight days before the meeting of the General Assembly, appoint another in his stead."

Thursday

According to the appointment of the Assembly, the Moderator conducted divine worship and administered the Sacrament of the Lord's Supper. In this he was assisted by Rev. Dr. Frank Baird, and Rev. C. J. MacKay, at present occupying the place of Capt. J. Y. Fraser, the minister of Victoria Church, now on chaplaincy service.

Fraternal Delegates

Of these we had an unusual number, all distinguished in their several spheres. The North American Ecumenical Conference in connection with the World Council of Churches, which met in Toronto June 2nd to 5th, provided the opportunity of welcoming and hearing some men of distinction who otherwise would not have been available. The usual time for delegates is at the morning session, on the second day of the Assembly. These however were not all heard at that time.

Rev. Dr. William Barrow Pugh, was the first of the visitors to be presented. He was introduced by Dr. Rochester. Dr. Pugh is the Stated Clerk of the Presbyterian Church in U.S.A. and also the Secretary of the Alliance of the Reformed Churches, Western Section, and out of deference to Dr. Jones, the delegate from the Alliance, he was content to appear and to accept the Assembly's invitation to sit and correspond.

Dr. Rochester was called upon to introduce Rev. J. Addison Jones, the representative of the Western Section of the Alliance of the Reformed Churches appointed to convey greetings to the Assembly. Dr. Jones is a minister of the Reformed Church in America (Dutch). This body is the oldest Protestant body in the United States, dating from 1628. Dr. Jones has the distinction of being minister for twenty-one years of a congregation in Poughkeepsie which will shortly observe its 225th anniversary. An interesting historical incident involving a real estate transaction on the part of the Church was the purchase from the Indians of Manhattan Island, upon which the great city of New York stands, for the sum of \$25.00. Dr. Jones in clear ringing tones conveyed greetings, briefly sketched the history of the Alliance and referred to important features of the last meeting of the Western Section.

The State was represented at the Assem-

bly in the person of His Honor Lt.-Governor Albert Matthews. He was met at the door by Rev. Dr. Wardlaw Taylor, escorted to the platform and introduced to the Moderator who asked him to address the Assembly. His Honor's interest in the welfare of the Churches is well known, and his message was an appeal to the Churches to maintain emphasis upon things vital to the nation's well-being and influence. His Honor was then requested to remain at his pleasure.

The Mayor of Toronto, Mr. Fred Conboy, D.D.S., was introduced by Rev. C. J. MacKay. His Worship in the name of the Council and City of Toronto, welcomed the General Assembly and conveyed the hearty greetings of these two bodies.

The North American Ecumenical Conference entered into fraternal relations by sending as its delegate a man distinguished in various spheres, Rev. Dr. John A. MacKay, President of the Theological Seminary, Princeton, N.J. He was introduced by Rev. Dr. W. Barclay. Dr. MacKay for some years was a missionary of the Free Church of Scotland in Peru where he signally served the cause of missions and of education. He is an authority upon conditions in South America. Returning from Peru he was chosen Secretary of the Foreign Mission Board of the Presbyterian Church in U.S.A. and in 1937 was inducted as President of Princeton Theological Seminary. Dr. MacKay is distinguished not only for his missionary service but also as a scholar, as implied in his call to the important position which he now occupies.

The Record

At this session the report of The Presbyterian Record was called for and presented by the Convener of the Committee, Rev. W. H. Fuller of Jarvis, in a very clear and encouraging address. One paragraph of the report may be noted to which Mr. Fuller drew attention.

"Conditions in rural charges have in many cases affected the circulation adversely, losses by death and removal are widely reported, the former particularly, depriving the congregation of their mainstay for years, long vacancies and irregular supply have disastrously affected church life not in this particular only but in many other aspects. Nevertheless the Record has been able, at very slight cost to the Church, not only to maintain its place where others have fallen but to stand above all other church publications in Canada in comparative circulation."

Dr. Rochester, the Editor, not being a commissioner, was given permission to address the court. A suggestion was made in the form of a motion by Mr. Heslip of Prescott, Ont., "that the Assembly adopt the first week in November of each year as Record week and instruct the Record Com-

mittee to arrange for its observance throughout the Church". This amendment was accepted and incorporated in the report which was adopted as a whole.

The Bible Society

At the afternoon session of Thursday a familiar figure and one always welcome appeared, Rev. J. B. M. Armour, General Secretary of the British and Foreign Bible Society, who by permission of the Assembly delivered an address and conveyed greetings from the Society. He presented a bound copy of the Bible to the Moderator and congratulated him upon his election to this high office.

Miss A. H. Froendt

A stranger to our country, and of course to our Assembly, but a familiar personality in correspondence with the Committee on Correspondence, was Miss A. H. Froendt, of New York, Secretary of the American Branch of the Central Bureau for Relief of the Evangelical Churches of Europe. She was introduced by Dr. Rochester and spoke briefly upon the sad condition of these Churches. As an indication of the helpfulness of the American Branch of the Bureau, Miss Froendt stated to Dr. Rochester that since September, 1940, they sent \$1,000 a month regularly to the Church of Scotland, the same amount monthly to the Presbyterian Church of England, and in May this year, the sum of \$1,500, \$1,000 to the Church of Scotland and \$500 to the Presbyterian Church in Ireland, the increase having been prompted by the recent bombing of Northern Ireland.

General Board of Missions

At this stage the report of the General Board of Missions was presented by the Chairman, Rev. Dr. A. M. Hill of Montreal. In a brief address, in which he referred to the salient features of the report, Dr. Hill directed attention to the second paragraph of the report which states "that no appreciable curtailment of the work was made during the year though the income was not adequate for the Church's commitments".

Little decrease is shown in the grants to Presbyteries from year to year. To meet this situation the Board has urged a general canvass and a visitation of every aid-receiving charge before the application for grants is considered. The advantage of the Assembly regulation requiring graduates to spend at least one year in the Mission Field before settlement in any charge were evident during the past year. An encouraging note was sounded with respect to non-English speaking work. Reference was made to the fact that though Italy is an enemy nation the work among the Italians had continued without interruption and the almost absolute loyalty of these people has been demonstrated. Appreciation was ex-

pressed at the interest taken in what are known as the Orphaned Missions, that is, those cut off from their supplies on account of the war, and thanks extended for the contributions made by the people of our Church.

A new international situation called for mention of the withdrawal of our missionaries, at the time the report was prepared, from Formosa and Kobe, and their arrival in Canada. A firm note of confidence with respect to the work left behind was sounded. "The work of our missionaries has not been in vain. Our faith in the virility of the work established there bids us look forward with hope".

The arrival in India of Rev. and Mrs. Joseph Muchan, the recovery of Dr. Buchanan from a recent accident, the return to Canada of Rev. D. E. McDonald and his restoration to health, were personal references of interest to the Church.

The arrival of three lady missionaries in British Guiana was commented upon, Miss Thelma Martin of the Women's Missionary Society (E.D.) Miss Esther Thomson who has taken over the business affairs under the Mission Council, and Miss Mary Sherrick formerly of India, now loaned by the W.M.S. (W.D.) as Principal of the Berbice High School. The contributions of the people of British Guiana to the work of the Church showed an increase last year, the sum of \$3,600 having been received.

Women's Missionary Societies

The report of the Eastern Section in the absence of the President, Mrs. I. A. Tucker, was presented by Rev. William Ooms, and that of the Western Division by Mrs. A. R. McMurrich. Both of whom addressed the Assembly briefly.

The evening session was devoted to Home Missions. A departure from the prepared program was made by hearing Rev. Adolf Keller, of Geneva, Switzerland, the Chairman of the Board, Rev. Dr. Hill having considerably allowed a portion of the time for his Board to be accorded this distinguished visitor. He was introduced by Rev. Dr. G. H. Donald. Dr. Keller is an international figure and already this year was heard by the Alliance of the Reformed Churches, Western Section, and by many other gatherings throughout the United States. He is the almoner of the churches contributing to the Central Bureau for Relief. His message is summed up in the statement that the Churches of Europe are in the abyss but God is still in the midst of them.

Miss Mary Todd who was introduced by Mrs. A. R. McMurrich, President of the W.M.S. (W.D.) was presented as one of the valued young deaconesses who had done pioneer work in the Peace River district, and elsewhere in the West. In the Peace River she was preacher, janitor, precentor and soloist in the early days of her mission.

Her experience on the bush trails, summer and winter driving a team of horses was a vivid picture of missionary hardship and difficulty.

Rev. D. A. Smith, Superintendent of the work among the Chinese in Canada was the second speaker. A full report of his work was given in a recent number of the Record. The concluding address was by Rev. Dr. Allan S. Reid, Synodical Missionary, Montreal and Ottawa, and consisted of a survey of the work done among the non-English speaking people in the province, particularly in Montreal, and the work on the frontier in the mining area.

Friday

The Historical Committee, of which Rev. Dr. A. L. Budge of Hamilton, is the capable Convener, presented its report.

The Committee noted as important the strengthening of fraternal bonds between other Churches of the Presbyterian family and our own, directed attention to the many anniversaries observed during the year with the history thus disclosed, to the heavy toll exacted by the many deaths in the ministry and to the deposit in the Archives in Knox College of a "fine heap" of records, letters, booklets, etc., rich in congregational history.

Church Worship

The presentation of this report by Rev. C. L. Cowan of Hamilton, the Convener, was marked by a condemnation by the Convener of the practice of using catchy sermon titles and other spectacular methods to ensure church attendance. The general use of the Revised Book of Common Order which has been in the hands of the Church for three years was urged and also that the deeper causes of non-attendance at public worship be the special concern of ministers and Kirk Sessions.

The Lord's Day Alliance

The General Secretary, Rev. Geo. G. Weber, represented this organization and was accorded a very hearty welcome. He reported recent successes, particularly that which, through an appeal to the Ontario Legislature, resulted in the withdrawal of proposed legislation seriously menacing the Lord's Day in its integrity and sanctity. He confidently commended the organization to the support of the Church.

Dr. Reinhold Niebuhr

Our representatives at the North American Ecumenical Conference were enthusiastic over the addresses of Dr. Niebuhr, a professor in Union Theological Seminary, New York, and expressed the earnest desire that he should be requested to address the Assembly. An eager and protracted quest for this gentleman resulted finally in our finding him and with a little persuasion he agreed to speak to the Assembly. This was

quite a concession as he had a very busy day before him. He was introduced by Rev. Dr. James D. Smart of Knox Church, Galt. His discriminating portrayal of the world situation and pronouncement with respect to our duty in the circumstances, together with his unique and fervid manner of speech held his audience in closest attention, and deeply impressed all. His address was a memorable event in the proceedings of the Assembly.

HIS MAJESTY KING GEORGE VI

May it Please Your Majesty:

The General Assembly of The Presbyterian Church in Canada convened at this time in Toronto respectfully beg Your Majesty again to accept the assurance of our deep and lasting loyalty to Your Majesty's Person and Throne.

We fervently pray that in this time of trial God may endue Your Majesty with the manifold gifts of His Spirit and ever guide and bless You in the arduous and exacting duties of Your high calling.

We give thanks to God for the example of fearless courage and brave endurance shown by Your Majesty and our beloved Queen Elizabeth, and we pray that God may guard, protect and preserve You in your going out and coming in.

Mindful of our ancient traditions and our valued heritage we, the members of The Presbyterian Church in Canada, assure Your Majesty of our continued affection and devotion, of our eagerness to take our share in the righteous cause to which we are committed, of our resolution to bear with patience and fortitude the burdens laid upon us, to hold fast through dark days of perplexity and disappointment, and along with Your Majesty to put our whole trust in God in Whom alone true peace is to be found.

May it please Your Majesty to accept this token of our humble service and high regard.

* * *

To His Excellency the Earl of Athlone, Governor-General of Canada.

May it Please Your Excellency:

In respectfully requesting that the enclosed loyal address, adopted at an early stage in the proceedings of the General Assembly of The Presbyterian Church in Canada now in session, be forwarded to His Majesty the King, the Commissioners desire to express to Your Excellency their deep sense of gratitude for the inspiration being given to the people of our Dominion in these fateful days of war by the example of devotion to the duties of your high office set by Your Excellency and Her Royal Highness the Princess Alice; and fervently pray for the continuance of Divine Blessing upon all your self-sacrificing labours.

The Prime Minister

To the Right Honourable the Prime Minister of Canada:

The General Assembly of The Presbyterian Church in Canada, now in Session in Victoria Presbyterian Church, Toronto, bearing in mind the added and arduous duties of Government which the War has laid upon your shoulders, desire to extend to you, to your Cabinet and to all the members of the Parliament of Canada their sympathy and encouragement in the execution of those high responsibilities which the people of this Dominion have entrusted to you.

It is our fervent prayer that you may be endowed with strength to support the burdens of your office, wisdom in policy, and resolution in the earnest and faithful pursuit of every means, under Divine Providence, whereby the forces of evil may speedily be overcome and righteousness established in the World.

Recognizing that upon the issue of this present conflict depends not only the safety of our beloved land and Empire, but also the maintenance among men everywhere, of our Christian heritage of human freedom and dignity, we would urge that every needful sacrifice, personal, political and national, be fearlessly faced, and we profess ourselves ready to share, and willing to accept our part in such sacrifice in even fuller measure.

Replies to Loyal Addresses

Dr. MacNamara read the following message from His Excellency the Governor-General, which was received by the Assembly standing:

"Rev. J. B. Skene, Moderator, Presbyterian Church in Canada, Toronto. The Governor-General desires me to acknowledge your telegram of ninth June and to convey to you his thanks and those of Princess Alice for your very kind message. His Excellency will forward to His Majesty the King the resolution of loyalty sent on behalf of the General Assembly of The Presbyterian Church in Canada. A. S. Redfern, Secretary to the Governor-General."

* * *

Rev. J. W. MacNamara, B.D., D.D., Clerk of the General Assembly,

Dear Sir,

The Prime Minister has asked me to acknowledge the receipt of your letter of the 13th of June, embodying a resolution passed by the General Assembly of The Presbyterian Church in Canada.

Mr. King wishes me to thank you warmly, on his behalf, for the expression of sympathy and encouragement extended by the terms of this resolution to himself and the members of the Cabinet in the execution of the added duties and responsibilities which the war has laid upon them. This assurance of the support of your peo-

ple is very much appreciated. Yours faithfully, H. R. L. Henry, Private Secretary.

Mr. D. Russell Ferguson

With the appearing of Mr. Ferguson, who was in Canada in the interests of the Huts and Canteen Fund of the Church of Scotland, the Assembly reached the last on its list of delegates. Dr. Barclay introduced Mr. Ferguson. This cause which he is promoting has been before the Church in the columns of the Record and Glad Tidings. The personal appeal however was needed and Mr. Ferguson was heard with sympathy and deep interest. The Church of Scotland upon this venture anticipated an expenditure of £50,000. Already at the last report this had exceeded £250,000.

Sustentation Fund

The purpose of this Fund has on more than one occasion been presented in full in the Record. The time is not ripe for its adoption so the policy of the Committee is a process of education.

Church Extension Fund

The report states that receipts from congregations both on account of principal and interest show a decrease. For the former receipts were \$8,165, a decrease of \$425, and for the latter \$1,337, a decrease of \$777. The Board of Trustees believes that many congregations treat their obligations in this regard too lightly and strongly urges action on the part of these congregations to discharge at least a part of their liability.

Church and Manse Fund

Though repayment of loans from this fund is made very slowly yet the amount received in principal last year is about \$1000 in excess of the previous year. Interest is over \$300 in excess. The principal outstanding at January 31, 1941, was \$150,733.

Budget and Stewardship Committee

The report of the Budget and Stewardship Committee was presented by Rev. Dr. Stuart C. Parker. Dr. Parker very earnestly appealed for more serious recognition on the part of all of their obligation to maintain the Church's work and vigorous effort to reach the Assembly estimate. He strongly advocated a greater measure of publicity to this end by literature in the form of pamphlets, posters, and by the use of pictures both still and moving. The Committee expressed regret that "the hope of being able to balance the books for the year had not been realized". Budget receipts from congregations amounted to \$292,202, as compared with \$297,669 of the previous year, a decrease of \$4,868. Attention was again directed to the neglect or failure of many congregations to obey the repeated instruction of the Assembly to remit Budget funds promptly and regularly. This is

a serious matter which should engage the earnest attention of every congregation.

Foreign Missions

The evening session was devoted to our Foreign Mission work. The first address was by the Convener, Dr. Hill, who called attention to the problems confronting the Church in this realm which called for greater devotion on the part of all in recognition of the lordship of Christ. The lady missionaries in the Assembly were presented by Mrs. A. R. McMurrich, President of the W.M.S. (W.D.) and the men by Rev. Dr. W. A. Cameron.

The first speaker was Miss Isobel McConnell of Jobat Hospital in the Bhil field, Central India. The history of the work reveals a triumph of courage and patient effort. Rev. E. H. Johnson of Manchuria, gave the historical setting of our work there, the success of the Church's efforts, and the outlook for the native Church.

The last speaker was Dr. G. Gushue-Taylor who, by means of lantern slides, presented the fascinating story of Happy Mount Leprosy Colony.

This report will be continued in the August number.

Annual Meeting W.M.S.

(Continued from page 201)

in The Story of the Year as related by Mrs. D. A. Mowat, Recording Secretary. Plans for the Future were presented by the twenty-four Presbyterials, all expressing high hopes and aspirations for the coming days in new organizations, increased membership, and consecrated effort.

Greetings from British Columbia Provincial were read by Mrs. K. A. McLeod, Treasurer of B.C. Provincial, a daughter of Ontario and visiting in Brockville. Greetings from the Ontario Presbyterian Young People's Society were also received.

Summing up the Plans for the Future through the organizations, the Corresponding Secretary, Mrs. K. B. Schroeder, stated that in building and planning for the future we have many aids for our support and many avenues of service, namely, prayer, membership, and program-building.

Mrs. J. R. Hill, Mission Band Secretary, introduced Miss Ada Adams, a specialist in Mission Band and Kindergarten work, who spoke on Lack of Leaders, Training for Leaders, and Equipment, and demonstrated the value of the use of handicraft whereby the children learn and retain a great deal more by doing than by merely listening. "Teach the children through pictures or handiwork for what they make with their hands they will not forget". She stated that the religious training of the children is the most important task of all.

Mrs. A. B. Macdonald, in the absence through illness of the Treasurer, Mrs. C. H.

Thorburn, presented the Treasurer's statement and the financial report and showed that the sum of \$111,600 was remitted to the General Treasurer, an increase of \$600 over last year's total. The allocation of \$113,600 for the General Fund and \$1,500 for expenses the same as for 1940 was unanimously accepted. The final report of the Special Retiring Fund was presented by Mrs. V. A. Smith. At this time a pleasant surprise occurred with the unexpected arrival of Mrs. C. H. Thorburn, who was enthusiastically greeted with an outburst of applause. In the presence of Mrs. Thorburn an expression of appreciation for her sixteen years of loving and loyal service to the Society was voiced by Miss E. Macbeth. Mrs. Thorburn in thanking the Ontario Provincial Society for the tribute appealed to the younger women to come forward and volunteer for the work they can do. She expressed thanks to all treasurers for their efforts and co-operation.

Mrs. D. Strachan gave an informative outline of the new fields of service assigned our deaconesses and the plans made for the placing of missionaries who have returned from the Japanese-controlled areas:

"It was a great source of anxiety to your Board to know what we were to do. We do not pretend to run our Mission entirely by faith but rather by work and faith. We have never gone without a pittance, in a day of anxiety those wants have always been supplied. I believe if we had twice as many missionaries our Church could have made use of them. This is our day of opportunity in Canada. It is a sad day but let us meet it with a song in our mouth, let us get ready for it by being friendly, kindly and neighborly to one another. The future is unknown to us but we meet it without fear".

The speaker at the Wednesday evening session was Rev. Wm. Barclay, D.D., Moderator of the General Assembly, his subject being, Family Feeling in the Church. It was greatly to be desired that the family feeling should show itself more fully in family affection and family pride, caring for more churches in foresight and careful budgeting such as he saw manifested in the administration of the W.M.S. He would like to feel, he said, that both men and women were prepared to take the strain involved in keeping the Church vigorously at work in the vineyard of our Lord, even in these days of war.

Rev. Dr. R. Johnston, the Moderator of the Synod of Ottawa and Montreal, brought greetings from that body and thanked Dr. Barclay for his vigorous address.

Mrs. McMurrich, in her own charming manner, introduced our missionaries, who gave their salaams to the audience, Miss H. Davies, Brockville, voluntary worker among the Chinese in Brockville; Dr. Jessie MacBean; Miss Mary E. Anderson; Miss Alma Burdick; Miss Ada Adams and Miss Irene

Stringer. Miss Stringer addressed the meeting briefly and spoke of her pleasure in attending the Provincial meetings in her own Presbyterianial.

On Thursday afternoon Mrs. McMurrich conducted an impressive installation ceremony and gave an address. She said, "My heart is full of gratitude to you one and all for having welcomed me as President of our Society in the way that you have done and for having allowed me such a share in the different sessions of your annual meeting. I know it is because I am the Council President but it is not possible for me to refrain from thanking you personally for what these meetings have meant to me".

Preparation, Prayer and Power was the theme of the closing remarks of the President, Mrs. John Williams.

An invitation to hold the 28th annual meeting in Orillia Presbyterian Church in Barrie Presbyterianial was unanimously accepted.

Much appreciated was the constant presence at all sessions of the Council President, Mrs. A. R. McMurrich, and Mrs. D. Strachan, General Treasurer, whose gracious willingness to give of their time, counsel and advice in matters of administration and finance added greatly to the inspiration and benefit of the meetings.

What song of praise other than "O God of Bethel", the National Anthem of our Church! What spirit other than that of prayer could close such meetings and as we bowed low in intercession one with the great unseen company which for three days had upheld us in constant prayer, the cry of each heart was

"God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us
build,
To Life's ennoblement and His high ministry."

European Christians and the War

The horror and destruction wrought by the present war transcends every effort at visualization made by those still happily at a distance from the conflict. Regions but just rebuilt after the ruin of the World War, countries spared in that holocaust, and others which lay outside it, are now part of a gigantic kaleidoscope of devastation.

The human wreckage—the refugee—is reaching numerically fantastic proportions.

The World War disaster fell upon shoulders strengthened by years of normal living. It trained the resources saved up in preceding years of relative prosperity. This new calamity descends on nations, institutions and individuals that have been living "from hand to mouth", and in too many cases, there has not been enough in the hand adequately to feed the hungry mouth.

Among the Churches

The Pas, Man.

The Board of Managers and the congregation of Knox are grateful to Mr. W. F. Smith, a member of the Board, for his generous donation of \$100. This now enables the field satisfactorily to dispose of a long outstanding account. The work is progressing encouragingly. In the past fifteen months the interior of the church has been decorated, local indebtedness has been largely eliminated, and we expect soon to have our new choir gowns.

We are grateful for the generous support of the Board of Missions, and hope in the autumn to assume a greater part of the operating costs of the field. The Board and the Ladies' Aid of Knox send their sincere Christian greetings to all the Boards and Aids as we read of them in The Presbyterian Record.

Vancouver, B.C.

Following a pastorate of almost ten years, the resignation of Rev. J. R. Frizell, B.A., LL.B., of St. Paul's Church was considered and accepted at the May meeting of the Presbytery of Westminster. During the illness of the late Dr. R. J. McBeth, Mr. Frizell supplied the pulpit for one year, after which he accepted a call as minister of the congregation.

The church is located in a part of the city from which a number of the older families are removing to newer districts, nevertheless the congregation has made progress, and that in spite of the facts that five elders were called by death, and that half the present families had no connection with the church ten years ago. During Mr. Frizell's ministry improvements to the building and grounds have been made at considerable cost. Last year was one of the best financial years in the history of the church, much credit being due to the untiring efforts of the Chairman of the Board of Managers, Mr. Allan Campbell.

Mr. Frizell was instrumental in the promoting of a live church organization, a Young People's Society which held the Presbyterian Banner for four years, two C.G.I.T. groups, a splendid Ladies' Aid, and a fine choir of twenty-five members.

In addition to the work in his church, time was found for the duties of Moderator of Presbytery and of Synod. He acted as Presbytery Clerk for one term, and was President of the General Ministerial Association. For some time he has acted as Director of the Vancouver and British Columbia Churches of the Air. At present he is Convener of the Synod's Committee on Missions.

* * *

On May 21st Mr. Harold Keith Markell, B.A., a recent graduate of the Presbyterian College Montreal, was ordained to the min-

istry by the Presbytery of Westminster in Vancouver Heights' Church, Vancouver, B.C., to which charge he has been appointed. Rev. T. E. Roulston, the Moderator, presided, Rev. S. McMaster Kerr preached, and Rev. J. B. Skene gave the charge to the minister. A large congregation was present, and after the service a social hour was held in honor of Mr. Markell.

Clarksburg, Ont.

At the monthly meeting of St. Paul's Presbyterian Church Aid, Thornbury-Clarksburg, Mrs. John W. McDonald was presented on behalf of the Church Aid with a beautiful silver cake basket on the occasion marking her silver jubilee as President of this valued organization. Mrs. W. Hammond read a most appropriate address while Mrs. T. G. Idle made the presentation.

Victoria, B.C.

Esquimalt House, as we have before announced, is operated under the Presbytery of Victoria, B.C., for the welfare of boys of the Army and Navy and has been of great service both to the boys and their wives.

Miss Ruby Blyth, deaconess in charge, reports that over 500 persons made use of the House during April, and the May report is very satisfactory. In that month there were 300 visitors, seventeen meetings were held, four Navy parties, and thirty boys were given meals. The women's meetings are still growing in interest and numbers, and dressmaking has been added to the arts and crafts which have been taught by volunteer women.

Showers of canned goods, and non-perishable food have been given for use by Miss Blyth when the boys drop in for a meal.

During May, many of the boys left for active service and are now on the high seas. Many of them have written expressing their appreciation of Esquimalt House. Letters have also been received from grateful parents in Eastern Canada. One mother hoped that when Victoria boys had opportunity to visit her home town, they would make their way to her home, and she would reciprocate with the same kind treatment her boy had received at Esquimalt House.

Bible classes have been held for the boys, and Bibles and New Testaments given out. This work is commended to the prayerful support of Presbyterians everywhere.

Lunenburg, N.S.

St. Andrew's Presbyterian Church has lost one of its very faithful elders in the passing at the age of seventy years of John William McLachlan, who was a member of the Session for thirty years and Clerk since 1925. For many years in his earlier life he conducted the Choir in its service of praise. Not only did he give of his time but also remembered the work of the Kingdom with his gifts. A native of Lunenburg, he was

the son of the late Mr. and Mrs. J. J. McLachlan of Scottish descent, and he carried on his father's business. He is survived by his widow and four sisters: Mrs. (Rev.) M. DeBlois of Annapolis, Judge Ethel McLachlan, Lelia and Mrs. E. Ruggles of Regina, and one brother James of Ottawa.

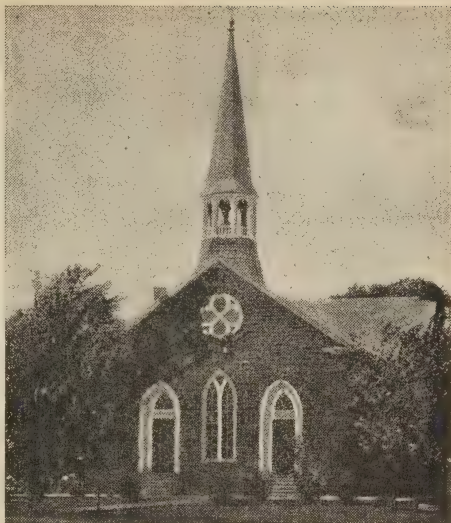
Brigden, Ont.

The Presbyterian congregation celebrated its sixtieth anniversary on May 4th and 5th. The Sabbath services were in charge of the present minister, Rev. Drummond W. Oswald, M.A., the twelfth minister of the congregation. The preacher was Rev. John Fleck of Elmwood Ave. Presbyterian Church, London, who, speaking to a packed church, chose as his morning subject, Teach Me Good Taste, and in the evening, The Boy with the Five Loaves. Special music was provided by the Unity Male Quartet of Sarnia, and Mr. and Mrs. Lyle Watson of New Toronto. On the Monday evening, a supper served by the ladies of the congregation, followed by a concert by artists from London, was largely attended.

Toronto, Ont.

Formosan Islanders, at present in and around Toronto, picnicked recently at the City's Centre Island. Separated from loved island home they sought a breath of Formosa in Canada, and inhaled to their heart's content. It was a surprisingly large group, 46 in all, missionaries, who had at some time or other served in Formosa, together with sixteen children, eleven of whom were born in the Island Beautiful. Tongues wagged in a mixture of Chinese, Japanese, and English. Old yarns were told again, old scenes painted on happy memories, and old friends visited in imagination. Many were the expressions of hope that separation from real Formosan things might not be too long delayed. Had the returning Island Ferry turned, as in Fairy Land, into a Pacific Ocean steamship, not a few would have regarded this as the end of a perfect day.

Bits of news from Formosa were pieced together and passed around. The Theological College is going ahead under a Formosan staff of well qualified men and Principal Ohkana who has been with the Mission for about twenty years. The MacKay Hospital is keeping up, despite the blow to its prestige when foreign doctors left. The Happy Mount Leprosy Colony is reported to be enthusiastically looked after by the local Board of Managers, assisted, as in the past, by the Mission to Lepers in the United States and Great Britain. The Formosan Native Church carries on under its own leadership. This was good news, but all know how much remains to be done in the land where only one in a hundred is Christian.



GEORGETOWN PRESBYTERIAN CHURCH
HOWICK, QUE.

Howick, Que.

The section of the Chateauguay Valley in which this church is located and the adjacent English River district were largely settled by Scottish emigrants in the early years of the nineteenth century. A church was established here in 1823 and naturally it was Presbyterian. A wooden frame building was erected which stood for twenty-seven years. The first minister was Rev. Alexander MacWattie, the next Rev. James Creighton Muir who was ordained on September 29th, 1836, and whose ministry extended over forty-five years. In 1838 when the second French Canadian Rebellion took place, the settlers gathered at Georgetown and finally decided to disperse, each man to defend his home to the last, but Mr. Muir counselled otherwise and urged that they remain and join the British soldiers when they arrived. During Mr. Muir's (later Dr. Muir) ministry a stone church was erected in 1851. The next minister was Rev. James A. F. MacBain who served the congregation four years. He was followed by Rev. George Whillans in 1887 who was distinguished by the fact that this was his only charge and his ministry was of about the same duration as that of Dr. Muir. Under him the church was enlarged and renovated. In 1901 on the same date and hour on which fifty years before the stone church was opened, the cornerstone of the new addition was laid and the same service including psalms, paraphrases, and scriptural reading was followed. A commodious carriage shed was also erected. During the ministry of Dr. Whillans, Georgetown, in common with the

other Presbyterian churches in the district, suffered severely by the disruption of 1925. The next minister was Rev. T. J. Watson who was inducted in 1933 and in 1938 Rev. Donald Bruce MacKay entered upon his ministry. He is now overseas serving as Chaplain to the Canadian Black Watch R.H.R. of Montreal. God's Acre on the bank of the Chateauguay River is a beautiful and sacred spot, and the church is one of the most beautiful country churches in Canada.

Chesley, Ont.

The hand of death recently took from the town of Chesley and the County of Bruce, one of their best known citizens, Mr. Samuel M. Ewart. Mr. Ewart was a staunch member of Geneva Church, constant in attendance upon public worship, capable and devoted Clerk of Session, and efficient as Superintendent of the Sunday School for sixteen years. He was a quiet, kindly Christian gentleman, earnest and sincere and respected by all. At the funeral service a crowded church listened intently to an impressive message from the minister, Rev. James Fleming, on the text, "I have fought a good fight."

London, Ont.

The Presbytery of London at its May meeting placed on record "its sincere sorrow that through illness Rev. Donald McKay had found it necessary to relinquish the important charge of St. George's and Dorchester, his third within the bounds of the Presbytery". In an extended resolution the Presbytery refers to McKay's exemplary life, his fervid messages, his fidelity as a pastor, his intimate friendship with brother ministers, and his cordial relations with the ministers and people of the other denominations. The place he held in the esteem of his brethren found expression in his election as Moderator of the Synod of Hamilton and London. He was loyal to his responsibility as a member of Presbytery as indicated in his attendance and activity.

Bass River, N.B.

The congregation here a short time ago lost by death one of the Session, Mr. Andrew Ferguson, who was highly esteemed both for his character and the service rendered the congregation. His sterling qualities were portrayed by Rev. Dr. M. E. Genge of the Presbyterian Church, Chatham, Moderator of the Presbytery of Miramichi. Mr. Ferguson was a native of Main River, Kent, N.B. He was born in 1865, and in addition to his long connection with St. Andrew's Church, he was well known throughout the community as a business man, trustworthy and benevolent.

Dr. Genge's reference to the character of the deceased was made in his address at the funeral service held in St. Andrew's Church, Harcourt.

Gravenhurst, Ont.

Sixty-four years have passed since the Presbyterian Church here was erected and although the building has been in other hands it is now the possession of The Presbyterian Church in Canada. The disruption of 1925 deprived the congregation of its building, its manse, and cash in the bank, \$2,000.

The building was sold to the Oddfellows but subsequent to organization being effected by the minority Presbyterian group an effort was made to secure possession. The Oddfellows had purchased the building for \$500 but had made improvements upon it, such as a new floor and a furnace and interior changes. The congregation therefore was able to purchase it for the reasonable sum of \$975. Pews were supplied by Judge McKinlay of Ottawa. The congregation is now served by the minister of Bracebridge, Rev. P. W. McInnes, who provides an afternoon service. On Sunday, May 25th, we had the privilege of attending the service there as one of a deeply interested congregation. Enthusiasm compensates in very considerable measure for lack of numbers. At the close of the service three were set apart by the act of ordination to the office of the eldership. These are Mr. R. Goodwell, Mr. J. Faulkner, and Mr. C. Mortimer. The Mayor of the town, Mr. Gibson, is a member of the Session. The congregation is fortunate in its connection with Bracebridge.



Warwick Presbyterian Church,
Warwick, N.B.

This is a mission station in the Presbytery of Miramichi situated five miles from Sunny Corner, N.B., where Rev. P. McK. Sampson until recently was minister. Services have been held in the Warwick Church on Wednesday evening, the minister of Sunny Corner alternating with the minister in charge of Millerton. The church was opened in June, 1940, Rev. Morgan E. Genge, Chatham, Moderator of Presbytery, conducting the service. The Presbyterian

constituency is small, the last Assembly reporting the number of families as 23.

Montreal West, Que.

In the death of Miss Margaret Stewart Ballantyne who passed away on May 25th, Montreal West Presbyterian Church lost one of its oldest and most beloved members. A resident of Montreal West for over fifty years Miss Ballantyne was deeply interested in all things pertaining to the welfare of the community but the church was her chief concern. Her Christian faith which was both real and rich manifested itself in the many gifts and graces that adorned her spirit and made her very presence a benediction. It also expressed itself in her life of unselfish service. She gave herself to the church with untiring devotion and through her missionary activities her sympathy went out unto the ends of the earth. Miss Ballantyne had strong convictions and she took a prominent part in the struggle to preserve The Presbyterian Church in Canada. To her was given the honor of laying the cornerstone of the new church building erected in Montreal West in 1927.

At the funeral service, which was private, and which was held at Miss Ballantyne's late residence on Ballantyne Avenue South, the minister, Rev. H. R. Pickup said, "We have lost a friend, we shall miss a stimulating presence, hours of unforgettable fellowship and the inspiration of a great soul. But more than that is gone. A standard has been removed; a sign has been withdrawn; a voice that spoke with authentic accent has been silenced; a living interpretation of high things is no longer here; but Miss Ballantyne has left us a beautiful memory and the gift of a noble influence".



TWEEDSMUIR CHURCH, ORANGEVILLE, ONT.

This church which was dedicated on the 1st of May has been witness to progress in the work of the congregation. On Sunday the 1st of June, seventeen children were baptized and on the Sunday following thirty new members were received making 112 since the induction of the minister, Rev. H. Lindsay Simpson.

DESIGNATION

The designation of Miss Chrissie Diffen, Vancouver, a graduate of the Missionary and Deaconess Training Home this year, took place in Wychwood Church, Toronto, on May 29th and was by the Presbytery of Toronto. The Moderator of Presbytery, Rev. A. Neil Miller, of Brampton, presided. Rev. Dr. W. A. Cameron, Secretary of the General Board of Missions, delivered a message based upon John 7:37-39, his theme being The Source of Refreshing; Rev. W. T. McCree narrated the steps and the address to the deaconess was delivered by Rev. F. G. Fowler, Bluevale, formerly of Mount Pleasant Church, Vancouver, of which Miss Diffen was a member. Rev. Joseph Wasson of Calvin Church, Toronto, spoke for the Deaconess Board, and Mrs. Ralston, Principal of the Missionary and Deaconess Home, presented the deaconess pin; Mrs. W. H. Mitchell, Deaconess Secretary, presented in the name of the Women's Missionary Society (W.D.) a Bible, and Mrs. W. A. Cameron, on behalf of the British Columbia Board of the W.M.S., presented a Correspondence Portfolio and for the Westminster Presbyterial, a dresser clock.



Miss Diffen's destination is Saskatoon, Sask., where she will be under the direction of the Presbytery of Saskatoon. All who referred to Miss Diffen, and particularly her former minister, Mr. Fowler, spoke of her in the highest terms from the standpoint of character and devotion.

SECRETARY OF THE BOARD OF S.S. AND Y.P.S.

FOR the second time the resignation of Dr. Kannawin, who for fifteen years has so capably filled this position, was before the Assembly and now for final action to the great regret of the Assembly. Accordingly the resignation was accepted to take effect the first of September. In continuing in the next number the report of the Assembly more extended reference will be made to Dr. Kannawin and his work. Meanwhile we report the appointment of his successor.

Last year the Assembly resolved:

"That should Dr. Kannawin again resign, the Board of Sabbath Schools and Young People's Societies be authorized to request Presbyteries to make nominations for the position of Secretary."

The nominations reported to Assembly with the number of Presbyteries supporting each showed that seven nominations were made, five supported by one Presbytery each, one by two, and Rev. E. A. Thomson of Elora, by twenty-six. Mr. Thomson was also nominated by the Board



REV. E. A. THOMSON, B.A.

and by motion became the choice of the Assembly.

Mr. Thomson besides his other qualifications has had experience in the service over the whole country when acting for Dr. Kannawin, in appearing before Synods and on other important missions. Further, he has served upon the Board as a member for the period 1926-1933, and as Convener for two three-year terms, 1934-1937, and 1938-1941, as well as upon the Board of Knox College and the Board of Education. He was President of the Religious Council of Canada 1939-1940. His pen too has been busy for he is the author of *Keepers of the Faith*. At present he is Moderator of the Synod of Toronto and Kingston. He is the son of the late Rev. Dr. D. A. Thomson who for half a century was minister of St. Andrew's, Hastings, Ont. He is a graduate of University College, Toronto, with honors in Philosophy. His course in Theology was taken in Knox College, Toronto. His ministry was limited to two charges, Monkton in the Presbytery of Stratford, and Elora, Presbytery of Guelph, his present charge. He has served the Presbytery of Guelph as Clerk since 1928.

Increased Missionary Givings in Great Britain

The Church in Great Britain reports certain encouraging facts connected with the progress of overseas missionary work in spite of war difficulties. The London Missionary Society reports that their funds up to the end of November were £1,600 in advance of last year. The Church Missionary Society reports that at the end of September last their income was £9,000 in advance of the sum reached in the corresponding period of the previous year. The net position of the Church of Scotland missions was recently reported at £13,000 in advance of the previous year.



REV. JAMES WILSON, D.D.

After a ministry of forty-five years and a period of retirement covering three years in which, in attendance upon Church courts and committees with constant supply work, he was almost always active, Dr. Wilson with startling suddenness disappeared from the busy scene. He was last in the public eye in attendance upon the meeting of Toronto Presbytery on May 27th. On the morning of Sunday, June 1st, he was taken to the hospital and there on the 14th of June he passed away in his seventy-sixth year.

Dr. Wilson was outstanding in his ministry for his unwearied application to pastoral work, the sustained high degree of his pulpit ministrations, his administrative ability and his valuable service on committees and in the courts of the Church. His success in his ministry and his activities in behalf of the Church at large caused his name to be mentioned several times for the Moderatorship of the General Assembly. This honor he declined, but accepted the post of Moderator of the Synod of Toronto and Kingston. In 1923 Knox College bestowed upon him the honorary degree of D.D. In addition to his ministry his most helpful and enduring service to the Church was as a member of the General Board of Missions. Though well-informed in the work at home he was specially devoted to the Church's work abroad in which he was a wise counsellor. Had two more years of life been granted him he would have completed half a century of devoted service to the Church. In character he was upright,

straightforward, true, kind, strong and resolute.

He was born in Huron County and having had the ministry early in view he steadfastly pursued the work of preparation until his graduation from Knox College in 1893. In that year he was ordained and inducted to Drummond Hill Presbyterian Church, Niagara Falls, Ont. After seven years there he served successively in Glencoe, Dovercourt Road, Toronto, Brampton, and Wychwood, Toronto. Dovercourt Road, Toronto, was the scene of his longest pastorate, covering twenty years. The fine building and equipment on Dovercourt Road was provided in his time and his was the main part in the erection quite recently of Wychwood Church, Toronto. To appraise him in brief, he was a noble character, a devoted and successful minister.

At the funeral service the Moderator of Presbytery, Rev. A. Neil Miller of Brampton, presided, the Moderator of the General Assembly, Rev. J. B. Skene, assisted, and others taking part were Rev. Joseph Wasson of Calvin Church, Toronto, Rev. Ross K. Cameron of Dovercourt Road Church, and Rev. John A. Mustard, retired. Mr. Mustard paid an affectionate tribute to one with whom he had been most intimately associated for many years. Mrs. Wilson, Miss Ruth Marion Wilson and a brother of the deceased survive.

REV. C. G. GRAHAM, B.A.

Mr. Graham, was born at Mariposa in Victoria Co. in 1888. He received his education at Lindsay Collegiate Institute, Queen's University and Knox College. He was ordained and inducted at Bond Head in Barrie Presbytery in 1918. Following Bond Head he was a minister at Mount Brydges, at Winchester and at Colborne. He came to Bradford in 1940. In all his pastorates he served with unflinching zeal and energy, and in his relationships with his fellow ministers he ever displayed a spirit of brotherhood. His death came suddenly on May 19, 1941. The funeral service was conducted by the Presbytery of Barrie and interment was at Lindsay. Surviving are two sisters, Miss A. E. Graham, B.A., and Miss Margaret, Graham, and two brothers, Talmage Graham of Toronto and Rev. G. Graham of Bognor.

MRS. H. A. BERLIS

Mr. Berlis' home and the congregation of St. Andrew's Church, Perth, were cast into deep sorrow by the sudden death of the Mistress of the Manse. Mrs. Berlis was stricken by a heart attack on the 4th of May and died on the 9th. She has left, of her stricken home, her husband, Rev. H. A. Berlis, and three sons, Rudolph, formerly assistant-minister of St. Andrew and St. Paul, Montreal, now overseas as chaplain

to the Canadian Forestry Corps, Norman, a lawyer in Ottawa, and Douglas with the R.C.A.F. still in Canada.

Mrs. Berlis was Miss Annie Jean Henderson of Toronto, and became Mrs. Berlis on June 15th, 1910. She was a true helpmeet to her husband both in the home and in his congregational work. Her disposition was such that she readily won respect and affection. She was most industrious, ever busy but an example of unruffled spirit and complete self-possession. Thus she was able to listen to or see anyone claiming consideration and to attend to matters of even most trivial concern.

That she is everywhere held in affectionate remembrance was evinced by the number from former congregations in attendance at the funeral in Toronto. A company of twenty-five of her husband's former parishioners came from Tonawanda, N.Y., to pay their last respects to a gifted, kindly woman who had been their friend.

REV. ANDREW BROWN, M.A., B.D.

Mr. Brown's death occurred at the Presbyterian manse, Sunny Brae, N.S., on Thursday evening, April 10, and the sad event cast gloom over the community in which he labored so faithfully and patiently for the past six years. He was born at Bambride, Northern Ireland, and received his early education in Belfast to which city his parents had moved. Having decided to enter the ministry he crossed the Atlantic and entered Princeton University and in due course graduated with the degree of Master of Arts. His theological studies were pursued in the Theological Seminary from which he obtained his Bachelor of Divinity. On the outbreak of war in 1914 he re-crossed the Atlantic and served his King and country under the Y.M.C.A. He came to Canada in 1926 and was received into the ministry of The Presbyterian Church in Canada and ministered in succession to the congregations of Tyne Valley, P.E.I., Springhill, N.S., and Sunny Brae. In the last place his ministry began in 1934. When in Tyne Valley he was married to Miss Barbara Ethel MacLean, who survives.

Mr. Brown was a fine scholar, a good preacher, a kind friend and a faithful Presbyterian. The funeral service was held in the church at Sunny Brae, the Presbytery of Pictou being in charge, the members of which deeply mourn his passing. Interment was made at Tyne Valley.

Stars may be seen from the bottom of a deep well when they cannot be discerned from the top of a mountain. So are many things learned in adversity which the prosperous man dreams not of.

Correspondence

FROM OVERSEAS

H.Q. 2nd Canadian Division,
Canadian Army Overseas,
24th May, 1941.

The Presbyterian Church in Canada.

The General Assembly of the Church of Scotland.

Dear Dr. Rochester,

Your request by cable to represent The Presbyterian Church in Canada at Edinburgh I endeavored to fulfil to the best of my ability this past week.

I travelled to Edinburgh on the night of Monday the 19th of May, arriving on Tuesday morning, May 20th.

I was present at the service in St. Giles at noon when the retiring Moderator preached the sermon. At 1 p.m. The General Assembly of the Church of Scotland was constituted, and the new Moderator, The Rev. Hutchison Cockburn, D.D., minister at Dunblane Abbey, was appointed. The Lord High Commissioner, Sir Iain Colquhoun, Bart., representative of H.M. the King, delivered his address, and immediately the Assembly proceeded to business.

In view of the present national emergency, the arrangements were curtailed for 1941. There were no Moderator's receptions, the volume of reports was reduced by fifty per cent of pre-war standard, and the General Assembly closed on Monday, 26th May, earlier than usual.

The delegates from Overseas were received at the opening sederunt on Tuesday by the Moderator, and were heard by the Assembly on the same evening. Before I was called upon to address the Assembly it was intimated that letters from The Presbyterian Church in Canada had been received, and in view of the shorter time at the disposal of Assembly it was agreed to hold the letters as read and forward an answer to the Clerk of our own Assembly.

For a space of fifteen minutes I made reference first to my old relationship with the Kirk of Scotland as parish minister, secondly thanked the Moderator in name of our own Canadian soldiers for the great kindness and warm hospitality of the people of Scotland to the men, the greater number of whom always visit Scotland on their privilege leave, also referred to the fact that The Presbyterian Church in Canada is maintaining and carrying on the traditions of Presbyterianism without following too slavishly the methods and manners of the Mother Church and, finally, emphasized the fact that our Church in Canada has always upheld a belief in freedom—freedom which is born of tolerance and

that nothing so unites us and all other communions as the Great Objectives associated with a common purpose.

On the Wednesday evening I also brought greetings from our Church to the Free Church of Scotland who received me enthusiastically, as a son of Scotland, a minister of The Presbyterian Church in Canada and as the Senior Chaplain of the 2nd Canadian Division.

I was also invited to be present and take part in the Overseas breakfast held at 8.15 on the Wednesday morning and at the Overseas Dinner on the Thursday afternoon at 4.45 p.m. I was invited and accepted the invitation to have dinner and address the New College ministers and graduates at 4.45 on the Wednesday, 21st of May. I was privileged to sit on the right of the chairman, a former Moderator of the Church and the minister in the Old Parish where I was reared and schooled. On my right sat the Principal of New College, Rev. Dr. Curtis, one of my old professors.

I was compelled to return for duty on the Thursday evening, 22nd May, leaving Edinburgh late that night, and arriving at Headquarters 2nd Canadian Division late the next day. I was privileged to meet and greet many old friends during my brief stay of three days.

In Brief. The General Assembly called upon the Church to realize afresh its Divine Vocation, as a special creation of God, as the custodian of the Gospel, which is the only hope of mankind and as the chosen instrument of God's purpose to save the world; to deplore and repent those weaknesses and defects in its spirit and life, its worship and witness, its fellowship and example, and with the endless resources of God at its disposal to uproot the many evils that have been brought to light in human society, and to proclaim the spirit and principles by which a more Christian world order can be established; and to seek through prayer and consecration divine guidance and strength, the vision, the courage and resolution, and the spirit of sacrifice which so divine a task demands.

In conclusion may I just refer to my own work briefly. So far as chaplains are concerned, my division is now and only now at full strength, in all fourteen Protestant chaplains—four more than the original war establishment permits, an evidence that the authorities recognize the value of the work of the chaplains' department in these critical days.

Please, let the Church know how much the men appreciate the services of these men. In any trouble, for advice and encouragement, it is the chaplain who is asked to listen, and very willingly and humbly at this time when men are away from home, and often desperately bored with the necessary discipline and rigors of army life, he is helping to uphold and maintain the

morale without which an army could not function.

Please accept my regards to yourself and the Church at this time.

I am, Yours very sincerely,

W. Gordon Maclean,

Senior Chaplain, 2nd Canadian Division.

9 Duthie St.,
Kensington Suburb,
Johannesburg, S. Africa.

Dear Dr. Rochester,

Your very kind letter came on May 5th and was mailed by you on March 6th, 1941. Thank you for it very warmly. I have sent you by the week's post a copy of the St. George's Magazine. That is the record of the work of the church which my husband started in 1889 when Johannesburg was a mining camp, full of gold diggers living in tents and wagons, and the town had only one or two brick buildings and was only six months old. Now it is the largest city in Africa.

I have also sent you a copy of the St. Andrew's Record, from Pretoria, where we lived for twenty years and where is the very beautiful Presbyterian Church which was erected during my husband's ministry from 1890-1909, and I have enclosed the Parkview paper telling of the last church he built in 1921 and where he resigned his charge at the age of eighty-five. I also have sent an old copy of our Churchman which is now incorporated into The Leader.

Rev. Paterson enlisted as a padre and Rev. D. Hunter is now on the side, so Rev. Mr. Barr of Mowbray at the Cape and Rev. Nicolson have taken over this new venture! In it you will see the address and I hope you will ask to have it sent to you in exchange for your valued Record. The address is Balfour House, Lower St. George St., Box 823, Cape Town. Rev. Dr. Mark is in charge of our office.

So much money is given to war funds that the budget for widows and orphans and other United Church schemes is not well supplied but we live in faith and hope.

Many of our churches have sent their men as chaplains and we are sadly in need of young men to fill the empty parishes, but when salaries are small, a warm-hearted pastor would get enough for daily needs and a very interesting field of work, but not a large salary.

God grant that we may not pray for consecrated men in vain.

A very young man, Rev. R. N. Dryden, from Montreal, where he was educated is our pastor. He often longs for Canada!

With warm regards and many thanks for your much esteemed Record which comes regularly and which I share monthly with my pastor.

Yours gratefully,

Mary W. Gray.

MISSIONS

Canadian Presbyterian Mission,
Jhansi, U.P., India.

Dear Friends:

GREETINGS in the precious name of the Lord Jesus Christ! In three weeks time we will be leaving Jhansi for the language school in Landour, which is, so I am told, beautifully situated in the Himalayas. Here we will escape the blistering heat of the plains. The school term begins on the 19th of April and ends on the 19th of August and is followed by examinations. During this period I will not be able to say Hello to you.

While in Canada I never fully appreciated a circular letter—it was too impersonal. Now that I am the sender of this type of letter and not the recipient, I understand why it is necessary for missionaries to resort to such letters. The work of the Master would suffer if time was taken to write personal letters to all. There is not enough hours in a day to accomplish the daily tasks connected with our work as the hours pass too quickly.

We have been in India over five months and most of our time has been spent on the language. We are beginning to feel that a little progress has been made. A student of a new language has to be prepared for many embarrassing moments, especially when he is willing to use the small vocabulary that he has acquired. For example, it is humiliating to have an Indian storekeeper say to you (after you have enquired from him in your best Hindi if he keeps such and such an article) "Sorry, I do not understand English". One day as I paraded my knowledge of the vernacular at the dinner table I said to Yaqub, our cook, "Will you please give me a spoon?" The poor man could hardly contain himself, and neither could I, when I discovered what I had really asked was, "Will you give me a kiss".

In my last letter to you I presented an encouraging picture of our first convention in India. The Lord Jesus Christ was uplifted and many were blessed because He was in our midst. As yet there has been little response to the Gospel message in our daily open air meetings in the bazaar. The Hindoos and Mohammedans are seemingly content to live in ignorance and darkness. Missionaries from all denominations make the same cry, that there are few, in comparison with the teeming millions of India, who are being brought from darkness and bondage of sin into the light and liberty of the Lord Jesus Christ. There is one consolation however, God has promised that His Word shall not return unto Him void, and, He will reap in due time where the Gospel seed has been sown.

The people of India, as you probably know, are divided into many castes. Christianity is considered by Hindoos and Moslems to be a low caste. This can be illustrated by an experience we had one morning while selling gospels and distributing tracts in the city. A young man from a distant village had come to Jhansi to seek his fortune. His quest ended in failure. He was in dire need, and informed Mr. Cheshire that he would consent to become even a Christian if we would give him work. This is quite common in India. "What material aid will I get if I become a Christian?" If only they could understand and experience the joy, peace and happiness of a life fully surrendered to the Saviour.

A letter received by an American Presbyterian missionary in the Punjab Mission will illustrate again the ulterior motive that many have towards accepting Christianity. Sir:

I have the honor to state the following hoping to receive an early and favorable reply.

I want to become a Christian. I am a young Moslem of 25 years of age. I passed the matriculation examination of the Punjab University in 1933 in second division. I am still suffering the loss of unemployment, and I have got nothing sort of property. I herewith state my terms and as soon as those terms will be fulfilled I will convert to Christianity if it is convertible.

1. I want a suitable service specially in Govt. or I may be given such an amount of money which may be sufficient to start my own business on a high scale.

2. I want a young virgin, beautiful, educated (Anglo Indian) strong in character girl to be my wife, which I will select myself from the stock which you have.

3. Nowadays I am out of pocket therefore please send me some money to meet my requirements, and also that I may be able to reach at Kasur. You may please that Rs. 20/- are railway fare from Isakhel to Kasur and back. So please send me money plus railway fare, etc.

An early and favorable reply is solicited.

Yours faithfully . . .

The missionaries in Jhansi desire your continued interest and prayers and we trust that God will pour out His Spirit upon our work at home and abroad. "Pray ye therefore the Lord of the harvest that he would send forth laborers into the harvest."

May I at this point add a word? If you asked me for some "first impressions" of this land of India I think I would have to mention the hospitality of the Indian women. Whether Christian, Hindu or Mohammedan they are hospitality itself and have a genuine interest in meeting and making you welcome. The few times that I have been to Hindustani homes this fact

has been impressed upon me. Of course, you must stay awhile! A chair, or more often a cot, is brought out from the dark interior of the house for you to sit upon. You sit, and soon forget to wonder whether you are the only living thing on it or not! Although an Indian woman has none of the conveniences as at home to prepare a quick lunch, nevertheless a cup of tea is soon forthcoming. If you do not like sugar in your tea I would feel sorry for you out here as it is always made as sweet as honey.

A smile soon begets a smile from a woman here in India and immediately she will begin to converse with you. No conventionalities here, no formal introduction. The conversation is very onesided as yet but after this first term at language school we have high hopes of being able to "hold our own". From day to day as I see these vast numbers of Indian women passing to and fro, and hear the tinkle-tinkle of their many bracelets I do look forward to the day when I shall be able to speak to them of the Saviour who can give them that "inward adorning" that makes the King's daughters "all glorious within".

Rejoicing in His service,

Marjorie and Joseph Muchan.

Formosa

Rev. G. W. MacKay

An Address at the Synod of Hamilton
and London

FORMOSA has a population of six million people. There are over two million in our own mission field. Our mission headquarters are in the city of Taihoku, having a population of 350,000. This city is regarded by many as the second finest city in the Japanese Empire.

Formosan Church

We have three Presbyteries, one Synod, twenty-eight self-supporting congregations, twelve augmented charges, and thirty-four mission stations. We co-operate with the South Formosan Church, which is the English Presbyterian Mission. We have a union church paper, a union hymn book, uniform rules and regulations. We co-operate in our theological college work but we keep our funds entirely separate and there is no organic union as yet.

Our Successors

The Principal of the Theological College is a Japanese and has taken his post-graduate work at Princeton Theological Seminary. There are three full time professors, all Formosan, who have taken post-graduate work in the seminaries in Japan. There are four part-time lecturers, including a Japanese professor of the Taihoku University. All our Formosan professors and lecturers speak Chinese and Japanese fluently and they have a very good know-

ledge of English as well. They do most of their reading along theological lines in English.

Medical Work

The Superintendent of the MacKay Memorial Hospital is Dr. Lee, a very capable doctor, and a very fine Christian. He is taking his post-graduate work in the Taihoku University. He expects to receive his M.D. degree this spring. Besides Dr. Lee there is a lady doctor and two other well trained doctors. We have a very good staff of nurses, perhaps the best trained in Formosa. Our evangelist is Mr. Lau, one of our finest workers in the mission. Mr. Lau preaches to the patients every morning and he is getting good results. Altogether our hospital has a staff of about sixty workers.

Ministers

There are ordained and unordained workers. We have on our staff four men who are trained in Chinese schools and the classics. These men belong to the last graduating class of George Leslie Mackay. They are Pastor Iap, Pastor Keh, Pastor Chiong, Pastor Toh.

Pastor Iap was an orphan boy who was brought up by an uncle. At present he is the pastor of a large congregation. He is a very hard worker, good organizer, and today is one of the best preachers to the heathen. Pastor Chiong is an outstanding preacher, a very level, clear-headed man. He is at present the pastor of Lee Memorial Church built by his family in memory of Elder Lee. Pastor Toh is a very successful pastor and an effective personal worker.

Preachers

Mr. Lu is very capable in personal work. Mr. Giam and his wife were amongst the best workers we had in the field. Mr. Giam is an ex-Chinese actor. In his congregation all families hold family worship and most of his members spend the whole day in church learning to sing and to study the Word of God. Mr. Chiong, elder brother of Pastor Chiong, is the oldest worker we have today. He has been most successful in opening new stations, and is never weary of preaching.

Among younger men, Pastor Peter Lim is a tower of strength in the Church, is upright and fearless. He has a great mind and upholds the constitution of our Church. Pastor Toh is perhaps the ablest scholar we have in the mission. While he was in Japan taking his post graduate work in a theological seminary he stood first in his class. He has been greatly influenced by some of the missionaries in Japan belonging to the Southern Presbyterian Church (American). Pastor Toh, Jr., is the son of Pastor Toh. He has been very successful in working amongst the young people. He has his congregation organized in groups of personal workers. He too has taken his post-graduate work in Japan under the mis-

sionaries of the Southern Presbyterian Church.

Faithful Elders and Laymen

We have four men, all elders, who are in the coal-mining business. They are outstanding men in our Church. These four miners have taken it upon themselves to support an evangelist. Mr. Lim is a man who has been in the tea business for many years. He has been of great help to our church. Mr. Lee, a lawyer, Dr. Chioh and Dr. Tan, are all devoted men and strongly support our work.

The rank and file of our Christians in Formosa are earnest men and women and faithful in attendance upon public worship. They are interested in supporting the Gospel. I think it is safe to say that about seventy percent of all our Christians are to be found in the churches on Sunday.

Offices held by the missionaries are now being held by the Formosans. Pastor Iap succeeded me as Editor of our Formosan Church paper. The work in Formosa will go on. The Formosan Church today is confronted with great difficulties, but the Gospel of Jesus Christ is still being preached and will be preached by all those who are true to Him.

The MacKay Hospitals

The MacKay Hospital in Tamsui was built in 1880 by Mrs. MacKay of Detroit, in memory of her husband, Captain MacKay. The building still stands in Tamsui but is no longer used for a hospital. It is in the possession of the Tamsui Church. In it there hung portraits in oil of Captain and Mrs. MacKay. These now have a place in the Mackay Memorial Hospital, Taihoku. This hospital was erected in 1911 in memory of Rev. Dr. George Leslie Mackay, who in his missionary work was always deeply interested in the medical branch.

* * *

Church of Scotland Deaconess Hospital

The Church of Scotland is believed to be the first Reformed Church in Britain to found an institution of this kind, the Deaconess Hospital, Edinburgh, having been opened in 1894.

Its Annual Report shows that the Hospital has had a successful year in 1940, in spite of not a few difficulties and anxieties. The reservation of beds for war casualty cases, and the absence of many members of the medical and surgical staff on National Service have necessarily limited its activities. Other war problems have been the difficulty in securing drugs and dressings, and the special diet required in particular diseases. In spite of these difficulties, 940 in-patients were treated in Hospital during the year, of whom 374 were children; and nearly 5,000 out-patients attended the Hospital.

Medical Missionary Centenary

This interdenominational society, the Edinburgh Medical Missionary Society, founded in 1841, celebrates its centenary this year.

Dr. Parker, of Canton, an American, visiting Edinburgh on his first furlough, so moved a group of doctors when talking about the great need of the millions in China for medical help, that they felt a call to start the Society.

Its chief aim throughout these years has been the training of fully qualified doctors for missionary service abroad, and has helped more than 300 young men and women, who could not otherwise have afforded the necessary medical training, to go to the mission field under the different branches of the Christian Church.

Since 1854, a Home Medical Mission, known as the Livingstone Memorial Dispensary, Cowgate, Edinburgh, has been carried on where the students receive their practical training. The Society is also responsible for two hospitals abroad, one in Damascus, which, unfortunately, has had to be closed due to the war, the other in Nazareth. The Nazareth Hospital has 72 beds. In 1939 over 12,000 patients were treated, whereas in 1940, the number had increased to over 20,000.

OUR NEIGHBORS SPEAK

Herald Tribune

THE British refusal to break their blockade cannot be from any lack of sympathy with the Belgian people. In England there are 23,000 Belgian refugees as well as others from many other European countries. To feed these the English housewife must share her own restricted stock. Mr. Hoover should lead a movement to feed those refugees.

* * *

Watchman Examiner (Baptist)

The vast majority of the people of Great Britain and America are not reacting favorably to the widespread and apparently expensive agitation now being carried on by Hoover's organization. All the surplus food in occupied countries is shipped immediately to Germany. All Norway's whale oil, all Denmark's dairy products, all Holland's surplus cattle for export, thousands of tons of beets and potatoes from Belgium, all the great French food stores, most of which are in the occupied area. Had these not been taken there would have been enough for this year.

* * *

Christian Advocate

It is admirable that the selection of the ambassador to the United States should have fallen upon the most devout Christian now in public life, Lord Halifax, and of all times, just now, when lying, subterfuge and various pernicious designs have such honorable standing with certain powers.

Children and Youth

BOYHOOD RECALLED

John G. Paton

Missionary Among the South Sea Cannibals

MY early days were all spent in the beautiful county of Dumfries, which Scotch folks call the Queen of the South. There, in a small cottage, on the farm of Braehead, in the parish of Kirkmahoe, I was born on the 24th May, 1824. My father, James Paton, was a stocking manufacturer in a small way.

While yet a child, five years of age, my parents took me to a new home in the ancient village of Torthorwald, about four and a quarter miles from Dumfries.

Our home consisted of a "but" and a "ben" and a "mid-room", or chamber, called the "closet". The one end was my mother's domain, and served all the purposes of dining-room, kitchen and parlor. The other end was my father's workshop, filled with five or six stocking frames, and producing right genuine hosiery for the merchants at Hawick and Dumfries. The closet was a very small apartment betwixt the other two, having room only for a bed, a little table, and a chair, with a diminutive window. This was the Sanctuary of that cottage home. Thither daily, and oftentimes a day, generally after each meal, we saw our father retire, and "shut to the door"; and we children got to understand by a sort of spiritual instinct (for the thing was too sacred to be talked about) that prayers were being poured out there for us, as of old by the High Priest within the veil in the Most Holy Place. We occasionally heard the pathetic echoes of a trembling voice pleading as if for life, and we learned to slip out and in past that door on tiptoe, not to disturb the holy colloquy. The outside world might not know, but we knew, whence came that happy light as of a newborn smile that always was dawning on my father's face: it was a reflection from the Divine Presence, in the consciousness of which he lived. Never in temple or cathedral, on mountain or in glen, can I hope to feel that the Lord God is more near, more visibly walking and talking with men, than under that humble cottage roof of thatch and oaken wattles. Though everything else in religion were by some unthinkable catastrophe to be swept out of memory, or blotted from my understanding, my soul would wander back to those early scenes, and shut itself up once again in that Sanctuary Closet, and, hearing still the echoes of those cries to God, would hurl back all doubt with the victorious appeal, "He walked with God, why may not I?"

Our mother, Janet Jardine Rogerson, a bright-hearted, high-spirited, patient-toiling, and altogether heroic little woman; who, for about forty-three years, made and

kept such a wholesome, independent, God-fearing, and self-reliant life for her family of five sons and six daughters, as constrains me, when I look back on it now, in the light of all I have since seen and known of others far differently situated, almost to worship her memory.

Her marriage was on this wise. She had gone with her high spirits and breezy disposition to gladden, as their companion, the quiet abode of some grand or great-grand-uncle and aunt, familiarly named in all that Dalswinton neighborhood, Old Adam and Eve. Their house was on the outskirts of the moor, and life for the young girl there had not probably too much excitement. But one thing had arrested her attention. She had noticed that a young stocking-maker from the Brig End, James Paton, the son of William and Janet there, was in the habit of stealing alone into the quiet wood, book in hand, day after day, at certain hours, as if for private study and meditation. It was a very excusable curiosity that led the young bright heart of the girl to watch him devoutly reading and hear him reverently reciting Ralph Erskine's Gospel Sonnets, which he could say by heart sixty years afterwards, as he lay on his bed of death. Finally that curiosity awoke itself into a holy respect, when she saw him lay aside his broad Scotch bonnet, kneel down under the sheltering wings of some tree, and pour out all his soul in daily prayers to God. As yet they had never spoken. What spirit moved her, let lovers tell—was it all devotion, or was it a touch of unconscious love kindling in her towards the yellow-haired and thoughtful youth? Or was there a stroke of mischief, of that teasing which so often opens up the door to the most serious step in all our lives? Anyhow, one day she quietly stole away his bonnet, and hung it on a branch near by, while his trance of devotion made him oblivious of all around; then, from a safe retreat, she watched and enjoyed his perplexity in seeking for and finding it! A second day this was repeated; but his manifest disturbance of mind, and his long pondering with the bonnet in hand, as if almost alarmed, seemed to touch another chord in her heart—that chord of pity which is so often the prelude of love, that finer pity that grieves to wound anything nobler or tenderer than ourselves. Next day, when he came to his accustomed place of prayer, a little card was pinned against the tree just where he knelt, and on it these words:

"She who stole away your bonnet is ashamed of what she did; she has a great respect for you, and asks you to pray for her that she may become as good a Christian as you."

Staring long at that writing, he forgot Ralph Erskine for one day! Taking down the card, and wondering who the writer could be, he was abusing himself for his

stupidity in not suspecting that someone had discovered his retreat and removed his bonnet, instead of wondering whether angels had been there during his prayer, when suddenly raising his eyes, he saw in front of old Adam's cottage, through a lane amongst the trees, the passing of another kind of angel, swinging a milk-pail in her hand and merrily singing some snatch of old Scottish song. He knew, in that moment, by a Divine instinct, as infallible as any voice that ever came to seer of old, that she was the angel visitor that had stolen in upon his retreat—that bright-faced, clever-witted piece of old Adam and Eve, to whom he had never yet spoken, but whose praises he had often heard said and sung—Wee Jen. I am afraid he did pray for her, in more senses than one, that afternoon; at any rate, more than a Scotch bonnet was very effectually stolen; a good heart and true was there virtually bestowed, and the trust was never regretted on either side, and never betrayed.

Our place of worship was the Reformed Presbyterian Church at Dumfries.

Each of us, from very early days, considered it no penalty, but a great joy, to go with our father to the church.

When still under twelve years of age, I started to learn my father's trade. We wrought from six in the morning till ten at night, with an hour at dinner-time and half an hour at breakfast and again at supper. These spare moments every day I devoutly spent on my books, chiefly in the rudiments of Latin and Greek; for I had given my soul to God, and was resolved to aim at being a Missionary of the Cross, or a Minister of the Gospel.

I saved as much at my trade as enabled me to go for six weeks to Dumfries Academy; this awoke in me again the hunger for learning, and I resolved to give up that trade and turn to something that might be made helpful to the prosecution of my education.

I went to what was known as the Lamb Fair at Lockerbie, and for the first time in my life took a "fee" for the harvest.

It was hard work for me at first, and my hands got very sore; but this experience came to be valuable to me, when, in after days and other lands, Mission buildings had to be erected, and garden and field cropped and cultivated without the aid of a single European hand.—John G. Paton. Hodder and Stoughton.

"Thou goes thine, and I go mine."

Many ways we wend;
Many days and many ways
Ending in one end.

Many a wrong and its curing song,
Many a road and many an inn,
Room to roam, but only one home
For all the world to win."

—George Macdonald.

EMPIRE YOUTH SUNDAY

EMPIRE Youth Sunday had its origin in the great gatherings of Empire youth organized by the National Council of Education at the time of the Coronation. The date upon which it was arranged to observe it this year was May 25th. "Though the Dominions, on account of varied circumstances, could not observe it on the same day, yet the day will be observed by all. Australia has reported organization complete. New Zealand will observe the day on June 1st. South Africa too can be counted upon. The observance of the day in many of the Colonial Dependencies and Mandated Territories is confronted with special difficulties this year, but all will be reached by the broadcast service from Westminster Abbey". So it was announced.

To arrange for this celebration a special committee representative of the Churches was appointed, Roman Catholic, Jewish, Baptist, Salvation Army, Presbyterian, Anglican, United Church. Rev. Dr. Stuart C. Parker, former Moderator of the General Assembly, was our representative on the Committee.

* * *

A form of dedication, largely compiled by a committee of boys of the King's School, Canterbury, and used at the cathedral service on Youth Sunday, 1938, was suggested by the committee for the occasion. Its opening sentence was a great message from the New Testament, most valuable to youth:

Whatsoever things are true,
Whatsoever things are honest,
Whatsoever things are just,
Whatsoever things are pure,
Whatsoever things are lovely,
Whatsoever things are of good report,
If there be any virtue and if there be any praise,

Think on these things.—Phil. IV. 8.

Then followed the act of dedication.

* * *

The service broadcast from Westminster Abbey opened with the National Anthem and was followed by two stanzas written by Alfred Noyes for the Empire Youth Rally at the Albert Hall, London, May 11, 1937:

Lord God in age and youth
Help us to serve Thy truth,
Truth that lives on.

Ageless, where realms go by,
Deathless, while Kingdoms die,
Strong in Thy strength on high,
Till Time be done.

Let Thine unchanging word
Rule all our nations, Lord,
Round the Seas' ring!
Deep in all hearts tonight
Throne Thy strong law of right!
Lord of all power and might,
Save Thou our King.

A striking feature was the call to prayer:

This is the Youth of Great Britain and Northern Ireland calling to the Youth of the Empire from Westminster Abbey—to the Youth of the Great Dominions—CANADA, AUSTRALIA, SOUTH AFRICA, NEW ZEALAND, EIRE and NEWFOUNDLAND—to the Youth of the INDIAN EMPIRE and of BURMA; to the Youth of the RHODESIAS, of the AFRICAN PROTECTORATES and DEPENDENCIES; to the Youth of PALESTINE and the MANDATED TERRITORIES; to the Youth of the ISLES and the EMPIRE OUTPOSTS throughout the SEVEN SEAS; to the Youth of BRITISH COMMUNITIES in Allied and in foreign countries the world over; to you all we send our affectionate greetings, and invite you to join with us in Westminster Abbey in an act of self-dedication to all that is highest and best in our great tradition.

Then followed opening sentences, the Pilgrim's Song, the Lesson and then

The Children's Song

Tune: Old Hundredth

Land of our Birth, we pledge to thee
Our love and toil in the years to be;
When we are grown and take our place,
As men and women of our race.

Father in Heaven who lovest all,
O help Thy children when they call;
That they may build from age to age,
An undefiled heritage.

Teach us to bear the yoke in youth,
With steadfastness and careful truth;
That, in our time, Thy Grace may give
The Truth whereby the Nations live.
Teach us the Strength that cannot seek,
By deed or thought, to hurt the weak;
That, under Thee, we may possess
Man's strength to comfort man's distress.

Teach us Delight in simple things,
And mirth that has no bitter springs;
Forgiveness free of evil done,
And love to all men 'neath the sun.

Land of our birth, our faith, our pride,
For whose dear sake our fathers died;
O Motherland, we pledge to thee,
Head, heart and hand through the years to be!

* * *

Last year we are informed the pulpit of the Abbey was occupied by the High Commissioner for Canada, Hon. Vincent Massey. This year the address was given by a young Unknown Airman. It will be remembered that Westminster Abbey is the resting place of the Unknown Soldier.

We were denied the opportunity of hearing this broadcast, but it must have deeply impressed the vast audience in whose ears it rang as it compassed the world.

CONFERENCE P.Y.P.S.

Sunday services at St. Paul's Church, Port Hope, Ont., on May 18th following a banquet on the evening previous marked the conference of the Presbyterian Young People's Societies of the Presbytery of Peterboro. The Convener of the Presbytery's Y.P.S., Rev. W. Oliver Nugent of Cobourg, at the banquet on Saturday evening addressed the young people upon his experiences in Canada in the work of Home Missions. At the Sunday services in St. Paul's Church, members of the executive took part with the minister, Rev. C. Rowland. The afternoon was devoted to discussion groups. In the evening the sermon was preached by Mr. Rowland, his subject being The Faith of Abraham.

"By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whether he went."

Mr. Rowland said this is descriptive of the life of a man who in history is known as the Father of the Faithful. It is a statement which will forever describe the life of the children of faith in whatever age they live. It is expressive of the true spirit of adventure and that is just another word for faith. Mr. Rowland's message was admirably illustrated by his reference to Nansen's call to youth as given in his address to the students of St. Andrew's University, Scotland, several years ago. This brief report of the conference is based upon the extended reference to it in the Port Hope Guide.

YOUNG PEOPLE'S RALLY Presbytery of Pictou

The annual spring rally of the Young People's Union of Pictou Presbytery was held in the beautiful little white church at Durham, on May 16th. The afternoon meeting was conducted by Rev. Wm. Ooms of New Glasgow, and was given over to the business of the rally. Some of the funds of the rally were voted to be given to provide papers for Protestant prisoners at one of our prisons, some towards the Orphan Missions of Europe and some toward the Budget of our Church.

The evening service of worship was conducted by Rev. T. G. M. Bryan of River John. The Scripture was read by Arnold Cameron of East River, St. Mary's, after which Rev. M. Ooms led in prayer. Miss Ruth McLean gave a warm welcome from the Durham Society. Mr. Bryan then introduced the officers for 1941 as follows:

President, Miss Margaret McLean, Sutherland's River; First Vice-President, Miss Edna Stewart, Merigomish; Second Vice-President, Miss Jean Cameron, Scotsburn; Third Vice-President, Melvyn Chisholm,

Moose River; Secretary, Miss Sara Cameron, East River, St. Mary's; Treasurer, Miss Louise Robertson, Pictou. "Out of the Ivory Palaces" was beautifully rendered by two members of the Durham Society.

Rev. C. S. Millar, Pictou, was the guest speaker for the evening and took as his subject "What Christ Requires".

Rev. F. Clarke Evans, Gairloch, gave the roll call report and the new blue and gold percentage banner was awarded to the Merigomish Society of eighteen members with one hundred per cent present.

The attendance banner was awarded to the West River Green Hill Society.

Rev. F. G. McDonald, Merigomish, read a Resolution of Thanks after which Rev. Lloyd McLellan, Scotsburn, brought the service to a close with the benediction. The total attendance at the rally was two hundred and seventeen.

Of what avail
Are plow and flail
Or ship and sail
If freedom fail?

INTERNATIONAL S.S. LESSONS

LESSON—JULY 13

Christianity Expands in Asia

Golden Text: So mightily grew the word of God and prevailed.—Acts 1:20.

LESSON—JULY 20

The Responsibility of the Church regarding Beverage Alcohol

1 Corinthians 5:9-13; Titus 2:1-8

Golden Text: Ye are the salt of the earth.—Matthew 5:13.

LESSON—JULY 27

The Holy Spirit Inspires New Testament Letters

Galatians 1:11-12; 1 Thessalonians 2:13; 2 Timothy 3:14-17; 2 Peter 3:14-16; Jude, verse 3

Golden Text: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—Timothy 3:16.

LESSON—AUGUST 3

Paul Preaches Faith in Christ

Romans 3:21-31; 5:1, 2

Golden Text: As it is written, The just shall live by faith.—Romans 1:17.

Our Church Calendar

Vacancies

Arnprior, Ont., Mod., Rev. A. J. Fowlie, Almonte, Ont.
 Boston, Omagh, Ont., Mod., Rev. John Riddell, Box 57, Milton, Ont.
 Bradford, Ont., Mod., Rev. N. R. D. Sinclair, Barrie, Ont.
 Caledonia, P.E.I., Mod., Rev. W. Wadland, Belfast, P.E.I.
 Campbellford, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.
 Campbellville and Nassagaweya, Ont., Mod., Rev. A. H. Wilson, Eden Mills, Ont.
 Carluke and Binbrook, Ont., Mod., Rev. A. L. Budge, D.D., 9 Cliffe Ave., Hamilton, Ont.
 Centre Road and West Adelaide, Ont., Mod., Rev. R. T. Rutherford, Alvinston, Ont.
 Charlottetown, P.E.I., St. James, Mod., Rev. G. Carlyle Webster, 80 Euston St., Charlottetown, P.E.I.
 Clifton, New London, etc., P.E.I., Mod., Rev. W. Rhoad, Kensington, P.E.I.
 Creemore, Dunedin, East Nottawasaga, Mod., Rev. R. A. Birnie, Duntroon, Ont.
 Dundalk and Ventry, Ont., Mod., Rev. T. O. Miller, Orangeville, Ont.
 Eversley, etc., Ont., Mod., Rev. Ross K. Cameron, 700 Dovercourt Rd., Toronto.
 Georgetown, Ont., Mod., Rev. A. Neil Miller, Brampton, Ont.
 Iroquois, Ont., Mod., Rev. M. W. Heslip, Prescott, Ont.
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 Uxbridge, Ont. Chalmers and Quaker Hill, Mod., Rev. J. C. Robinson, Leaskdale, Ont.
 Vancouver, B.C., St. Paul's, Mod., Rev. J. C. McLean-Bell, 211 East 28th Street, North Vancouver, B.C.
 Whitechurch, Calvin, Langside, Ont., Mod., Rev. K. MacLean, Wingham, Ont.
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Calls

Brantford, Ont., Alexandra Church, to Rev. J. R. Esler, Ripley, Ont.
 Campbellton, N.B., to Rev. A. H. Sproule, Orangedale, N.S.
 Cardinal, Ont., to Rev. Wm. FitzSimons, Caledon East, Ont.
 Chippawa and Crowland, Ont., to Rev. Wm. Coutts, Stayner, Ont.
 Hamilton, Ont., New Westminster, to Rev. Stanley E. Smith.
 Port Perry, Ont., Rev. Robert Simpson, Stated Supply.
 Prince Rupert, B.C., to Rev. A. F. MacSween, Wanham, Alta.
 Sydney Mines, N.S., to Rev. F. Clarke Evans, Gairloch, N.S.

Inductions

Hopewell and Eureka, N.S., Rev. W. H. Heustin, May 8th.
 Kamloops, B.C., Rev. James Dunn, April, 1941.

Ordinations

Mr. Hugh Creaser, Tyne Valley, P.E.I., May 29th.
 Mr. James H. Williams, Tatamagouche, N.S., May 26th.

Resignations

Rev. Samuel Farley, First Church, Regina, Sask.

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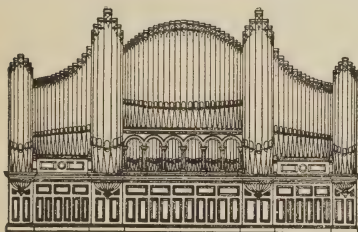
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0	1	" 6 and 7 years old
1	0	" 7 and 8 years old
4	2	" 8 and 9 years old
3	1	" 9 and 10 years old
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On reason build resolve
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Without a sense of duty, a really steel-true duty-sense, not one of us is anything.

If conscious of power we ought to be very humble and reverent toward God its source.

Do you want your children to be on the side of the Church? Then step over the line yourself.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair.

The art of being able to make a good use of moderate abilities wins esteem, and often confers more reputation than greater real merit.

Some there are with whose nature the great fundamentals of the Christian religion are so entwined that they find no occasion to question them.

No man has a prosperity so high and firm but that two or three words can dishearten it; and there is no calamity which right words will not begin to redeem.

Nothing lies beyond the reach of prayer except that which lies outside the will of God.

To worry about tomorrow is to fail of devotion to the tasks of today, and so spoil both days.

Hold out as long as you can and you will find that it is always possible to hold on a little longer.

If thou hast a woe, tell it not to the weakling. Tell it to thy saddlebow and ride singing forth.

We have only to read the 119th Psalm to learn what a great comfort the sacred Writings were to David.

Virtue may be assailed, but never hurt,
Surprised by unjust force, but not enthralled.

When the centre of a man's thought and life is transferred from himself to God a revolution in his life is accomplished.

Popularity is not the preacher's crown. There is no crown worth seeking save the benediction from the lips divine, "Well done".

"Careful with fire" is good advice we know,
"Careful with words" is ten times doubly so.

Yes, child of suffering, thou may'st well be sure
He who ordained the Sabbath loves the poor.

Here is the truth in a little creed,
Enough for all the roads we go.
To love, is all the law we need,
In Christ the only God we know.

Everybody matters because nobody need stay the way he is. Each can be better tomorrow than he is today, can grow, and change, and be transformed by the renewing of his mind.

Great ends, nobly and unselfishly sought, make one indifferent to the trappings of power, just as concentration upon tinsel, show and appearances of greatness make one forget the real business of an important position.

We can say to all the thwarting, crushing forces that threaten us, "Thou could'st have no power against me were it not given thee from above", and we can go further saying, "If God be for us, who can be against us?"

NEC TAMEN

CONSUMEBATUR

The
**PRESBYTERIAN
RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVI

TORONTO, AUGUST, 1941

No. 8



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BRITISH AND FOREIGN BIBLE SOCIETY

Full reports have just been received from London, England, of the 137th Annual Meeting of the British and Foreign Bible Society, held in Queen's Hall on Wednesday, 7th May, just a few days before this famous hall was bombed.

The Rt. Hon. Ernest Brown, Minister for Health, presided, and the special speakers included Major Mietes, Chaplain to the Royal Netherlands Forces, and Rev. Geoffrey Allen, M.A., China.

Dr. J. R. Temple, in summarizing the Annual Report, paid tribute to the American Bible Society and the Massachusetts Bible Society for gifts received. He specially thanked the American Bible Society for its whole-hearted readiness to carry on our work in enemy and occupied countries on the Continent of Europe, and also in the Netherlands Indies.

"From Canada", he said, "there comes a most encouraging cable, beautifully phrased: 'Society Canada and Newfoundland never prouder of parent nor of partnership in world service'."

The next day in New York the American Society held its 125th Annual Meeting. Tribute was paid to the British and Foreign Bible Society and its splendid work in these days of war. Rev. J. B. M. Armour, General Secretary of the British and Foreign Bible Society in Canada and Newfoundland, was elected an Honorary Life Member of the American Bible Society "in recognition of indefatigable service" in that position.

The Presbyterian Record

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No. 8

The Manchurian Church in Crisis

Rev. E. H. Johnson, B.Sc.

THIS article is an attempt to sketch in rough outline a picture of the Protestant Christian Church in Manchuria in the present tense situation in the Far East. Since the Manchurian incident in 1931 there has been a progressive series of events leading to increasing tension and difficulty for the Christian movement in all parts of the Japanese empire in Manchuria, and in Japanese occupied parts of China. The Shanghai war of 1932, the invasion of China in 1937, the accelerating pace towards totalitarian forms of government in all Japanese territories, and the alignment of Japan with the Axis powers have all had serious effects on the status and work of the Church. This article is especially concerned with the life of the Manchurian Church through these years, but it gives a fair picture of what the Churches of Korea and Formosa have faced, as conditions in these countries have been much the same.

To put the sketch in its setting I might first say a word about Manchuria.

Manchuria and Manchukuo are two names for the same place. Manchukuo is the name given to the new state set up after the incident and has a strong political flavor. Manchuria is an accurate designation for that geographical area, and is a more acceptable term because it does not involve either the recognition or non-recognition of the new state.

Manchuria is a far more significant factor in the world's life than its place in the news would suggest. Placed in the continent of Asia, much as the province of Quebec is placed in the continent of America, with a climate like that of Western Canada bitterly cold in winter, windy, and dusty in spring, dry except for the summer rain, Manchuria has a population of 43 million people making it the eighth largest country in the world.

The Chinese consider it a part of China and they have good reasons. Most of it has been under the control of China for the past 2000 years. The large part of the population of Manchuria is Chinese with cultural attachment to China, and a strong desire to be once again joined to China.

The Japanese see Manchukuo as an independent state that they have helped to

establish, a state friendly and co-operative with Japan, an important buffer state between Siberian Russia and Japan, and the main base of the Japanese army on the mainland.

The missionary tries to avoid political slants and sees Manchuria as a great area with many peoples of five nationalities: Chinese, Japanese, Korean, Mongol, and Russian, to whom he takes the news of Christ who is the answer to the needs in men's lives.

Missions in Manchuria

Missions entered Manchuria 60 years later than they came to South China. It was 130 years ago that Robert Morrison, the first Protestant missionary, landed in Canton. It was just over 70 years ago that a missionary of the Irish Presbyterian Church settled in the treaty port of Ying-hou in South Manchuria. Three years later missionaries from the Church of Scotland joined him. Then followed the Danish Lutherans, and considerably later other small groups established work, Norwegian Lutherans, and American Church of the Covenant settled in Tsitsihar in the N.W. A Finnish Pentecostal group are in E. Manchuria. A small group of American and Canadian Baptists and some American Presbyterians are in Harbin. The Salvation Army works in most of the big centres. The Seventh Day Adventists work in many parts of the country. Our own work is in a wedge shaped area whose point is near the center of the country, running out to the northwest.

At the present time the Joint Conference of the Irish and Scotch Presbyterians form the largest mission, and the Presbyterian Church that they have established together with the Presbyterian community in our own mission area forms by far the largest part of the Manchurian Christian community. The Danish Lutherans' Mission comes next in size, although their work has been hit by the European situation and they are one of the Orphaned Missions dependent for support on the generosity of our North American Christian Churches.

During the last few months a large proportion of the American and British missions personnel has had to be withdrawn

from the field. This was not because of the Japanese Government sending them away, nor was it on account of the attitude of the people, for the Japanese have continued to show the usual courtesy and kindness in spite of much efficient anti-foreign propaganda. Nor was the withdrawal because of orders from the consular authorities. In October, 1940, and again in February, 1941, the British authorities issued urgent advices to all British subjects to evacuate at the earliest possible moment, but these were advices and not orders. Nor was the withdrawal on the grounds of personal safety.

The withdrawal was decided upon because it was thought best for the work of the Church as a result of two factors in the Far East situation. The first factor was the internal situation in Japan. A steady trend towards totalitarianism in the government structure of Japan has meant that foreigners have been very closely watched by the local and military police in all their contacts with the people. This ever present police attention has at times been wearisome to the missionary, but it has often been seriously embarrassing and sometimes dangerous for the local Christians. Frequently the visit of a missionary to a local congregation has been followed by several days of examination by the police of the local Christians. The result is that most of the churches have directly asked the missionaries not to visit them, or indirectly indicated that they would prefer them to stay away until it became apparent that the presence of the missionary was more of an embarrassment than a help (to the church).

At this time a second factor entered the situation, the international tension in the Far East. The British authorities urged their nationals to leave because of the danger of war between Japan and America and Britain, in the event of which British nationals would almost certainly be subject to internment. In view of these two facts, that the presence of the missionaries was more dangerous than help to the church, and that they stood in danger of a useless internment it was felt wise to withdraw temporarily from the field.

This means that the Manchurian Church which has carried on its work with the joint leadership of foreign and Chinese funds, finds the foreign element largely withdrawn. The question in all our minds is, How will the Manchurian Church carry on in the difficult days ahead? I want to answer that indirectly by reporting the facts, first, about the situation in which the Church finds itself, and second, about the nature of the Church which is placed in that situation.

The Present Situation of the Church

After the Manchurian incident in 1931 and the setting up of Manchukuo in the following year the authorities were largely

engaged in pacifying the country, restoring and improving communications and in re-establishing and encouraging the normal activities of agriculture, industry and commerce. By 1934 they were ready for the second stage of government control, that is, the examination and control of the thought life of the people. Their attention soon turned to the religious bodies for here they found the most significant groups who formed their ideas, independently of official propaganda. This was not aimed at the Christian Church but included all religious bodies, and in its operation came down harder on some Buddhist sects than it did on the Christian community.

In its constitution Manchukuo declared the principle of religious tolerance. The citizens could embrace whatever faith they wished, but behind that declaration was the assumption, which is axiomatic to all Japanese that all citizens would take part in the state ceremonies, many of which have seemed to the Christian Church to be in the realm of worship.

A law for the ordering of religious bodies was promulgated in 1938. This required the registration of all religious bodies and religious workers and Government permission for any changes in the method or work.

It was followed by close supervision of all church work. Opening of new work, moving of workers requires permission from the central Government. Holding of special meetings requires the approval and permission of the local authorities. Many of our churches have to provide a special desk for the police officer who attends and takes notes on the service. Some of our churches have books in the pulpit in which they have to record the service details, sermon-subject and outline, time of meeting, probable number of congregation, in order that the local police officer may give his approval before the service proceeds.

Trouble frequently arises because of misunderstandings. In one of our churches the congregation had prepared for the Christmas celebrations by hanging up bright-colored paper strips with a few words of Scripture on them. A new police officer visited the church and angrily demanded that they remove certain of the verses because he said they were anti-Manchurian. Among those removed was, "The Kingdom of heaven is at hand". I don't know what this kingdom of heaven is, said the police, but don't you know that the kingdom you must support is the kingdom of Manchukuo? Another removed was "Without the shedding of blood there is no remission of sins". Apparently he thought the Church was raising the standard of revolt and wasn't sure about whose blood was to be shed.

A church in Manchuria was closed because it had on the wall behind the pulpit

in decorative characters the verse "There is no other name under heaven whereby men may be saved". The authorities felt that this was disrespect to the Emperor of Japan and insisted that it be removed before they allowed the church to be reopened. In this atmosphere of suspicion and uncertainty the Church has lived for six years.

At present there is a movement to make a pure Manchurian Christian Church similar to the newly organized Japanese Christian Church. This would be a union of all the Protestant communities with a constitution approved by the Government and a representative able to speak for the Church to the Government. It is rumored that the creed of the new Church will involve suitable changes in the Apostle's Creed and the deletion of various Jewish elements in favor of things more in harmony with the cultural background and genius of the Japanese and Manchurian people. At present a group of leading Manchurian pastors is in Japan observing the newly formed Church there. When they return in July meetings will be held to proceed with the organization of the new Church.

The Church in the Present Situation

Until the turnover in Manchuria, the Manchurian Church was one of the strongest synods in the Church of Christ in China. After the turnover, all connection with China was broken. Before the turnover, missionary evolution was so well advanced that the Chinese leaders were at the head of all the principal activities of the Church. After the turnover the trend was reversed for it was found dangerous for Chinese leaders to be too prominent and difficult for them to stand against overbearing officials.

The Christian community numbers between 40 and 50 thousand. In a total population of 43 million that means one person in every thousand is a Christian. That isn't many and there is still a great work to do, but the influence of the Church is far larger than those figures would suggest. Churches are established all through the country in towns and small villages as well as in the large cities. Christians are found in every stratum of society, wealthy merchants, educated leaders, Government and railway officials, men in the army and police, teachers and students, peasants and coolies, literate and illiterate; and these churches and Christians are bearing steady and effective witness to their faith in the widely spread and varied types of places where they find themselves. The Church is respected by the people and recognized by the Government.

It isn't impressive to look at. Many of its buildings are simple, single-storey mud huts with little to distinguish them from the small shops and homes that surround

them. Inside they have uneven, mud floors, rough benches, tables and blackboards in place of pulpit. The people have a simple homespun faith, a rough and noisy worship, an uneven understanding of the meaning of Christian conduct in everyday affairs. But they have made the break from the dread and superstition of their old worship and their faces are definitely turned towards Christ.

This young Church has already had a persecution experience. One autumn day in 1935 it awoke to find that eighty of its numbers had been suddenly arrested the preceding night. They were men and women of many kinds, and as no one knew the reason for the arrests, it appeared as though it was aimed at Christians, and no one felt safe. Finally it leaked out that those arrested had all been members of a society organized to support a theological student in training called, *The One Cent Society*. The authorities suspected that the society was communist and tortured many of the prisoners in an attempt to extort confessions from them. Under the agony of torture some confessed to being communists but recanted when they recovered again. Two died, one went out of his mind, and many were seriously ill as a result.

At the time of the arrests most of which were in the city of Mukden, two leading pastors were conducting a Bible class at Hsinking, the capital. When the news reached them their friends urged them to flee at once to the safety of Peking or Tientsin in North China. They consulted and prayed together, and decided that their place in such a time was with the Church of which they were leaders, and calmly went on with their teaching. Two days later they were thrown into prison to share the suffering of their people.

One of the leading laymen was a doctor in Mukden, a man of considerable attainments with post-graduate training in Europe and Britain, on top of an excellent Chinese training. This man learned indirectly that some of those imprisoned were being tortured to make confession about him. Being well to do he could easily have fled with his family to the safety of China. Instead he went and gave himself up to the police. They tortured him and couldn't extract a confession. They tortured his friends in front of him. Finally one night his armed guards led him by dark lanes to a spot outside the city wall. They asked him if he had any last message to his wife. He said, "Only this—tell her that I want my children brought up as Christians". When they found they couldn't break his spirit they released him with reluctant respect. Afterwards he reported that during his imprisonment his feeling towards his captors and tormentors was not one of anger and bitterness, but only of pity that

these men should know so little of the real meaning of life as to torment their fellow-men.

Before the arrests a large group of inquirers had been preparing for baptism at the approaching Christmas season. When the pastor and Bible woman of the church were arrested everyone thought these candidates would quietly drop away. To the amazement of the missionaries they all came for the service of baptism. Two days before Christmas the pastor and Bible woman were released and so were able to take part in the service. What impressed the Chinese Christians was that the number baptized was 72, which was exactly the number of days these leaders had been in prison. It was as though each day of prison suffering had borne fruit in one person baptized into Christ.

That persecution, although it hit the Church, was not specifically anti-Christian, but there have been frequent smaller incidents and the Church has lived in an atmosphere of constant uncertainty with no refuge but in God. In spite of that there has been little falling away, and the steady inflow of those desiring baptism has continued undiminished. Critics used to accuse the Church of having "rice Christians", people who became Christian for some ulterior advantage. None can accuse the present Manchurian Church of that. Those who take on the name of Christ enter a group that is suspect by the authorities, and in danger of persecution. They do it because they find in Christ the answer to the needs of their lives.

For many months it has been apparent that mission evacuation would probably become necessary, and much thought and planning of mission Chinese leaders has been given to prepare for it. Every effort has been made to strengthen wholly Chinese organizations and executives, so that they would be able to stand the strain of the whole burden when foreign personnel was withdrawn. A parallel effort was given to building up self-support so that the Church would be financially able to carry on after the few months balance the mission was able to leave was exhausted.

Shortly before leaving I asked one of our strongest pastors if he thought much of the work would stand without foreign help and foreign funds. "Pastor Johnson", he replied, "you don't need to worry. This is the Church of Jesus Christ and in His strength it will continue. There will necessarily be changes and adjustments but the work will go on".

Another pastor was asked how it was that he had so little fear, boldly testifying to his faith in the present situation. He replied, "Six years ago I suffered imprisonment and torture. I know the worst they can do, and I'm not afraid".

The General Assembly

(Continued from the July Record)

Saturday, June 7th

FOLLOWING routine business and the consideration of various overtures, the Assembly heard the report of Evangelism and Church Life and Work presented by the Convener, Rev. J. B. Thomson.

The report referred to the disability from which the Board suffered by the action of the last Assembly with respect to payment of travelling expenses of members. Mention was made of communications with the Attorney General of Ontario concerning gambling in a certain club and the operation of ski trains on Sunday. In the former case this official effectively intervened. No action was taken in connection with the latter. The report emphatically asserts the necessity of great diligence in the effort to preserve our Weekly Rest Day and to secure its proper observance. The necessity of giving serious attention to radio commercial advertising as contrary to the Lord's Day Act of Canada was also emphasized. The Board's solution of the problem of adequate support of the Church in every way was declared to be found in closer attention to the education of youth. In this particular the Board appealed both to Sunday Schools and to parents.

Social

Two events of social character marked the afternoon of Saturday. One was a delightful garden party arranged for the entertainment of the Commissioners and their hosts and hostesses by the Presbyterian Ministers' Wives Association of Toronto and Mrs. H. Ralston, Superintendent of the Missionary and Deaconess Training School, and the other a boat trip to Port Dalhousie provided by the Toronto Presbyterian Young People's Society.

Sunday

Public worship in the Assembly Church was conducted by the Moderator, Rev. J. B. Skene, assisted in the morning by Hon. Capt. J. Y. Fraser, the minister of Victoria Church on leave from his unit in Eastern Canada, and Rev. C. J. McKay, the minister in charge, and in the evening by Mr. McKay. The preacher in the morning was Rev. J. M. Macgillivray of Sarnia, and in the evening Rev. Dr. Frank Morley, Montreal.

Monday

The report of the Board of the Pension Fund was presented by Rev. John Lindsay, the Chairman. The system of Pensions has been in operation for the past fourteen years, during which the Fund has grown steadily in helpfulness to ministers and ministers' widows. After the disruption the disposition of the property left The Presbyterian Church in Canada with only \$463,-

642. Notwithstanding great difficulties the assets of the Fund have reached the sum of \$855,241. During the last thirteen years the sum of \$569,596.19 has been paid to annuitants. Receipts for the year from estates, congregations, and individuals amounted to \$3,785.15.

In keeping with the action of the General Assembly of last year the Board paid to the Women's Missionary Society, Western Division, the sum of \$18,632, being their equity in the Pension Fund. As before intimated the W.M.S. has withdrawn from the General Fund and with the approval of the Assembly established its own.

The Board reported to Assembly upon a proposal that 65 years should be the age of retirement and 35 years the period of service, pointing out that according to the judgment of the Actuary this would require a seventy-five percent increase in the rates and in contributions. In the interest of the Fund representatives of the Board visited both colleges to explain to the students its purpose with a view to early connection with the Fund after graduation.

The Colleges

The report of Knox College was presented on Friday the 6th, and that of Montreal College on the 9th. The reports of both of these were presented to the Church through the columns of the Record following their respective convocations.

Chaplaincy Service

The report of the Committee was given by Rev. Dr. Stuart C. Parker, the Convener. The number of our ministers in this service is now forty-four, of whom ten are overseas, eighteen in Canada, eight with the R.C.A.F., one with the Canadian Naval forces, and seven on part-time duty in areas convenient to their congregations. Certain promotions have been made: Wing Commander John McNab to be Assistant Principal Chaplain (P) (Air Force), Major W. Gordon Maclean to be Senior Chaplain of the second division (overseas), Rev. J. Logan-Veneta, Staff Captain to the Principal Chaplain (P), to the rank of Major. The report laments the death of Fl. Lieut. A. Gordon Rintoul and directs attention to his high character and the efficient service which he rendered. The committee has compiled and arranged for the distribution of helps for those on service as follows: Suggestions for Chaplains, Form of Certificate for Admission to Holy Communion, The Armour of God, a booklet for all ranks in the services.

The committee has kept in constant touch by conference and otherwise with corresponding bodies in the other Protestant Churches and has reached conclusions on matters of common concern which have been referred to the Department of National Defence through the Principal Chaplain (P). A committee of these churches on

which our representative is Rev. Dr. Parker, has been appointed to confer with the Principal.

A Visitor

A break in the routine of business of a very agreeable character was the visit of Hon. Capt. Rev. J. Y. Fraser, minister of the Assembly church on leave of absence. A warm welcome was extended to Mr. Fraser and he addressed the Assembly. Capt. Fraser said that he was the only Presbyterian chaplain in the 3rd Canadian Division. He paid a high tribute to the character of the men in his own unit, the Highland Light Infantry of Galt. The place of Home in the heart of the soldier was very large and generally it was realized that for that sacred institution they were in great measure fighting. No such incentive animated the enemy. "Why are our men in the army?" he asked, and replied, "We are not going to allow the Huns to gain control of this country and with God's help they never will".

Study of Hebrew

This question was raised at the last General Assembly and was referred to the Senates of the two colleges for consideration. The report presented by Rev. Professor F. W. Beare stated that the question had been considered with care and thoroughness. The practice of fifty theological institutions in Canada, Great Britain, and the United States was considered and those entrusted with the training of students for the ministry were consulted. The result was that the committee recommended that the study of Hebrew should not be made optional. It is further recommended that the Assembly instruct the Board of Education to recast the entire section of The Book of Forms, pages 145 to 148, for the sake of clarity and coherence without fundamental change, and to consider the desirability of an entrance examination for admission to theological colleges as required by the Church of Scotland. College Senates were urged to provide ampler opportunity for advance work in Hebrew.

Treasurer's Report

One whose appearing before the Assembly is always eagerly looked for is the Treasurer, Mr. E. W. McNeill, who for many years has rendered such capable service to the Church and without remuneration. This fact called forth a resolution extending to Mr. McNeill the thanks of the Church for his "long and most efficient voluntary service as Treasurer". The revenue for the year was the highest during the past seven years with the exception of the year 1938, which exceeded 1940 by a little over \$11,000. The total for 1940 was \$310,534.91. The expenditure was \$318,437.02, showing an operating deficit of \$7,902.61. In 1938 there was a surplus of \$2,813.83. The accumulated deficit stands

at \$208,767.81. Receipts from bequests were \$50,450, an increase over the past year.

Board of Administration

Mr. John M. Thomson presented the report and addressed the court. Deep regret was expressed at the loss of a valued member of the Board, Rev. A. Gordon Rintoul, who was the representative on the Board of the General Board of Missions and chairman of the committee in charge of the Morgan Memorial House, Markham. Sympathy was extended to Mrs. Rintoul and the children and to the congregation of Wychwood Church. Sympathetic reference was made to other members of the Board who suffered bereavement, Rev. Dr. J. W. MacNamara, and Rev. C. H. MacDonald of Lucknow, in the loss by death of Mrs. MacNamara and Mrs. MacDonald. The Board extended congratulations to two members, Rev. Dr. Barclay and Rev. Dr. J. M. Macgillivray, upon whom the honorary degree of D.D. had been conferred. Regret was expressed that the improvement in business conditions had not been reflected in the contributions to the general work of the Church, owing perhaps to the special war appeals. Nevertheless the Church's work must not be allowed to suffer. It is absolutely necessary that the Church should be kept fully organized and equipped to carry on her work, both for present effective service and the claims upon her when peace comes. During the year conferences with the various Boards upon expenditures were held in the same spirit of co-operation that has prevailed in other years. Certain estates, the Memorial Homes, the Boys' Residence, Pictou, N.S., were subjects of report. The last mentioned has been leased to the Naval Department at Ottawa. A proposed association of laymen was considered by the Board and the general principle approved. The Board found itself hampered by the resolution of last Assembly, discontinuing for the time the payment of travelling expenses to members of Committees and recommended that these be paid as formerly, and that the expenses of commissioners to the Assembly be paid so that no part of the Church will be without representation.

The Assembly instructed the Board to organize and carry out a campaign to pay off this year the accumulated deficit.

Missionary and Deaconess Training Home

Rev. Joseph Wasson is Convener of the committee and presented the report. The number of students in residence is eighteen, four in the regular course, two in special courses. The remaining twelve include students in the University of Toronto, the Margaret Eaton School, Shaw Business College, Ontario College of Education, and missionaries on furlough. Home privileges have been extended to the students who in turn have accepted home responsibilities. All have been faithful in their studies and

in the discharge of their other duties, and a spirit of mutual helpfulness has prevailed. Gratitude is expressed to those who without remuneration have served as lecturers, Dr. J. S. Glen, Rev. E. Foreman, Rev. Dr. W. A. Cameron, Rev. Dr. J. B. Paulin, Rev. W. T. McCree, Rev. J. Wasson, Miss Violet Tennant, and Miss Laura Pelton. Mrs. Goldwin Smith, whose services are provided by the W.M.S. has given capable service. Others who have served are Mr. Campbell McInnes of the Extension Department of the University of Toronto, and Mrs. Ralston, the Principal, the former giving lectures in English diction, the latter in social science. The physical well-being of the residents has been given attention by Dr. Effie Winchester. In the various congregations, hospitals, and missions of the city the students have had practical experience, in the work that lies before them. Thanks are expressed to the donors of various gifts to the institution.

Board of S.S. and Y.P.S.

This report was presented by the Convener, Rev. E. A. Thomson, at the evening session of the Assembly. It refers to Dr. Kannawin's state of health as limiting his activity during the year to the work in the office, visiting the Synods and other service requiring travel having been undertaken by the Convener.

The field-work of the Girls' Work Secretary, Miss Violet Tennant, was extensive though confined to Ontario. Industrial service in connection with the war has deprived this branch of the Church's work of a number of leaders, and there is a consequent reduction in the number of groups, 475 for 1940 as compared with 505 the previous year. The membership however has not suffered. There has been wide activity in summer camps which have been held in every province except Quebec. These girls of our Church shared in two important events in the life of the Canadian Girls in Training Movement, the celebration of the 25th anniversary of the movement, and the National Vesper Service held at Christmas. Attention has been given to leadership training through a series of lectures at the Missionary and Deaconess Training Home and in Sunday School associations. A decrease in enrolment both in Sabbath Schools and Young People's Societies is reported. Notwithstanding this there was an increase in contributions to missions, Rally Day and Mother's Day offerings, and in the amount raised for local purposes. A special project for the year was a Teachers' Training Class in Every School with Dr. Kannawin's book, *Go Teach*, as a text-book, a complimentary copy of which was sent to every superintendent. A special course in religious knowledge given to Normal School students in Ontario was again carried into effect, the ministers in the different Normal School centres giving

their services in this connection. Special attention has been given to memory work in the Sabbath Schools as indicated by the fact that 4,082 memory-work awards were sent out from the office. Special programs were prepared for Mother's Day and Rally Day, the offering amounting to \$6,209.83, an increase of \$1,569.04 over the previous year. The former offering is devoted to overseas missions and the latter promotes Sunday School work throughout Canada. Interest in missions is promoted by instruction in the school and the setting apart of the offering on at least one Sunday each month for the missionary budget. In the interest of temperance the Board urges every school to make use of the Quarterly Temperance Lesson and the supplementary Temperance Lesson published in the illustrated Sabbath School papers in the autumn. Miss Ruby Blyth continues her work as Sabbath School missionary in the Synod of British Columbia. The past year has been spent on Vancouver Island. A new venture undertaken by Miss Blyth was the organization of a community house at Esquimalt in the interest of the men of the armed forces there. Church Vacation Schools are commended and religious education in the Public School. Disappointed over the number from the Sabbath Schools entering into the membership of the Church, the Committee again strongly recommends communicant classes. In connection with young People's Societies, the fact is noted that thousands of our young men have responded to the call of the Empire and are now in training camps in Canada or England. Thus upon those who remain a larger responsibility rests for carrying on the work. Provincial organizations have been established in British Columbia and Ontario and there is a Synodical organization in the Maritimes. The Ontario organization held a province-wide convention in the month of October. The two books studied during the year were Goforth of China and Christian Faith and Practice. The contributions of the Societies for the support of work in Manchuria were \$2,582.90. Summer camps and schools have had their place, and the value of the training there is beyond estimate. The deep indebtedness of the Board and of the Church as a whole to Presbyterian Publications for the necessary supply of literature was expressed. A monthly magazine for young people called The Front Line has appeared, intended specially for young people's Bible classes and societies. Appreciation of the services of the Editor, Rev. Dr. N. A. MacEachern, was expressed and mention was made of The Presbyterian Record for helpful service.

The speakers in the evening were: Rev. N. A. MacEachern on the work of Presbyterian Publications, this being the tenth anniversary of the founding. He presented the Moderator with an inscribed copy of the Book of Forms and of the Book of

Common Order; Miss Violet Tennant and Mr. Ernest Moodie, Honorary President of the Ontario Provincial Y.P.S. The last speaker was Rev. Ross K. Cameron of Dovercourt Presbyterian Church, Toronto, on the relation of the Sabbath School to the Church as a whole.

Tuesday

The forenoon of this day was occupied with the further consideration of various reports including that of the Committee to Strike Standing Committees. This was submitted in printed form by the Convener, Rev. W. Mitchell. The resignation of Dr. Kannawin and the appointment of his successor Rev. E. A. Thompson, were features also of this session. To these reference was made in the July Record.

Special Service of Intercession

This was a fixed order for twelve o'clock and to quote the minutes, "The General Assembly in obedience to the appointment of the Moderator did engage in a solemn service of intercession". The leaders in this devotional period were Rev. Dr. J. Stanley Glen, Rev. J. M. Laird and Rev. Dr. F. Scott Mackenzie, each of whom read an appropriate passage of Scripture and lead the Assembly in prayer. This was a very impressive hour.

In the afternoon careful attention was given to certain overtures which had been submitted to the General Board of Missions upon which Rev. Dr. A. M. Hill reported.

Committee on Correspondence

Dr. Rochester presented the report on behalf of the Convener Dr. Wm. Barclay. Attention was drawn to the fraternal greetings sent and received by which our Church maintains its fellowship with other Christian bodies. The Central Bureau of Relief for Evangelical Churches of Europe had a specially strong appeal this year on account of the further distress created by the war. Our remittance amounted to \$770. This was sent to Rev. J. Macdonald Webster, D.D., Edinburgh, Scotland, to be applied as follows:

\$220 to the Church of Scotland for relief of refugees.

\$250 for the relief of such ministers of European Churches as had found refuge in England. This was the contribution of the W.M.S. (W.D.) which was so designated.

\$300 for Dr. Keller, Geneva, Switzerland, for use among the needy in France.

A paragraph was devoted to the meeting of the Alliance of the Reformed Churches, Western Section, in which mention was made of the death of Rev. Dr. Robert Laird, President of the General Council of the Alliance, and the installation of his successor, Rev. Dr. Geo. H. Donald of St. Andrew and St. Paul, Montreal. The Presbyterian Church in Canada has become a member of The World Council of Churches (in

process of formation). Reference was made also to the United Stewardship Council, a body with which our Church has been in correspondence for many years and to whose annual meeting a representative has been sent.

Board of Education

This report was laid before the Assembly by the Chairman, Rev. Principal Eakin, and was concerned with applications for reception into the ministry of our Church, permission to take on trial for license, applications to place names on the rolls of Presbyteries, and the proposal from McGill University to establish in the University a Faculty of Theology, together with certain overtures.

At the evening session consideration was given to reports not yet passed, and the time and place of next meeting was fixed. In this respect a motion that the Assembly meet in Knox-Crescent Church, Montreal, on the first Wednesday in June, 1942, was carried.

Penmarvian and Morgan Memorial House

The Convener of the Committee, Rev. A. C. Stewart, presented and spoke to the report. Penmarvian reports the past year the best in its history. At the end of the year there were ten full-time guests, one more than last year. Since then two additional guests have been received. In addition a number of temporary guests were entertained. The financial condition of the home shows an improvement. Last year the committee reported a deficit of \$1,117.67, balance on the sum of \$2,500 due to residuary legatees for furniture and furnishings. This remains substantially the same with the addition of outstanding accounts for improvements amounting to \$1,275.79. These accounts have all been paid with the exception of one item of \$219.87, which it is expected will be paid shortly. Accompanying the report was a very attractive booklet circulated among the commissioners giving views of the home and its surroundings.

Accommodation at the Morgan Home was fully occupied. Certain improvements were made to the grounds, adding appreciably to the attractiveness of the property. The financial statement shows a balance of \$601.66. This means that about \$200 was added to the credit balance reported last year.

The Assembly gave attention to the report on remits which was presented by Rev. K. MacLean.

Publicity

This subject engaged the attention of last Assembly. A committee was appointed for which Mr. C. M. Pitts reported. It was the committee's conviction that there was opportunity for and need in this connection. At the present the requirements can best be met with the co-operation of the public press together with the use of radio facilities

as offered. The view was expressed that the work of collecting and preparing suitable material should be in the hands of a paid specialist, with the full co-operation of all the organizations of our Church. Failing this the committee suggested that the Board of Administration investigate the employment of Synodical Press Secretaries without remuneration.

Statistical and Financial Report

This was given by Rev. Dr. MacNamara, Clerk of the Assembly. Attention was called to the amalgamation of the Presbyteries of Calgary and Macleod in the Synod of Alberta under the name Presbytery of Calgary. The returns from the Presbytery of Vindhya and Satpura Mountain Bhil were not received, and the possibility of their having been lost in transit was referred to. Membership showed a decrease of those received upon confession of faith of 152, and by certificate 133. The total membership for the Church is 174,932, a decrease of 139. Families reported number 88,463, an increase of 191. There is a decrease in the eldership of 36, and in the ministry of fourteen, the deaths in the latter circle numbering 20. The total number of ministers and missionaries is 761.

In finances the Synods of Hamilton and London, and Saskatchewan report an increase in the amount for all congregational purposes, the former showing an advance of \$14,900. The other six Synods report decreases, that of Toronto and Kingston being \$30,486. For missionary and benevolent purposes, outside contributions to the Budget, and the W.M.S., an increase of \$2,587 is shown. For this the Maritime Synod, Montreal and Ottawa, Toronto and Kingston, and British Columbia are responsible. For all purposes Synods report decreases. There is a total reduction of mortgage indebtedness throughout the Church of \$119,335. This is a smaller amount than that reported last year. In their contributions to the Budget two Presbyteries exceeded their allocation, Victoria with 112.53 and Ottawa with 102.84 per cent. None of the Synods raised their allocation.

Wednesday

This proved to be the last day of the Assembly for the business was completed in the afternoon. In the words of the Clerk of the Assembly, Dr. Wardlaw Taylor, this accomplishment of concluding business so early was due in large measure to the efficient direction of the Moderator. The entire forenoon session was occupied in further consideration of reports not yet disposed of, and overtures and petitions.

An Appeal

A special committee reported on an appeal from Rev. W. Ellis and Session of Fairview Church, Vancouver, from the decision of the Presbytery of Westminster in the

matter of request for the removal from the Session of Mr. A. H. McRobbie. The committee reported that the whole case be referred back to the Presbytery of Westminster to be taken up afresh and brought to a definite conclusion in justice to all concerned, and that the Assembly enjoin all parties to study the things that make for peace.

The case of Rev. S. Robertson Orr of Vancouver was reported by Rev. Dr. Barclay for the Judicial Committee. The present consideration of this matter arose from the reference from the General Assembly of 1939, and Overture No. 4 from the Presbytery of Victoria. The judgment of the committee was accepted by the Assembly:

"After full and careful consideration, the Committee has come to the unanimous conclusion that the usefulness of the Rev. Robertson Orr as minister in The Presbyterian Church in Canada has been so seriously affected that this Assembly has no alternative but to decide against his restoration to the right of exercise of the office of the Ministry in The Presbyterian Church in Canada. This decision makes consideration of the terms of Overture No. 4 unnecessary."

The Moderator nominated and the Assembly accepted the following as a special Committee on The Better Ordering of our Settlement System.

Rev. S. M. Scott, Convener, Rev. Dr. M. N. McDonald, Rev. Donald H. Currie, Rev. Lewis H. Fowler, Judge A. G. Farrell, Judge J. G. S. Stanbury and Mr. W. A. Burnett.

The opening of the afternoon session was marked by the passing of a resolution of sympathy to be forwarded to Rev. Dr. James Wilson of Toronto, a commissioner to the Assembly, who at that time was seriously ill. Dr. Wilson, a few days later, passed to his reward.

The Moderator named, and the Assembly accepted the following as a committee to advise with the Moderator:

Rev. Dr. J. W. MacNamara, Convener, Rev. Dr. Wm. Barclay, Rev. Dr. F. Baird, Rev. E. Foreman, Rev. A. R. Mowat, Judge J. G. S. Stanbury, Professor John Hughes, and Mr. E. W. McNeill.

By the action of the Synod of Alberta the Presbyteries of Calgary and Macleod were amalgamated. Upon motion it was agreed that the Assembly homologate the action of the Synod in this particular, the name to be the Presbytery of Calgary.

Rev. T. Wardlaw Taylor requested permission of the Assembly that when the time comes for further printing of the Book of Forms the Clerks be given power to reprint, including any legislation which has been passed since the last printing. This request was granted.

Ephraim Scott Fund

The committee reported an increase in the capital of the fund from gifts and be-

quests and it now stands at \$60,226.42. Grateful acknowledgment is made of these gifts which amounted to \$2,636.18. Assistance was given during the year to twenty-six applicants, of whom six were ministers and fifteen ministers' widows or relatives. The reduction in rates of interest limit the committee in dispensing from this fund. Friends should bear this in mind and by their gifts not only make up the loss from the lower rate of interest but increase the capital so that the good work may be continued and extended.

Committee on Correspondence with Other Churches

Rev. Dr. Rochester in the absence of the Convener presented a further report submitting messages of greeting from the General Assembly of the Presbyterian Church of England and the Assembly of the United Presbyterian Church, North America.

Knox College Alumni

In keeping with the notice of motion at an earlier session Rev. Dr. J. D. Smart moved and it was agreed:

"That whereas the General Assembly meeting in Peterboro in the year 1933 approved a recommendation granting the Knox College Alumni the privilege of nominating three of their members to the Board of Knox College, these members to hold office for three years and to be nominated one each year; and whereas the privilege of nominating expires with the General Assembly of 1942; and whereas the annual meeting of the Alumni of Knox College at which such nominations are made is held prior to the meeting of the General Assembly in 1942, be it resolved that the General Assembly renew this privilege of nomination for a further period of ten years."

Rev. Dr. W. M. Kannawin

The Assembly resolved that because of his great service to the Church Dr. Kannawin's salary be paid until the end of the calendar year.

Committee on Resolutions

The report was submitted by the Convener, Rev. Dr. N. A. MacLeod wherein the Assembly recorded its gratitude to the congregation of Victoria Church for hospitality; Rev. C. J. McKay, Hon. Capt. J. Y. Fraser, and the Session and Board of Managers, of Victoria Church; His Honor, Albert Matthews, LL.D., Lieutenant-Governor of the Province of Ontario, and His Worship, Mr. Fred J. Conboy, D.D.S., Mayor of Toronto, for their presence and hearty welcome; hosts and hostesses of commissioners; Women's Association of Victoria Church for a delightful banquet; the Presbyterian Ministers' Wives Association and

Mrs. H. Ralston, Superintendent of the Missionary and Deaconess Training Home, for the garden party; the Toronto Presbyterian Young People's Society for the boat trip to Port Dalhousie; the organist Mr. T. C. Cochrane, the choirs of Victoria, Chalmers, and Morningside Churches, for their valuable assistance at the diets of public worship; the Committee on Billeting, Information and Mail; those who provided transportation as required; Presbyterian Publications for its display of literature and church supplies; the Press for its reports; the Post Office, Telephone Company and Railways for generous facilities; the Church Officer, Mr. Wm. Gorham, for his contribution to the comfort of the Assembly, and finally the following:

"That the Assembly having enjoyed the privilege of welcoming an exceptional number of distinguished visitors would express its gratification for the timely and stimulating messages brought by Rev. Dr. J. Addison Jones, from the Western Section of the Alliance of the Reformed Churches; Rev. Dr. John MacKay, President of Princeton Theological Seminary, representing the Ecumenical Conference of North America; Rev. Dr. Reinhold Niebuhr, Union Theological Seminary, New York; Rev. Dr. Adolph Keller, Secretary of the Central Bureau of Relief for the Evangelical Churches of Europe, and Miss A. H. Froendt, Secretary of the American Branch of the Bureau of Relief; in addition our satisfaction in welcoming Rev. Dr. Wm. Barrow Pugh, Stated Clerk of The Presbyterian Church in the U.S.A., and Secretary of the Western Section of The Alliance of Reformed Churches.

The Assembly upon motion gave thanks to the Moderator for his conduct in the chair and the Moderator in turn thanked the commissioners for their co-operation, the Clerks for their assistance, Rev. S. M. Scott and members of the Business Committee for order and despatch of business, and Rev. Dr. Wm. Barclay and his committee for counsel.

Close of Assembly

The time-honored form of closing was observed, the Moderator addressing the Assembly briefly, the singing of the 122nd Psalm, prayer by the Moderator, and his concluding words:

"In the name of the Lord Jesus Christ, the only King and Head of the Church, and by the authority of this Assembly, I now dissolve this Assembly, and appoint another General Assembly of The Presbyterian Church in Canada, to meet in the City of Montreal, Quebec, and within Knox-Crescent Church there on the first Wednesday of June, in the year of our Lord, one thousand nine hundred and forty-two at eight o'clock in the evening."

This was followed by the Apostolic Benediction by the Moderator.

BOARDS AND COMMITTEES

Recommendations

BOARD OF ADMINISTRATION

1. That the General Assembly approve of the Budget as submitted, and recommends to the Synods of the Church, that their respective allocations be approved, and in turn allocated to the Presbyteries within their bounds, at the earliest possible date, and not later than October 31st.

Maritime Provinces	\$ 38,000.00
Montreal and Ottawa....	95,000.00
Toronto and Kingston....	184,000.00
Hamilton and London....	136,000.00
Manitoba	10,000.00
Saskatchewan	8,000.00
Alberta	14,000.00
British Columbia	15,000.00

\$500,000.00

2. That Synods and Presbyteries be urged to give special consideration to the apportionment of Budget Allocations to the Presbyteries, and congregations within their respective bounds, in order to make the allocations as equitable as possible.

3. That the General Assembly instruct the Presbyteries of the Church to make the Budget Allocations to the congregations within their bounds, not later than December, so that congregations may have them in time to present to their Annual Meetings.

4. That travelling expenses of Boards and Committees of Assembly be paid as formerly.

5. That commencing with next Assembly the expenses of Commissioners be paid.

6. That Henry Barber, Mapp and Mapp, Chartered Accountants, be continued Auditors of the Church accounts, under the same terms as were approved by the Assembly last year.

7. That the Board of Administration be instructed to organize and carry out a campaign to raise the amount of the deficit this year.

8. That, commencing with January 1st, 1942, the administration of the Andrew McCormick Estate be under the General Board of Missions.

BUDGET AND STEWARDSHIP COMMITTEE

1. That the Spring and Fall Thank-offerings be continued as an aid to congregations in reaching their Budget Allocations.

2. That Special Budget Campaigns in Synods and Presbyteries should be planned towards the end of the year, and should be linked up, wherever possible, with the Fall Thank-offering.

3. That congregations be instructed to appoint a missionary or budget treasurer,

where such action has not already been taken.

4. That all contributions intended for the Budget, whether from the congregation, the Sabbath School, the Young People's Society, Mother's Day, Rally Day, or other Special Offerings, be forwarded promptly and regularly to the Treasurer of the Church.

5. That any congregation receiving a grant from the Home Mission Funds of the Church, and receiving also financial support from outside sources, be required to report annually to the General Board of Missions the amount received from such outside sources.

6. That no congregation be permitted to appeal for financial assistance outside its own bounds without the sanction of the Presbytery; and that, where such permission is granted, the Presbytery be required to exercise careful supervision, which would call for a complete report of all monies received and disbursed.

7. That the authority granted in 1935 to the Synods of the Church to raise funds for work within their own bounds be rescinded.

GENERAL BOARD OF MISSIONS

1. That appreciation be expressed of the results that have followed the manning of our weaker Charges by graduating students; and, that the ruling of the General Assembly regarding the appointment of graduating students be continued.

2. To encourage the reappointment of ordained missionaries to their fields when this is considered desirable by the Presbytery, it be enacted that for the second year's service an increase of not less than \$100.00 in salary be given and a similar increase for the third year, provided that the maximum salary of such ordained missionary be not more than \$1,600 a year.

3. In the case of all appointees of the Board, no arrangements financial or otherwise can be made for vacation until the expiry of a full year's service under the Board.

4. That every means should be employed to inform our people of the nature of the present missionary crisis.

5. That in order to demonstrate to the world the reality of Christian fellowship, we should continue our efforts to assist the orphaned missions, and that an appropriation for this purpose should be placed in our estimates.

6. That the Board, if it seem to them advisable, should engage both in joint Conferences on Missions with other Communions, and in an Interdenominational Summer School of Missions.

7. That under "Salaries of Missionaries" in our Home Mission regulations the following clause be added: "The financial responsibility of the Board ceases when the

grant passed for a field has been paid. Should a special grant be requested this can be considered only when full information has been presented through the Presbytery indicating a thorough visitation of the field in question."

THE RECORD

That the first week in November of each year be adopted as Record Week, the Record Committee to arrange for its observance throughout the Church.

SUSTENTATION FUND COMMITTEE

1. That the Assembly re-affirm its approval of the principle of the Sustentation plan for the maintenance of the ministry of The Presbyterian Church in Canada.

2. That the Committee be increased by the addition of two Ministers and of one layman known to be interested in the scheme, and that the Committee draw up a draft working plan suitable for our Church and send the same down to Presbyteries for their consideration, the additional members to be named by the Committee to Strike Standing Committees.

3. That the clerks of the three lower courts of the Church be instructed to place the Sustentation plan on their docket of business for discussion of at least one meeting of the court during this year or next; and that a report of the result of the discussion be sent to the Convener of the Committee before April 1942.

COMMITTEE ON CORRESPONDENCE

That such sum as shall be determined upon as necessary for the maintenance of the World Council of Churches shall be paid by the Treasurer, provided that should the sum be more than \$300.00 the payment be referred to the Board of Administration for action.

That the sum of \$500 be paid to the Central Bureau for Relief of Evangelical Churches of Europe, \$350 from the Budget and as last year, if possible, \$150 from the Mission Reserves.

That the sum of \$20, the annual assessment for membership in the United Stewardship Council, be paid as usual.

CHURCH WORSHIP COMMITTEE

1. This Committee would recommend the more general use of the Revised Book of Common Order.

2. This Committee also urges that our Ministers and Kirk Sessions seek out the deeper causes of non-attendance at Public Worship, and attempt to eradicate these by the application of the Gospel of Christ.

BOARD OF S.S. AND Y.P.S.

1. That Sessions be urged to give greater attention to the making out of the annual report of the Sabbath School and Young People's Society, so that there may be greater uniformity and accuracy.

2. That the Lesson Helps, Illustrated Papers, and other Sabbath School supplies provided by the Board through Presbyterian Publications, be used by all our schools.

3. That a Communicants' Class be conducted in every congregation at least once a year.

4. That an interesting study of Missions be given systematically in every Sabbath School and Young People's Society, and that a monthly, or weekly offering be taken for the Budget.

5. That ministers avail themselves of the provision made by the Department of Education for Week-day Religious Education in the Public Schools.

6. That again we endorse the suggestion of our Presbyterian young people of Ontario in having a National Young People's Night, preferably the third week of November.

7. That we place on record our appreciation of the services rendered to our Sabbath Schools and Young People's Societies by the Editor and Manager of Presbyterian Publications, Rev. N. A. MacEachern, D.D., and commend Presbyterian Publications to the loyal support of every congregation.

8. That we place on record sincere appreciation of the faithful services rendered by the Sabbath School teachers and officers and to those ministers who conducted classes of Religious Knowledge in the Normal Schools.

9. That the nominee of this Board for the position of General Secretary of the Board of S.S. and Y.P.S. be Rev. E. A. Thomson.

10. That the ministers of the Church be urged to consider the possibilities of the Summer Bible School for the advancement of work among the children of the Church.

BOARD OF EVANGELISM AND CHURCH LIFE AND WORK

1. That all Synodical and Presbytery Committees on Evangelism and Church Life and Work be asked to send copies of their Resolutions and Findings to the Board in Toronto so that the latter may be fully acquainted with what is going on throughout the whole Church.

2. That the Assembly recognize with pleasure in many parts of the land, that inspectors, and other government officials, trustees, teachers, and parents, are suggesting, and greatly welcoming, increased Biblical instruction in the Public Schools.

3. That while recognizing, as we gladly do, the faithful preaching of our ministers, and the teaching of our laymen and women among the young, we seriously commend to our ministers and Kirk Sessions the need of great stress on evangelism in these grave days in the life of our Church and country.

4. Whereas the problems of the present time are many and grievous, and whereas changes in and reconstruction of our way of living both now and after the war are inevitable and essential,

And Whereas the Word of God as interpreted by the Holy Spirit is a sure guide in all matters of faith and life, this Board recommends:

(1) That the General Assembly calls all members to a renewed study of the Word of God and to a more earnest and thorough practice of the principles and truths revealed therein, above all commending all men everywhere to be instant in prayer.

(2) And further, that special days and periods of prayer, repentance, and fasting in addition to the regular periods of public and private prayer be observed.

(3) And that this Board be empowered to take such steps as it may deem necessary to give effect to these recommendations throughout the Church by issuing letters of guidance to Moderators and Clerks of Synods and Presbyteries for their action and that such letters be sent out by the Board under the name of the Moderator of the General Assembly and the Convener of the Board.

5. Whereas the excessive use of intoxicating drink and liquor is at all times to be condemned as harmful to the life of the individual and the nation, and whereas self-denial is a principle of our Faith, urgently called for in this time of crisis.

The General Assembly recommends to the members and adherents of the Church to practise voluntarily the principle of total abstinence.

6. That the Board be authorized to approach the Board of Administration for a small grant to meet necessary expenses in connection with the work of the Board.

PUBLICITY COMMITTEE

1. That the Editor of the Record be requested if and when possible to secure and publish each month the name of the Presbyterian minister who is to conduct the Dominion-wide Sunday afternoon broadcast featuring the date, and hour and if possible the theme of the sermon, should this or a similar series of broadcasts be continued.

2. That the Board of Administration now having before it all the information available to the special Committee of Assembly, together with all the facilities of carrying on such further investigation as is required, and the oversight of any action deemed expedient by the Assembly now carry on this work and that this Special Committee be now thanked and discharged.

BOARD OF EDUCATION Applications for Reception

No Action: Rev. A. C. McPhail (Presbytery of Prince Edward Island), Rev. S. R. Foreman (Presbytery of Kingston).

Refused: Rev. C. P. Bradley (Presbytery of Saskatoon), Rev. Donald MacLeod (Presbytery of Quebec).

Granted: Rev. J. P. McLeod (Presbytery of Toronto), Rev. E. T. Newton (Presbytery of Hamilton), Rev. Roland T. Moores (Pres-

bytery of Montreal) under supervision of the Senate of Montreal College for one year extramurally, Rev. J. C. Hudson (Presbytery of Montreal), Rev. J. H. Faurot (Presbytery of Montreal), Rev. S. W. Hann (Presbytery of Montreal).

To Take on Trials for License

Granted: Mr. John C. Humpheys (Presbytery of Pictou), Mr. Daniel C. MacPherson (Presbytery of Cape Breton), Mr. Paul Chann, Dr. W. Stanford Reid (Presbytery of Montreal).

To Place Name on Roll

No Action: Rev. E. A. Rivard (Presbytery of Montreal).

Faculty of Theology, McGill University

That the Senate and Board of the Presbyterian College, Montreal, be empowered to explore the possibilities of this scheme and to report to the Assembly of 1942.

BOARD OF TRUSTEES

This report setting forth fully the moneys, securities and property received by the Board since its last report, together with a statement of the disposition of such, capital and income, was given in by Mr. J. A. McLeod, the Chairman.

It was agreed that the net proceeds from the sale of former congregational property, as reported by the Trustee Board, be placed to the credit of the Home Mission Equipment Reserve Fund.

GENERAL BOARD OF MISSIONS

That all branches of the French work be consolidated under the direction and control of the Mission Board to be administered through such a committee as the Mission Board may appoint year by year for this purpose; and that all monies from every source for French work be administered through this committee, and that all workers be under the direction and control of the committee (subject to the constitutional authority of the Presbytery) which shall report annually and semi-annually to the Board and Executive.

OVERTURES

Nos. 1 and 8. The former from the Presbytery of Huron and the latter from the Presbytery of Sarnia requesting revision of statistical forms:

No action taken.

Nos. 2, 5, 6. To place names on rolls of Presbyteries:

Granted: Ottawa, Rev. H. T. Kalem; Edmonton, Rev. Dr. F. D. Roxburgh; Calgary, Rev. John D. Kennedy.

No. 3. Presbytery of Toronto requesting that assessor membership in Presbyteries be accorded to stated supply in chaplaincy vacancies:

Granted.

No. 15. Synod of B.C. To place names of chaplains on constituent rolls of Presbyteries:

Granted with note that in cases of resignation names automatically are placed on the appendix to the roll.

No. 21. Presbytery of Ottawa for greater consideration by chaplains for the work of the Church:

1. That the Assembly recognize that the thing of prime importance is the work of the whole Church and the good of the congregation concerned, and that next to this is sympathetic consideration of the chaplain's family, and lastly the chaplain's place in the Church following demobilization.

2A. That the canonical rights of the minister be recognized, namely, that he has been inducted into a charge and we believe that the nature of the work to which he has been called is an emergency that does not of itself demand his resignation. The decision as to resigning should be his, and in reaching that decision he may ask counsel of his Presbytery and Kirk-Session. We consider, however that in the majority of cases the best interests are secured by a resignation.

2B. That when the minister resigns, and the congregation proceeds to choose a successor, the retiring minister and his family be permitted to occupy the manse for a period of four months.

2C. That when the minister does not resign, the Presbytery arrange to have a colleague appointed to be termed the "Associate Minister" such to be an assessor member of Presbytery as has been provided for, receiving a stipend as approved by the Presbytery and all ministerial rights in the congregation and Presbytery permissible under the law of the Church, his term of service in the congregation to end in either of these events:

1. The return of his senior colleague from service.

2. The death of his senior colleague on service.

No. 4. Presbytery of Victoria, requesting that Rev. S. Robertson Orr be not restored to the ministry of The Presbyterian Church in Canada:

In view of the decision of the special committee in this connection consideration of this overture was unnecessary.

No. 7. Presbytery of Sarnia, to adopt a policy in our Home Missions like that in our Foreign Missions and in particular

1. That missionaries be not settled in a specific pastoral charge without receiving a call, but be appointed to a field or sphere of labor which might include many charges; and work under the direction of Presbytery. In certain localities a mission council might well replace a Presbytery.

2. Missionaries should be fewer in number and be paid a good salary, at least \$1,800 with manse or house allowance and full travelling allowance according to the necessity of the sphere of labor, salaries to be paid on the sustentation plan as in the Foreign Field.

3. Missionaries should be appointed on a long-term basis, with a paid furlough or full salary at the end of it. Missionaries should be free to accept a call on the field with the consent of the local Presbytery:

That the General Assembly call the attention of the Presbytery of Sarnia to the following:

1. That the arranging and direction of the mission work within its bounds devolves upon the Presbytery, and in some cases in consultation with the General Board.

2. That the appointment of a missionary over a large area can now be done when a Presbytery deems such an appointment wise as in the Coleville area in the Presbytery of Saskatoon.

3. From past experience it has been found very unwise to relieve the people of full responsibility for the payment of salary, the Peace River being an example.

4. At the request of Presbyteries, and where special conditions warrant it, the Board of Missions has been making special provision in the way of salary and travelling expenses for its missionaries.

No. 11. Synod of Saskatchewan to discontinue work on certain mission fields:

That the following reply be sent:

Presbyteries have full power to determine when work should be discontinued at any point within their respective bounds.

In deciding on such a course, Presbyteries should not forget the promise made to congregations in 1925, that if they decide to remain in the Presbyterian Church and continue to do their part financially and otherwise in maintaining their work, they would be provided with the services of the Church.

No. 12. Synod of Saskatchewan, a new system for Augmented Charges.

To this the Assembly replied:

1. To cause the Augmented congregation to provide transportation for its minister would give to such minister an advantage over the ministers of some self-supporting congregations.

2. The congregation in its call does include a guarantee of stipend, and this is accepted by the Presbytery.

3. The Board of Missions at the present time is doing what is asked in clause 4 of this overture.

No. 18. Synod of British Columbia, appointment of Synodical Missionary:

The appointment of a Synodical Missionary for the Synod of British Columbia is

not possible at present, and the appointment of Rev. D. A. Smith to give part-time to this work still stands.

No. 9. Presbytery of Lanark and Renfrew to prepare rules and suggestions for the guidance of interim-moderators:

Referred to the Committee on the Better Ordering of the Settlement System, and related overtures.

No. 10. Presbytery of Lanark and Renfrew, The Better Ordering of the Settlement System:

Referred to the Special Committee, on The Better Ordering of the Settlement System.

No. 13. Synod of British Columbia with respect to establishment of a Christian civilization after the war:

Referred to the Board of Evangelism and Church Life and Work to report to next Assembly.

No. 14. Synod of British Columbia, Restoration of Presbytery of Kamloops-Okanagan:

That the prayer be granted and that the name of the said Presbytery be the same as it was prior to 1925, namely, Presbytery of Kamloops, the Presbytery to include the following congregations, Kamloops, Canoe, Salmon Arm, Penticton, Armstrong, and Vernon. The first Moderator to be Rev. G. Sydney Barber, M.A.

No. 16. Presbytery of Montreal, Application of Mr. W. Stanford Reid, B.A., M.A., Th.B., to be received as a licentiate of The Presbyterian Church in Canada:

This application was laid on the table at last Assembly. Upon motion it was taken from the table and considered, and the Assembly approved the overture that Presbytery be granted leave to take Mr. Reid on trial for license.

No. 17. Synod of British Columbia, to establish a summer school in theology in Vancouver:

Not granted, in view of the present financial stringency and the transportation facilities already offered by the two colleges.

No. 19. Presbytery of Hamilton, secret ballot for election of elders:

Granted, and referred to a committee consisting of Rev. Dr. T. Wardlaw Taylor, F. A. MacDiarmid, Judge A. G. Farrell and Judge J. G. Stanbury to consider and report upon the working out of the plan:

No. 20. Presbytery of St. John, appointment of proxies for Boards or standing committees:

Not granted.

No. 22. Synod of Toronto and Kingston, to explore the opportunities of securing promising fields for missionaries withdrawn from the foreign fields:

Approved.

No. 23. Synod of Toronto and Kingston, with respect to stipend to missionaries:

Granted and the General Board of Missions to be instructed accordingly.

No. 24. Synod of Toronto and Kingston, to revert to the method followed prior to 1934 in appointment of Senate for Knox College:

Referred to the Board and the Senate of Knox College to report to next Assembly.

Overtures Not Printed

No. 1. Presbytery of Westminster with respect to expenses and number of Commissioners to the General Assembly:

Consideration of this was unnecessary in view of the Assembly's decision to pay such expenses.

No. 2. Presbytery of Westminster, establishing a summer session in Theology.

Not granted.

No. 3. Presbytery of Guelph with respect to certain exemptions under Income Tax returns:

Approved and that it be remitted to the Board of Administration to verify facts and make representations to the proper parties so that the obvious injustices may be removed.

That in conjunction with the foregoing the matter of the description of status of the minister in government forms and relative documents, be taken up with the Government with a view to making it clear that in the doctrine and polity of The Presbyterian Church in Canada a minister is not an employee of the congregation and a stipend is not regarded in the light of salary, wages, bonuses, and the like, as set forth in the forms now used.

No. 4. Presbytery of Brockville. Better Ordering of the Settlement System:

Referred to the special committee.

No. 5. Presbytery of Saugeen, that under the Pension Fund provision should be made in the case of the death of a minister's widow for payment to such other relative as assumes the responsibilities of the household:

Not granted.

No. 6. Presbytery of Montreal, power to co-opt members within the Synod to take the place of those unwilling or unable to accept appointment on Assembly committees:

Not granted.

No. 7. Presbytery of Montreal, with respect to Church discipline:

No action.

No. 8. Knox College Alumni Association with respect to privilege of nominating to the Board:

Irregular and not considered. Provision however was made by a special resolution.

No. 9. Presbytery of London to consider the possibility of establishing a Church-wide scheme of instruction in the Faith of the Church, the responsibility of each mem-

ber to the Church, this instruction to be given on special Sundays to be designated by the General Assembly, and in all the pulpits of the Church; and that the Assembly instruct the Administration of the Church to adopt a more aggressive policy in bringing the work of the Church before the people, and that definite leadership be given in calling the Church to a greater consecration in the divine service:

Referred to the Board of Evangelism and Church Life and Work for consideration and action.

Petitions

Nos. 1, 2, 3, 5, for appointment as assessor members of Presbyteries:

Granted as follows: Presbytery of Pictou, Rev. C. S. Miller, B.D.; Presbytery of Calgary, Rev. Wilfred F. Butcher; Presbytery of Stratford, Rev. Fred Williams; Presbytery of Guelph, Rev. Frank Lawson.

No. 6. Presbytery of Lanark and Renfrew, season of prayer during sessions of General Assembly:

This petition was acted upon and a special season observed at twelve o'clock on Tuesday, June 10th.

No. 7. Presbytery of Westminster, appeal minister and Session of Fairview Church, Vancouver:

Referred back to the Presbytery.

SPECIAL RESOLUTIONS

British and Foreign Bible Society

In response to the cordial greetings of the British and Foreign Bible Society in Canada and Newfoundland, the General Assembly of The Presbyterian Church in Canada reiterates its profound belief in the value of the work of this Society at home and abroad, especially in days like these. It regards the presentation of New Testaments to His Majesty's Forces, and the provision of Scriptures in required speech for prisoners of war and interned persons, as of supreme importance. Most sincerely this Assembly would recommend all Presbyterians under its jurisdiction to support the Society in its world-wide task with sacrificial liberality and renewed enthusiasm.

Victory Loan

The following request was received:

Toronto Victory Loan Publicity Committee urgently needs more speakers to address factory and shop groups on Victory Loan. Could your Church supply fifty Ministers at once? If so please instruct them to contact C. W. Wright, Chairman Speakers Committee, Adelaide nine one eight four. Appreciate your closest co-operation. Charles S. Watson, Chairman, Toronto Victory Loan Publicity Committee.

The Assembly's action upon this appeal was:

1. That a list for volunteers be posted in the Business Committee Room, and that

both ministers and laymen be asked to offer their services.

2. That all ministers supplying pulpits on Sunday support the Victory Loan Campaign.

The Lord's Day Alliance

In view of the conditions created by War, and the disposition manifest by some authorities to annul the Statute guaranteeing to us the integrity of the Lord's Day, we again would affirm our conviction as to its Divine authority and its inestimable worth to mankind physically and spiritually. Further, we would express our appreciation of the excellent services rendered by the Lord's Day Alliance throughout its history and particularly in recent crises, and we would commend the Organization to the sympathy and support of the Church.

Attendance on Committees

That the Boards of the Church be required to submit to the Committee to Strike Standing Committees a full report of the attendance at their meetings during the year.

Faculty of Theology

McGill University having made a proposal for the creation of a Faculty of Theology in the University in which the Presbyterian College will be asked to participate:

It is recommended that the Senate and Board of the Presbyterian College, Montreal, be empowered to explore the possibilities of this scheme and to report back to the Assembly of 1942.

McCormick Estate

That as a result of a conference between the Board of Administration, The General Board of Missions, and the commissioners from the Presbytery of Miramichi it was resolved that commencing January 1st, 1942, the administration of the Andrew McCormick estate be under the General Board of Missions in keeping with the conditions laid down in the will.

Rev. W. M. Kannawin, D.D.

The evidence of sincere regret manifested among the Commissioners, when it became apparent that on health grounds the resignation of Dr. Kannawin must be accepted, was a striking tribute to the great success of his work as General Secretary of the Board of Sabbath Schools and Young People's Societies over the long period of his tenure of that office. As an author and expert in the field of religious education, in his organizing work at his desk and likewise in his field work from coast to coast, he gave evidence always of marked ability, deep devotion and untiring application, with the result that he came to be recognized as a model official of the Church which he loves and in whose service he sacrificed his health.

He was called to this work from the

Charge of St. John, Hamilton, where he is always spoken of in terms of warm affection; and similar proof of devoted ministering in the Name and Spirit of the Lord Jesus Christ is to be found in the charges of Strathroy, Woodville and Omemee which he served in the earlier years of his career.

Thus it is with unqualified satisfaction that the General Assembly puts on record this tribute to one who has so conspicuously deserved the relief of retirement from active labor and so markedly won the affectionate regard of all with whom he had to do.

AN OFFERING

In the early proceedings of the Assembly a notice of motion was presented that at the last sederunt an offering be taken for the British War Victims Fund. When the motion was considered the time was changed to the evening of the ninth, and the offering taken. This amounted to \$50.47 and the Assembly instructed that it be placed in the hands of the Treasurer to be recorded in the Church books and forwarded.

CHANGE OF NAME

The Secretary of the Presbyterian Missionary and Deaconess Training School, Rev. W. T. McCree, advises us of the action of the General Assembly in changing. THE PRESBYTERIAN MISSIONARY AND DEACONESS TRAINING HOME

to

THE PRESBYTERIAN MISSIONARY AND DEACONESS TRAINING SCHOOL

GENERAL ASSEMBLY NOTES

One appreciates the necessity of some provision for the travelling expenses of commissioners, in order that the Church to its remotest parts may be represented, when consideration is given to the case of Rev. Herbert J. Scott, Grand Falls, Nfld. Mr. Scott was a commissioner to the Assembly and his coming required that his car be shipped by rail for 257 miles, then by water 100 miles, before he could use it, and then he drove 1,510 miles to Hamilton, where he stayed for some time before coming to Toronto.

* * *

Times change. When the recommendation of the Board of Evangelism and Church Life and Work was under consideration, attention being specially given to the recommendation with respect to special days and periods of prayer, etc. Rev. Peter Dunn, St. Paul's Church, Hamilton, stated that in his recollection of the Church in the days of his youth there was no such attention given to Christmas and Easter as now is accorded, but there was frequent mention of prayer and fasting.

Among the Churches

Beamsville, Ont.

St. Andrew's Church suffered a great loss in the death of Mr. Allan Taylor, Clerk of Session for many years, as well as Superintendent of the Sunday School. A man of deep conviction and broad outlook, noble in character and gentle in spirit, beloved by all who knew him, he served the Church faithfully to the time of his death. An educated man, graduate of McGill University in Engineering, Mr. Taylor was in every way fitted to be a leader in the Church. When illness forced him to forego his Church activities, he was missed by all to the youngest member of the Sunday School. The funeral service was conducted by his minister, Rev. J. Ferguson, who paid tribute to his fine Christian character.

Port Dover, Ont.

By the death of Mr. Robert Armour Barron there passed to his eternal rest an outstanding educationist and a loyal elder of the Church. He was born in Glasgow, Scotland in 1850 and when two years of age his parents emigrated to Canada and settled at Waterdown, Ont.

After completing his studies in the schools of Waterdown and the Collegiate Institute, Hamilton, at the age of fifteen he opened a school in Bracebridge with the distinction of being the first public-school teacher in the Muskoka District. A few years later he entered the University of Toronto from which he graduated in 1881 with the degree of B.A. and first class honors in French and German. Subsequently he obtained specialist standing in Classics, Modern Languages and English and was appointed Assistant Principal of the High School, Renfrew. He came to Port Dover in 1883 as Principal of the High School and in this post served for seven years. Then followed service in that capacity in Georgetown, Meaford, Forest and Omeme, returning to Port Dover in 1913 again to be Principal of the High School until his retirement in 1917. Mr. Barron early became a member of the Presbyterian Church and was elected an elder in Knox Church in 1915 and actively served for over twenty-five years until physical infirmities prevented. To the end of his long life his interest in the Church's welfare and work was maintained. This was evident in the crisis of 1925. He was a devout worshiper, a man of high ideals with a steadfast faith in God as over all and in Christ as Saviour and Friend. His vigorous and well-stored mind and his wide experience made him a wise counsellor. The funeral services were conducted by his minister, Rev. D. H. Currie, who paid a just tribute to a man of high character and strong influence.

Bassano, Alta.

In aid of the Victory Loan campaign a special service was held in Knox Church on Sunday, June 8th. It was a union service in which all the residents of the town and district joined, filling the church. Mr. Charles F. Laine, the missionary in charge, presided. He was assisted by Rev. Selwyn Evans, minister of the Anglican Church. The order of service included suitable Scripture readings, hymns, solo, trio, anthem, and other patriotic selections. The church was beautifully decorated with flowers, flags and mottoes.

Mr. Laine preached choosing the passage, "So built we the wall . . . for the people had a mind to work." Neh. 4:6. This sermon is reported as a most effective appeal in behalf of the cause deeply impressing the hearers.

The serious menace to all we hold dear, procured for us in the long process of time by struggle and sacrifice and the awful consequences of domination by the ruthless enemy were the incentives, he said, to act nobly in the conflict to maintain so rich a heritage, as did others in earlier days. Mr. Laine concluded by quoting H. L. Mencken: "We must be willing to pay a price for freedom, for no price that is ever asked for it is half the cost of doing without it."

And saying: "So today, on this Victory Loan Sunday, when we find ourselves much in the position of Nehemiah's time, 'Have a mind to work' . . . Your work in most cases is already allotted to you but if there is more you can do then pledge yourself today to do it. The instrument may be of your own choosing whether a War Saving Certificate or a Victory Bond; and so if each does his part, by God's help and guidance, the day will soon come when we too can say, 'So we built the wall'; and so Freedom and Peace and Gladness are ours because we 'had a mind to work'."

Regina, Sask.

In our last issue we reported the resignation of Rev. Samuel Farley, minister of First Church. A letter from Mr. Farley received too late for the July number reported the action of the congregation and the Presbytery of Regina. This was expressed in two resolutions:

"That the congregation of First Presbyterian Church, Regina, goes on record as not acceding to the request of H/Major Samuel Farley to resign as minister of this congregation, and that H/Major Samuel Farley be further communicated with by the Presbytery of Regina and wait his reply before taking final action."

"That the Presbytery of Regina, having heard read the resignation of the Rev. S. Farley, and having heard the viva voce representations of the First Presbyterian Church, Regina, do grant the prayer of said congregation 'that the resignation of Mr. Farley be not acceded to', and that the Clerk

of Presbytery write Mr. Farley advising him of these facts, also that copies of these resolutions be forwarded to Mr. Farley."

In the light of these, Mr. Farley in his letter to us expressed himself as greatly embarrassed and at the time of writing unable to come to a decision. This can be readily understood in the light of the strong resolution by the congregation. However a later report informs us that Mr. Farley felt called upon to adhere to his resignation. His letter referred also to the fact that he has been transferred from M. D. 10, Winnipeg, Man., to M. D. 12, Regina.

Blyth, Ont.

After conducting communicant classes for four weeks, the minister, Rev. A. M. Boyle, received into membership at the June Communion twenty-two young people on profession of faith, fourteen of whom were received into the Belgrave congregation. This not only shows the value of a communicant class, but it also casts doubt upon the validity of the claim so often made that young people are indifferent to the Church and that therefore we must have a young minister to look after their interest.—Con.

Scarboro, Ont.

Some twenty-five airmen were recently entertained by the Young People's Society of St. Andrew's. The visitors were welcomed to the Sunday evening meeting of the Society and afterwards were treated to tea. The occasion was not only a great pleasure to the guests but a delight to the members of the Y.P.S. In one case the family was represented, the aviator being accompanied by his wife and two children.

Willowvale, Valley Centre, Alta.

A much belated communication informs us of an interesting event concerning one of our workers, Miss M. Todd. Her approaching departure to another field of labor was the occasion of a congregational farewell and testimonial. At the close of the Sunday morning service Miss Todd was the recipient at the hands of Mrs. Rich on behalf of the congregation of an address, a radio and a beautiful bouquet. The address was an expression of affection and appreciation of her devotion. Evidently Miss Todd had won a high place in their regard as indicated also by the number in attendance, the church being filled. The radio was the gift of the people of Brooksley and Valley Centre.

The choir also by Miss Sylvia Kaiser made a presentation in appreciation of the service rendered by Miss Todd in leading and training.

Huntsville, Ont.

The Moderator of the General Assembly, Rev. J. B. Skene, B.A., preached in St. Andrew's on the morning of July 13th.

This was the scene of his first ministry. The church was well filled, the United Church having withdrawn their service for the occasion. The service was conducted by the minister, Rev. G. Lloyd Evans.

An Outside Church Concerned

All mission work in Canada is not under the direction of Canadian Churches. The cases may be few but there are some. The following is an instance. The Church concerned is the Reformed Church in America sometimes in current speech called the Dutch Reformed Church. What we quote is much out of date, but we are not here concerned so much with the date as the fact, and is taken from The Intelligence Leader, Official Weekly Organ of the Reformed Church in America. The name of the place is suggestive of a small-town area and of early days. Classis, it may be noted, corresponds to our Presbytery. It is an illustration of a Church's care for its own and of the policy of faithful attention to its smallest units wherever found.—Ed.

Dog Pound, Alberta, Canada

March 20 was a red letter day in the life of the Community Reformed Church at Dog Pound, Alberta, Canada. Through the grace of God and the support of the churches in the Classis Cascades, we have been able to build a church. In the spring of 1925 some families from the New Holland settlement near Alderson, Alberta, settled in this district. Progress was rather slow those first years. After repeated crop failures on the Alberta plains, the financial standing was very low. But with God's blessing and hard work, a measure of prosperity was acquired in this district, where growth is luxurious, although almost every acre has to be cleared of willow bush and poplar trees. From the beginning these few families of Holland descent have held regular Sunday services in the Holland language. When the children grew up, the English had to be used and the place of meeting changed from the homes to the schoolhouse. Then more people started to attend these services, especially when a minister, sent by Classis, or a theological student conducted the services. The use of different meeting places did not tend to unity, therefore the need of a permanent place to center the activities of the congregation, was felt. Last summer, after the fifth term of student labor, the congregation decided to build a house of worship and in due time the work was so far advanced that we could use it for the regular service. Much of the labor and material was donated as well as the lot.

When we watch religion at work we find morality; when we converse with religion in her thoughtful moods we find a theology; but when we get to the heart of religion we find a song.—Ainsworth in A.C.W.

The bonds which link together the members of any society at a given moment in history are not merely those between the living, but between the dead, the living and the unborn.

The Chaplaincy Service

FROM THE PRINCIPAL CHAPLAIN (P)

Dear Dr. Rochester:

I am directed by the Principal Chaplain (P), Bishop Wells, to draw your attention to the existence of the Chaplains' Service Advisory Committee composed of representatives of the four major Communions in Canada. This Committee will advise the Government and the Principal Chaplain (P) on matters of common interest touching the Canadian Chaplain Service in all three arms of the Forces.

The members of the Committee are as follows:

Chairman, Rev. H. H. Bingham, B.A. D.D.
Secretary, Rev. Harold Young, D.D.
Rt. Rev. Arthur Carlisle, D.D.
Rev. Stuart C. Parker, D.D.

We would greatly appreciate an insertion in your excellent Church paper, covering the above item which, we believe, will be of genuine interest to all your readers.

Yours faithfully,

J. LOGAN-VENTA,
H/Major and Chaplain for
Principal Chaplain (P).

PRINCIPAL CHAPLAIN'S VISIT

The Principal Chaplain Colonel (Bishop) G. A. Wells, C.M.G., has just completed a three-day visit to Military District No. 2. On the Saturday he arrived in Toronto from Ottawa and held a conference with the District Chaplain of Military District No. 2, Lt.-Col. Rev. G. O. Fallis, C.B.E.

On Sunday he visited the Niagara Peninsula, where a great parade service was held at 9.00 a.m. at Niagara-on-the-Lake, Colonel R. E. Smythe in command. About 2,000 students of Toronto University and Osgoode Hall taking the Officers Training Course were in attendance, along with several other units of the camp, making in all a parade of over 3,000 men. A public address system was set up so every officer and man could hear distinctly the stirring address delivered. Assisting in the service were chaplains of the Niagara Command, including Captains J. P. Gordon, F. V. C. Ward, J. A. Falconbridge, and Wilfred Lockhart, and the District Chaplain, M.D. 2. After the service there was a march past, Colonel R. E. Smythe and Bishop Wells taking the salute.

At 11.00 a.m. the Principal Chaplain was at the new Trade School in Hamilton. At 3.00 in the afternoon he dedicated a new chapel at the Small Arms Training School at Long Branch. This chapel was made possible through the kindness of Colonel W. B. Megloughlin and the energies of Capt. A. B. Ransom, the Chaplain. The Women's Association of the Church of England in Canada provided equipment, includ-

ing all of the fixtures inside the Communion rail. After the dedication Colonel Megloughlin entertained in the Officers' Mess in honor of the Principal Chaplain. Several representatives of the Women's Association of the Church of England in Canada, including Lady Gooderham, were in attendance.

On Sunday evening the Principal Chaplain gave a stirring sermon in St. Barnabas Anglican Church.

On Monday a visit was made to Camp Borden and conferences were held with Major-General E. W. Sansom and Brig.-General G. E. McCuaig.

In the afternoon Lady Kemp gave a Garden Party to all the chaplains of the district and their wives and the wives of the chaplains who have gone overseas or to serve in other parts of Canada, at her beautiful home on Castle Frank Road, Toronto. At 5.30 p.m. the chaplains withdrew to the library of Lady Kemp's home and a conference was held with the Principal Chaplain and Major-General C. F. Constantine, D.S.O., when many problems pertaining to the Chaplain Service were discussed.

The Principal Chaplain left for Ottawa on the midnight train, having put in three most strenuous days in the largest Military District in Canada.

MRS. A. W. K. HERDMAN

On June 20th, after a lingering illness, the last three months of which were spent in the General Hospital at Brantford, Mrs. Herdman, wife of Rev. A. W. K. Herdman, was called to her eternal rest. Her passing evoked many expressions of regret by those who had known her in bygone years. Mrs. Herdman's married life was spent for the most part in Western Canada; but since Mr. Herdman's retirement from the active ministry about four years ago their home has been in Brantford, Ont. The funeral service, marked by simplicity and impressiveness, was conducted by Rev. John Kelman of Central Presbyterian Church, assisted by Rev. E. G. Thompson, representing the Presbytery of Paris. The speaker dwelt on the silent yet potent influence of lives lived for God. Three selected verses of a hymn chosen by the deceased and sung as a solo were rendered by Mrs. Humble of Alexandra congregation.

There were floral tributes from the family, Presbytery, local church organizations, and from members of Port Dover congregation, Mr. Herdman's last charge, where deceased was respected for her missionary activity and circumspect life.

Left to mourn her loss are her husband, a son in Edmonton, a daughter in Vancouver, and a brother and two sisters in New Brunswick.—Con.

BOOKS

The Handmaid of the Lord

By Mrs. R. Rowntree Clifford, O.B.E. Published by Allenson & Co. Ltd., 7 Racquet Court, 114 Fleet St., London E.C. 4, England. Price 2/6 net.

The author is referred to as founder and leader of the largest women's meeting in the world; and she bears the title O.B.E., which is proof that her service has been deemed worthy of decoration by the State. Her messages are interpretations of Scripture and are just and practical. The chapter headings show the practical. All except the last two are a woman's something: A Woman's Hand, A Woman's Heart, A Woman's Hospitality, A Woman's Hard Day, A Woman's Homage, A Woman's Gift to the Collection, A Woman's Healing, A Woman's Sunday, A Woman's Monday, A Woman's Ministry. The last two are A Wife's Mother, and A Mother's Child.

* * *

Penmarvian

This is a booklet of twelve pages and cover, devoted to information about Penmarvian given both in word and picture, for it is profusely illustrated. For Penmarvian and further details concerning accommodation or rates apply to Miss W. Ferguson, Penmarvian, Paris, Ont., or Rev. Chas. S. Oke, Stratford, Ont., Chairman House Committee.

* * *

Canada's Sixth Column

By Rev. T. Christie Innes.

Mr. Innes is minister of Knox Church, Toronto, and this is a sermon delivered in Knox Church and broadcast. The pith of it lies in the sentence:

"History is full of instances where the spiritual Fifth Column of evil was demonstrably defeated by the spiritual Sixth Column of good."

Address: Rev. T. Christie Innes, Knox Church, Spadina and Harbord Sts., Toronto.

* * *

The Armour of God**The Presbyterian Church in Canada**

Issued by the Committee on Chaplaincy Service. Printed by Presbyterian Publications, 73 Simcoe St., Toronto. Prices 10c each; 75c per dozen; \$6.00 per hundred. Special envelopes for mailing 15c per dozen; \$1.00 per hundred.

It is designed to be a pocket companion for Canadian Presbyterians in His Majesty's Forces. Ministers please take note and as requested in a circular "make known to your congregation that this booklet is available". The preface explains:

"This little book is a message from your Church and friends in Canada, to keep you in mind of some things the Church has tried to teach you, and to let you know that you are always in our thoughts."

Come On, Canada

By S. A. Saunders and Eleanor Back. Published by Ryerson Press, Toronto. Price 35c.

This book comes to us as one of a series, Live and Learn Books. It is, too, what it seems to be, a clarion call to Canadians to arise and do their utmost in this critical hour. That we must do, and nothing less. For that reason the book is worth reading. However its tone and contents, we think, suggest that its appeal is misdirected. It should have been addressed to the Government. It is of it chiefly complains and is calculated to create distrust instead of evoking whole-hearted support, to divide instead of unite. The authors should have given attention to Mr. Churchill's words:

"It is not possible to make a warship go to sea and fight against the enemy until fires have been lighted and the water in the boilers changed from cold to tepid, to warm, to hot, when the steam is generated and the vast power given. While this is going on there is no use rushing about uttering alarming cries."

* * *

Christian Stewardship

Three books will enrich one's library upon this most important feature of Christian service.

Christian Giving

By V. S. Asariah, Bishop of Fornakal, India. Published by Christian Literature Society of India (available doubtless in leading bookstores handling religious publications).

Bishop Azariah has been in Canada and his name is widely known. His book is designed chiefly for ministers and missionaries.

* * *

A Christian Idea of Wealth

By Edward Tallmadge Root. Published by The Westminster Press, Philadelphia, Pa.

This is a course of study in the form of four programs, the first being The Meaning of Wealth.

* * *

More Stewardship Stories

By Guy L. Morrill. Published by Harper & Brothers, New York, N.Y.

The discussion in this book is in the form of stories and will be found not merely enlightening but of absorbing interest. The first chapter is a good sample. A little girl lays twenty-five cents in nickels and coppers on the druggist's counter saying, "I want a miracle," explaining to the wondering clerk:

"My little brother is very sick and I just heard the doctor tell my mother that unless she could get Dr. Lorenz that only a miracle could save him. Mother didn't think we could get Dr. Lorenz so I opened my penny bank and got out this twenty-five cents to buy a miracle."

A gentleman who overheard said, "Will you take me to your house? I am Dr. Lorenz".

MISSIONS

BELLEVILLE CONFERENCE

By Rev. Dr. W. A. Cameron

From June 30th to July 4th there assembled at Albert College, Belleville, about one hundred representatives of the four major Protestant communions for a period of inspiration and instruction. The Presbyterians had been asked to have fifteen in attendance, but only eight were present. Those who were present found the time spent abundantly worthwhile, their only regret being that our full complement did not share in the experience.

The central figure in the Conference was Basil Mathews, that noted international traveller, speaker and author. Five notable addresses were given by him on various phases of the general subject of "Christianity and the New World Order". Though Mr. Mathews is a prolific writer, what he gave was new material, fresh from the mint, beautifully expressed in a manner that held his hearers without the slightest difficulty. At the conclusion of each address, opportunity for discussion was provided of which full advantage was taken. Mrs. Mathews, who for many years was a member of the staff of the United Press in Edinburgh House, gave three addresses on The Use of Literature in Missionary Education. She quickly won her way into the regard of her hearers, not only because of her intimate knowledge of her particular field, but because of the charm of her personality.

Next to this gifted team of leaders came Professor Watson Kirkconnell of McMaster University with two addresses on Crossing Racial Frontiers in Canada. The speaker showed wonderfully intimate knowledge of the racial problem in Canada, to which he has devoted so much time and study and gave many facts, not only illuminating, but almost startling.

For Group discussion the Conference divided into three sections, in which methods and materials for various age groups were studied. These were ably led by Rev. K. J. Beaton, Miss Violet Tennant and Mrs. J. H. Elliott. On the closing day each group presented its findings to the full Conference.

One of the finest sessions of the Conference was the evening devoted to "Missions and Music". There were two gifted musicians present, Rev. R. G. Katsunoff of Montreal and Dr. Gordon Agnew of West China, who had trained a choir of about 40 members of the Conference and led them in the rendition of several very fine musical numbers. Dr. Katsunoff spoke of the "Ministry of Music" and Dr. Agnew indicated something of the musical appreciation of the Chinese people for the best music.

Rev. Hugh MacMillan was a kind but firm presiding officer. His conduct of the worship periods each evening was of a very high order. Missionary speakers from Bo-

livia, Central India, South America, West China, Japan, Formosa and Korea were heard in illuminating addresses. The closing Communion service, conducted by Canon Warner and Mr. MacMillan was a fitting climax to a week of real Christian fellowship. Special mention should be made of the contribution made to the Conference by Miss Tennant, and the other representatives of the W.M.S. who were present. That organization may well be proud of these young women.

Before the Conference closed an offering of \$67.00 was made to the cause of Orphaned Missions. It was decided to appoint a Continuation Committee to plan for another such gathering in a year's time, when it is hoped that as a Church we will be more largely represented. Those who attended this year will not soon forget the Albert College Conference of 1941.

Orphaned Missions

In a letter from Dr. William Patton, Secretary of the International Missionary Council, in London, England, the following appears:

"You and your friends in Canada have now made it possible for us to be certain that we shall be able to stand by the Paris Mission in Barotseland and Basutoland to the end of the year, and give also some help to certain other parts of the world. It has been a most notable contribution, and I need not assure you of the profound appreciation with which it has been received, especially by our French friends.

"You will perhaps have noticed in the papers that the son of Marc Boegner, a young man in the French Foreign Service, and accredited to the Ankara Embassy, has had to leave Turkey in disgust at the Vichy policy. His father, Marc Boegner, is chairman of the French Protestant Federation, and a leading figure in the World Council of Churches. This is the kind of thing which reminds one of the awful agony of spirit through which so many of the best of the Continental Christians must now be passing. They have to live under an occupying government, and to do their best to keep life going normally, and yet they cannot go beyond a certain point in accepting the status quo without being traitorous to their own fundamental convictions. The relations between the Vichy Government and ourselves here are perhaps the saddest episode in the war."

By the action of the last General Assembly the claim of the Orphaned Missions is now included in our Foreign Mission estimates. This means that all money received by our Church Treasurer from April 1st, which is ear-marked for Orphaned Missions, will be credited to Budget givings of the congregation sending in the contribution. The Board is hoping that for 1941 the total amount placed in our estimates for this purpose, namely, \$4,000.00, may be obtained without our having to

draw on our general Budget funds. The need continues to be serious. The amount previously acknowledged as having been received from various sources up to March 31st last is \$2,867.15. Since that the following contributions have been made:

St. Andrew's Church, Peterborough, Ont.	\$ 2.00
Women's Missionary Society (E.D.)	300.00
Hamilton, McNab Street Church (Estate, Charles Duff)	50.00
"A Friend", Penticton, B.C.	1.00
Rosetown, Saskatchewan, Y.P.S.	5.00
Rev. E. H. Johnson, Montreal, Que.	50.00
St. John's Church, Port Perry, Ont.	10.00
Knox Church, Ottawa, Ont.	110.50
Rev. James Hyde, Victoria, B.C.	5.00
Y.P.S. Rally, Pictou, N.S.	15.00
	<hr/>
	\$548.50

Formosa Requests

While our Church has at present no missionaries in Formosa, those who have served our Church there are anxious that we should still keep contact with the Formosan Church. A call has come for pictures of Canadian Churches, which might serve as a model for churches to be constructed there. These churches are to seat from 200 to 600 people. Requests have also come for music for the Formosan choirs, and in this respect it is indicated that the best choir music is needed, as the compositions of Handel and other masters are being studied. Anyone who is in a position to meet needs along these lines may send pictures or music to Room 807, 100 Adelaide St. W., Toronto.

Mission Briefs

At the closing exercises of the season of the Vancouver Chinese Kindergarten there were 45 members of the class present and the largest attendance yet of the Chinese mothers.

* * *

Rev. W. O. Nugent, who is spending six months in Argentina, Newfoundland, is filling a real need. The new hospital there is now in operation and is one of the best equipped on the continent. Mr. Nugent will have the care of all the sick in the community, no inconsiderable task since he will be the only Protestant minister for seven or eight thousand people.

* * *

A contribution of \$75 has just been received from the Brownvale field in the Presbytery of Peace River for the Budget. This is the largest contribution forwarded by this field since 1937.

* * *

The following news item appeared in a Toronto paper: "Royston, Herts, England, July 12—Niall Burnett of Charlottetown, P.E.I., a sergeant pilot in the Royal Canadian Air Force, who was killed on active service, was buried today in the quiet country churchyard of Basingburn, near here, with full military honors. The service was

attended by a brother, George Burnett, and two Charlottetown members of the Royal Canadian Corps of Signals, G. D. and T. L. Fitzgerald."

Sergeant Burnett had completed his first year in the Presbyterian College, Montreal, and served during the summer of 1940 on the Blueberry Mountain Field in the Presbytery of Peace River, commending himself very greatly to the people among whom he worked. At the conclusion of his summer's work he enlisted in the R.C.A.F. And now after so short a period of service he has made the supreme sacrifice.

JOBAT, INDIA

Dr. W. R. Quinn

PREFACING the letters below from Dr. Quinn and three helpers the Secretary of the General Board of Missions, Dr. Cameron, explains:

The members of McNab St. Sunday School in Hamilton have been supporting for a number of years Daud Jhalem, an Indian worker in the Bhil field. He has finished his course of service here below and another worker is being assigned to this Sunday School.

Just recently there came to the office of the Secretary a letter from Dr. Quinn with which he enclosed letters from a hospital Bible Woman and from two compounders. The letter from the Bible woman comes in Hindi with a translation made on the field. The other two letters are written in English and are reproduced as they have come. Space however permits only one in this number. Surely the heartfelt appeal of these workers so naturally expressed will find response in the lives of many who read these letters which will issue in a larger interest and increased givings to this worthy missionary enterprise.

When we came to India, Daud Jhalem was living at Kukshi as a Home Mission worker. After the death of Daud, no one was put in his place and the little native mission house remained empty for a long time and no work was carried on in that district. Therefore we undertook to start a clinic there, and we have continued each week to go there on Tuesday afternoon and spend the afternoon there. I take one of the hospital compounders along, put a box of medicines in my car, and take a few of the Indian Christians to help sing and preach. When Ruth is at home, she usually goes along and plays the harmonium and takes her gramophone with a few records of Hindi music and Hindi sermons. Usually a Bible woman goes along. When I add that sometimes my wife or Miss Kennedy would go along with Bible pictures to show to the children, you may begin to wonder whether the expansile quality of our car is as great as this would indicate. I have remarked that in Canada a five-passenger car is one whose two seats will hold five people,

but that in India a five-passenger car is one whose back seat will hold five people and the front seat three or four more, and I have carried more than that in my car frequently. We spread straw mats on the verandah of the little house, and a crowd soon gathers, some coming and some going as the meeting continues. Those who want medical attention come inside where I can examine them and try to help them. For quite a while we felt a sense of quiet, deep-rooted hostility. I tried to co-operate with the two doctors there—Kushi is a town of about 10,000 and there are two qualified doctors living there—but there was the same sense of hostility. Then one night, about midnight, a telegram came from one of these doctors, saying that he was leaving Kukshi with a case of strangulated hernia and asking me to be ready to operate. The patient was his own nephew, and he had already delayed far beyond the limit of safety, for we found part of the bowel gangrenous. However the young man, through the mercy of God, made an uneventful recovery, and the doctor-uncle was very pleased, and since that time he has frequently brought patients for our advice. Then the other doctor's wife was sick, and he asked me to go and see her. The attitude of these two men is now quite friendly, and I think that through their influence there has been some change in the general atmosphere. There has however been evidence of interest, and there have been people inquiring. Some weeks ago, I noticed that a young merchant had been coming to the meetings regularly nearly every week and staying for the whole afternoon. One day he told me very definitely that he believed the message that he had heard, that his full faith was on Jesus Christ, but that his father and brothers owned several stores in different towns and he could not come out openly as a Christian. His father and brothers are Mohammedans. . . . Three weeks ago, when the meeting was over and the others had gone into the bazaar to do some shopping, and while I was waiting for them to return, I noticed a middle-aged man standing around as if he wanted to talk. He was a Jain, and he said that he believed the message. We started through the third chapter of John and he said that he believed that to be the truth and that he believed himself to be a sinner, that he believed he could be saved only through faith in Jesus Christ, that he accepted Him as his Saviour and wanted to be baptized publicly as his follower. Arrangements have not yet been completed for his baptism.

We have some funny incidents in the hospital. One day recently a Mohammedan woman was put in a room next to the room in which a Hindu woman was waiting for her confinement to take place. The Hindu woman at once objected, saying that the other woman being so close, even though

she was in a separate room, would cast a spell over her baby and do it some harm. As she had come forty-three miles, we did not want to see her frightened away, so we tried to satisfy her by arranging to have the Mohammedan woman two rooms farther along the line with a room between them that is used for the nurses to attend to babies. That relieved her fear and she went home later quite happy with a fine healthy baby.

Another funny thing happened today. Nowadays, we have not enough accommodation for the number of patients who are coming. I do not know the exact number in the past few days. The last time I took note of the number of in-patients, there were sixty. Now we have not enough beds for them all, so we just let them sleep on blankets or mats on the floors of the verandahs until others go and they can get a bed. For those who want private rooms, when all the rooms are full we just have to let them stay on the verandahs until a room is empty. Well, today we were trying to get a room for a Hindu patient, and finally I persuaded two Mohammedan patients that it would be very nice for them to share one room. Thinking, "that's that", I went off about something else, leaving one of our Bhil nurses-in-training (a girl giving promise of being a nurse of whom we will be proud) to attend to the patient. Soon I was recalled by Miss MacMurchy to a scene of confusion, to find this girl surrounded by a crowd of gesticulating arguing Hindus and Mohammedans. When she had got the room all ready the Hindu did not want to take it because all around him would be Mohammedans. The Mohammedans eat meat, which is strictly contrary to the Hindu religion; and although this man would have his own room and his own separate kitchen or cook-house in which his relatives could cook whatever they pleased, he said that there would be the smell of the mutton cooked by the Mohammedans, and he preferred to stay on the verandah at a distance from them and wait until there would be an empty room in another part of the hospital. Such are the ways in which Satan blinds the eyes of those who receive not the truth, and keeps them bound by the chains of fear and superstition. The Bhils do not like to be put in a little room; they want to be out in the big wards.

A little incident occurred a few days ago that may or may not be of any significance, but I think I should tell you about it in case it might possibly be the precursor of something else later. The state of Jobat recently began to charge customs duty on goods brought into the state. Medicines are exempted, but all other goods are taxed. The state people seem quite friendly, and it is apparently just a matter of trying to get a little more revenue. However, in addition to the customs tax, they ask for a temple tax, a very small amount, to be

used for the support of the temples. Remembering what has been going on in other countries, I told the customs inspector that we would pay no temple tax; that while we would gladly pay customs duty and conform to any such requirements of the State, nevertheless we absolutely refused to compromise in a matter of principle or in the witness that it was our business to give. . . .

I must not close without telling you about the hospital sweeper, a young man named Kalu. I expect that you are quite conversant with the condition of the sweeper caste here, and the gulf that exists between them and others—at least, in the minds of the others. Even among the Indian Christians, it is hard for them to overcome this prejudice. Well, Kalu has seemed at different times to be very near the Kingdom. We are not sure whether he hesitated himself to take the final step or whether some of the Indian Christians turned him away. I thought that he seemed lately as if something were on his mind, so I had another talk with him a few days ago. After a little preliminary hesitation he came out with it and told me that that was what was on his mind. He wanted to know whether he could be baptized in the church. When I told him that he could, he said that both he and his wife wanted to be baptized. Then he told me that his father and mother had been talking about it and that they had said that when their son became a Christian they wanted to become Christians too. Then he went on to tell me that two brothers of his wife live at a village named Khatali, where one of our compounders goes out each Wednesday to hold a clinic and preach. These two men had been coming and listening to the message each week and now they also want to be baptized as Christians.

* * *

One of the Letters

Dear brothers and sisters,

We heard you people are want to know something about our hospital work. I am very glad to tell some about our work. Now I am starting about our work how is going. In those days our hospital is full by patient. There is no enough place for them so Dr. Sahib and Miss Macmurchy fixing two coats in one room for patient and some are lying on the verandah. people is coming from far places for treatment and they getting better by our heavenly father help. In every weak we are going many villages for preaching and for help to patient. Monday Dr. Sahib and some people going to Bhabra and Tuesday going Kukshi Wednesday one compounder and some people going to Khatuli and firday one compounder and some people is going to Kannas our work is going very nicely and people is bring their faith on over Savior name. Please remember to all work which we are doing in your daily prayer. Yours obedient

Herbert compounder.

The Quiet Hour

A COVENANTER'S LAST SERMON

Rev. Austin L. Budge, D.D.

Richard Cameron, described as "a noble and majestic youth", held his last Conventicle in Avondale, near the field of Drum-clog. Three days before he joined "the Cloud of Witnesses" as a martyr he preached to a body of people, said to number about 10,000 on the text: Be still, and know that I am God; I will be exalted among the heathen; I will be exalted in the earth. Psalm 46:10.

Notes of the sermon have been preserved from which the following quotations are given:

"Some men's minds will be in a strange hurry as to when the Lord is to make an end of troubles. Let us study to be still and know that He is God.

"The man that has a good conscience has a good bed to sleep on, were it in a moss, moor, or mountain. Without being still there is no right going about duty; we cannot wrestle, pray or praise.

"Be not troubled, for our Lord will be exalted among the heathen. Some say that He will be exalted at the last and great day; yes, but He says, 'I will be exalted in the earth'.

"The day has been when Zion was stately in Scotland. The terror of the Church of Scotland once took hold of all the kings and great men that passed by. We are of the opinion that the Church shall yet be more high and glorious and we declare that we will have no magistrates but as are for the advancement of piety and the suppression of impiety and wickedness. The Lord will be exalted in the earth; He will be exalted in Scotland."

Prayer

O LORD GOD OF HOSTS, grant to those who have gone forth to fight our battles by land or sea or in the air, protection in danger, patience in suffering, and moderation in victory. Look with compassion on the sick, the wounded, and the captives; sanctify to them their trials, and turn their hearts unto Thee. For Thy dear Son's sake, O Lord, pardon and receive the dying; have mercy upon the widow and fatherless, and comfort all who mourn. O gracious Father, Who makest wars to cease in all the world, restore to us, Thy people, speedily, the blessing of peace, and grant that our present troubles may be overruled to Thy glory, in the extension of the Redeemer's Kingdom, and the union of all nations in Thy faith, fear, and love. Hear, O Lord, and answer, for Jesus Christ's sake. Amen.—The Bible in the World.

Children and Youth

A TRAVEL ADVENTURE

Miss Esther Thomson, British Guiana

The object of this journey was to view the famous Kaieteur Falls. This has a drop of 822 feet into a deep valley. For the first 741 feet it is a perpendicular mass, and thence a sloping cataract. It is on the River Petaro, a branch of the Essequibo. The river above the Falls is about 400 feet wide, while the width of the Falls varies from 120 feet in dry weather to nearly 400 in the rainy season. This great natural phenomenon, according to the Encyclopaedia Britannica from which we take this information, is a five-days' journey from Georgetown.

WE left Georgetown last Tuesday, all agog and excited with the thought of what lay ahead. We had our packs containing three changes of clothes and our bedding all labelled "Kaieteur Party, c/o Mrs. Walton". In our hands we had our cameras and cushions. We crossed the Demerara River to Vreed-en-Hoop on the ferry, and then boarded such a funny little wooden train and rode for a couple of hours to Parika. Parika is on the Essequibo River. It is a huge river, some say about twenty-six miles wide. Leguan and Essequibo Islands in this river are larger than Barbados and some of the well-known West Indian Islands. Parika seemed to be a busy little port. Three boats, quite big river boats, were in port, one bound for Essequibo, one for Leguan and ours for Bartica. Our boat was a troop ship during the last war. It has a bullet proof shield by the captain's wheel. The day was very hot and we had such a job to determine which was the coolest spot on deck. The Howiesons and I found a little corner at the front, and lay most of the day in deck chairs, relaxing beautifully. The boat stopped at several islands, where we bought some fruit from the natives and several times Indians in canoes came out to meet the boat in mid-stream and collect and post mail.

We arrived at Bartica about five o'clock. I had heard much about Bartica. It is the last port of call before the "bush" or "interior" and is a tiny little village built around a wharf on the river bank. . . . The hotel was crowded and myself and little Jane Anne Williams slept at Mr. Hill's—the man who looks after the Public Works Department trucks. We had to sleep on canvas cots, and being allotted only one sheet I was cold, and the mosquito net didn't seem to be able to keep all the mosquitoes out. This was only the beginning, however, of the lack of comfort in the bush. . . .

You should have seen us starting off early the next morning. Our baggage and ourselves were piled into a huge truck, or lorry, as they say here, and off we went, on a hundred-mile jaunt through the bush, on a mere track, which took us more than twelve hours. We had a stop at Beckett's

Camp for lunch (30 miles) and at Mr. Jack Aldie's (70 miles) for tea. Mr. Aldie is one of those pioneering Scotsmen of whom we often read, at home anywhere. He had a very comfortable house with many pictures and articles which would have given away his nationality, even if I had not heard his accent. He was completely and luxuriously at home in the bush. His garden, in spite of having to fight ants and insects, was lovely with a wonderful collection of orchids under a Granadilla vine shade, an aviary with many varieties of birds, and two parrots who were very friendly. He lives on bush meat, birds and animals, tropical fruit and vegetables. He looks very jolly and hospitable. His job is to look after that part of the road and the trucks and transportation. It was about six-thirty when we arrived at Garraway Stream at the Government Rest House, and a gang of much tossed about, shaken up, bruised and tired people crawled off that bus with a pathetic thankfulness at having finally arrived.

Rock, the colored man in charge, welcomed us, and soon had us all feeling at home. Rock and all the men in charge of these rest houses are very interesting characters. They remember everyone who passes through, and although they get mail only if some one goes their way, they all had read of me, and I felt quite complimented. The same with Mrs. Stuart and the Howiesons. I put on my cotton bathing suit which was beautifully ironed and starched by the washer, and sat on the sandy bottom of the river and soaked my weary flesh. In the few minutes I was sitting in the river I saw the sun set and night come down. It was beautiful, and it was eerie. Suddenly I felt as if a million little fish were frantically trying to eat me up and with a jump I was out of the water and on the road up to the house.

We are a party of fourteen, almost too many, and so we are a trifle crowded and uncomfortable, but a chance to see Kaieteur for \$36.00 a head comes very seldom, and it is a great temptation to take "just one more". We had rather a bustle getting settled for the night, but finally Mrs. Stuart and I were asleep in a room in the wireless station, with the Howiesons next door, and two lads the other side of us. I woke about two in the morning because Mrs. Stuart was crawling from under her net. "What is wrong?" I asked. "I am just going for a stroll," she said. So I went off to sleep. Soon I heard her say, "Esther, wake up, what do you think has happened to me? I have been bitten by vampire bats!" I could hardly believe my eyes, but it was quite evident something had happened. The foot of her bed was a terrible sight with blood. She had wakened feeling sticky, saw her foot bleeding, and rather than upset me went down to the rest house, where she saw a light. There

she met the native cook, who calmly told her she had been bitten by a bat. We woke the Howiesons. Mrs. Howieson took out her first-aid kit, bathed Mrs. Stuart's foot and found four bites on one foot and one on the other. The boys in the next room awakened with the excitement to find that they both had been bitten. Little David Napper, nine years of age, was rather awed at the experience, but was very brave about it. Their feet had been close enough to the net for the bats to bite through, and we did not know enough to keep a light burning in our rooms. What excitement! The funny thing about a bat bite is, that it punctures the skin in two places, close together, and it keeps on bleeding for several days. It was quite a handicap on a trip like this, and rather painful. As I went for a light I could hear the baboons in the trees at the river edge. It sounded as if the whole British Army were all gargling together. Almost an unbelievable noise for monkeys.

Early the next morning we piled into the truck again, and rode about six miles over a very rough and primitive road to Kanga-ruma on the Potaro river. The scenery here is grand and reminded me of Muskoka. . . . We walked down a steep hill to the boat, and started on the third lap, this time in a little boat, with a canvas shelter, driven by an Evinrude-Lightwin out-board motor, with a can of Gargoyle Mobiloil B.B. heavy oil and a small drum of gasoline labelled, Socony Vacuum Company Inc., U.S.A. How things travel, and what a difference these luxuries make to river trips in the tropics. It was a lovely ride, winding up the Potaro River, making two portages at Amatuk and Warotik Falls, each time going into a different boat, but the motor was carried over the portage. The last boat was an open boat, and as we approached Tukiet, we could see the silver streak in the distance of Kaieteur Falls coming down the side of the mountains.

Tukiet is another government rest house and in charge of a black man called Johnson, who seemed to be able to get what he wanted from the Indians who camped near by. I'm sure he was a sort of a nabob in the neighborhood. The Indians did all our carrying and washing and cooking. Their life is very primitive, and very interesting. The women wear dresses when strangers are around, but when they are by themselves they wear only little beaded aprons.

I enjoyed the two days at Tukiet, which were filled with activity. The first morning we climbed up to Kaieteur Falls. The easiest way to see the Falls is to climb up the mountain range and approach it at the top of the falls. It was quite a steep climb, and climbing here is quite different from home, because of the heat and moisture. Poor Mrs. Howieson had a couple of bad turns, but succeeded in getting to the top and seeing the Falls. I won't even try to

describe them, except to say that the water is a glorious amber color at the top of the falls, and it soon grows into mist and spray. I saw a complete circle of a rainbow with my shadow in it. . . .

I looked through the guest book for Canadians and saw four names. One sounded quite interesting. On December 17th, 1936, John Dean, Victoria, B.C., at the age of 86 made the trip in good shape. The other three were from Montreal. I saw Rosita Forbes' name and Professor Reginald Coupland, famous historian from Oxford University. I noticed the famous Toll Brothers haven't been here yet, but I suppose it won't be long before they are. We casually made the trip down in about two hours, and slept well and sound that night.

Mrs. Walton has brought many parties up to Kaieteur and said she had never been up the Gorge to see the Falls from the bottom, so I eagerly volunteered to go with her. We arose early, before daylight, and with Jerry, a black guide who is a pork-knocker, or small gold miner, and an Indian pack-drogher, who carried our food on his back, and a huge knife to hack our way through the bush, we started off. I might as well confess I felt a little uneasy going up a mountain trail in the dark through the jungle, and was prepared any moment for a huge snake or tiger. But daylight came very suddenly, and not too soon, for the path became very cumbersome. Once again I cannot describe the trip. Never in my life have I done anything so strenuous, so dangerous, so picturesque, and so satisfying. Tarzan and his mate had nothing on us. Once in a while we went down into the Gorge and followed the river, jumping from boulder to boulder, but mostly the trail was through the jungle. I crossed the ravines on moss-covered tree trunks, I swung on heavy vines, I crawled through dark caves under huge boulders, I wriggled under tree roots, I climbed trees and did marvellous feats, because my very life depended on it. We had to walk on tree trunks or rocks, because the vegetation was so soft that we would sink waist deep in dead leaves, etc. Jerry tried to talk us out of going, but we wanted to go, and once on the trail he said he would make us go on even if we begged to go back. I loved every minute of the trip in, and when we finally emerged at the foot of the Falls, which is more fascinating than watching it from the top, I felt like a conqueror. It was an incredible sight to look up and watch that mighty body of water falling, it seemed, from out of the heavens. In the sunlight the top glowed like transparent amber, and the sun and spray formed ever-changing colors and shapes of rainbows. Alas, as we were eating a hearty meal cooked over a fire, we had to take shelter in a cave because of rain, and my heart sank. I thought of the rocks and tree

trunks covered with wet slimy moss, and I dreaded the trip out. "Dear Lord," I said, "If I get out of here alive I'll never do anything so foolish again." It only took us three and a half hours to go in, and we had left camp at five-thirty, but it took us seven hours of agony to get out. You should have seen me. My shirt and pants were torn beyond repair. Ants had bitten me from head to foot, I was scratched and bruised and stretched till I ached as I have never ached. When we reached home again, every one was so relieved to see us as they had been reading accounts in the log book of the trip by those who have made it. Very few ladies have, and I feel as if I have done something unique, but believe me I wouldn't do it again for a million dollars. Mrs. Walton says that she will never allow another woman to go in. Luckily I am well and healthy and strong and sure-footed, and amazed myself at my own fearlessness. Once I did fall into a deep ravine, but the Indian swung me out as if I was a rag doll. Jerry also rescued me from a terrific situation, and when I told him I could never repay him for saving my life, he asked for my straw hat. So right there and then I gave it to him. When we said good-bye to Jerry at Kangaruma, he was looking very shady and magnificent underneath my pretty straw hat with a pale blue ribbon band. I will always picture him sitting in a creek, sifting for gold, and wearing my hat. This part of the country is full of pork-knockers, and every little store is licensed to sell gold.

However, I have seen real jungle. I have sat underneath a huge tree and looked out of lacy tree-roots to ferns and moss and swinging ropes and green hazy lights from excluded sunlight. I saw beautiful exquisite flowers and orchids. Once, in a very difficult passage, two beautiful Blue Emperor butterflies darted backward and forwards in front of me, urging me to go on, and giving me fresh confidence. I ache, oh, how I ache, and I do not look like my normal self. My arms and legs are black and blue, my fingers swollen, but in a week I will have forgotten the aches, and I'll always remember the weird and fantastic beauty of the trip in, and I'll try and forget the night-mare of the wet, cold and miserable trip out. . . . We stayed only two days at Tukiet. . . .

The trip home has been even more interesting, although very miserable. It rained, simply poured, which was uncomfortable in the open boat, and over the portages. I'm sure you would have all died laughing if you could have seen me crossing a portage in the pouring rain with some orchid roots in a tin can, which lately held Aylmer's peaches, and a garrulous wild parrot tied to the end of a long stick. We spent the whole day at Garraway Stream drying out. Mrs. Howieson fell in the boat and sprained her ankle, and was in agony,

although we had men to carry her. . . . Yesterday we did the one hundred-mile truck drive. Poor Mrs. Howieson, we made a bed for her on the bags on the floor with cushions, but she still was tossed about unmercifully and it was a relief to all of us to pull up in front of the Moderne Hotel, Bartica. It was then we washed most of the bush dirt off, got back into civilian clothes, and had a real meal.

Color Speaks

Red says, Be brave,
White says, Be pure,
Blue says, Be true.

It is good to keep this in mind when we sing
Three Cheers for the Red, White and Blue.

"Loyalty is e'er the same,
Whether we win or lose the game:
True as the dial to the sun,
Although it be not shined upon."

INTERNATIONAL S.S. LESSONS

LESSON—AUGUST 10

James Teaches Consistent Christian Living
James 1:17-22; 2:14-17; 4:13-17; 5:12

Golden Text: Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James 1:27.

LESSON—AUGUST 17

Peter Encourages Suffering Christians
1 Peter 4:12-19; 5:6-11

Golden Text: If any man suffers as a Christian, let him not be ashamed; but let him glorify God on this behalf.—1 Peter 4:16.

LESSON—AUGUST 24

The Writer of Hebrews Explains the New Covenant
Hebrews 9:11-22

Golden Text: And being made perfect, he became the author of eternal salvation unto all them that obey him.—Hebrews 5:9.

LESSON—AUGUST 31

John Urges Christian Love
1 John 3:13-18; 4:7-21

Golden Text: Let us not love in word, neither in tongue, but in deed and in truth.—1 John 3:18.

LESSON—SEPTEMBER 7

Revelation: a Message to Persecuted Churches
Revelation 2:1-11

Golden Text: Be thou faithful unto death, and I will give thee a crown of life.—Revelation 2:10.

Our Church Calendar

Vacancies

- Arnprior, Ont., Mod., Rev. A. J. Fowlie, Almonte, Ont.
- Arthur, Gordonville, Ont., Mod., Rev. Dr. Geo. Aitken, Harriston, Ont.
- Aylmer and Hull, Que., Mod., Rev. J. M. Ritchie, Westboro, Ont.
- Boston, Omagh, Ont., Mod., Rev. John Rid-dell, Box 57, Milton, Ont.
- Bradford, Ont., Mod., Rev. N. R. D. Sin-clair, Barrie, Ont.
- Caledonia, P.E.I., Mod., Rev. W. Wadland, Belfast, P.E.I.
- Campbellford, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.
- Campbellville and Nassagaweya, Ont., Mod., Rev. A. H. Wilson, Eden Mills, Ont.
- Carberry and Wellwood, Man., Mod., Rev. J. K. Ross Thomson, Brandon, Man.
- Carluk and Binbrook, Ont., Mod., Rev. A. L. Budge, D.D., 9 Cliffe Ave., Hamilton, Ont.
- Centre Road and West Adelaide, Ont., Mod., Rev. R. T. Rutherdale, Alvinston, Ont.
- Clifton, New London, etc., P.E.I., Mod., Rev. W. Rhoad, Kensington, P.E.I.
- Eversley, etc., Ont., Mod., Rev. Ross K. Cameron, 700 Dovercourt Rd., Toronto.
- Gairloch, Middle River, and West River Sta-tion, N.S., Mod., Rev. C. H. Maclean, Dur-ham, R.R. 2, N.S.
- Georgetown, Ont., Mod., Rev. A. Neil Miller, Brampton, Ont.
- Iroquois, Ont., Mod., Rev. M. W. Heslip, Prescott, Ont.
- Kenyon, Dunvegan, Ont., (Stated supply for duration) Mod., Rev. E. E. Preston, Van-kleek Hill, Ont.
- Kinloss and Kinlough, Ont., Mod., Rev. R. Esler, R.R. 3, Lucknow, Ont.
- Lancaster, Ont., Mod., Rev. Dr. J. G. Berry, Martintown, Ont.
- Lochwinnoch, etc., Ont., Mod., Rev. G. Kil-len, Cobden, Ont.
- Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.
- Milverton and North Mornington, Ont., Mod., Rev. J. R. Greig, Atwood, Ont.
- Montreal, Que., Outremont, Mod., Rev. A. S. Reid, D.D., 2385 McTavish St., Montreal, Que.
- Morrisburg, Ont., Mod., Rev. A. S. McLean, Morewood, Ont.
- Murray Harbour North, P.E.I., Mod., Rev. T. Owen Hughes, Montague, P.E.I.
- Murray Harbor South, Wood Islands, P.E.I., Mod., Rev. T. Owen Hughes, Montague, P.E.I.
- Nairn and Beechwood, Ont., Mod., Rev. W. B. MacOdrum, Forest, Ont.
- North Battleford, Sask., Mod., Rev. R. M. Ransom, Rosetown, Sask.
- North River and North Shore, N.S., Mod., Rev. D. J. Gillies, Albert Bridge, N.S.
- North Sydney, N.S., St. Giles, Mod., Rev. Rod. McLeod, Boularderie, N.S.
- Peterboro, Ont., St. Paul's, Mod., Rev. A. Raeburn Gibson, Millbrook, Ont.
- Perth, Ont., Mod., Rev. K. McCaskill, Mc-Donald's Corners, Ont.
- Pictou, N.S., First Church, Mod., Rev. G. S. Mitchell, Westville, N.S.
- Riverfield and Howick, Que., Rev. A. B. Casselman, Valleyfield, Ont.
- Rose Bay, etc., N.S., Mod., Rev. A. Allen, Lunenburg, N.S.
- Saint John, N.B., St. Matthews, Mod., Rev. C. J. St. C. Jeans, Saint John, N.B.
- Saskatoon, Sask., St. Andrew's, Mod., Rev. R. M. Ransom, Rosetown, Sask.
- Simcoe, Ont., Mod., Rev. Gordon A. Peddie, Norwich, Ont.
- Sonya, Cresswell and Wick, Ont., Mod., Rev. J. A. McMillan, Kirkfield, Ont.
- South Nissouri and Kintore, Mod., Rev. J. Knox Clark, Belmont, Ont.
- Strathroy, St. Andrew's, Ont., Mod., Rev. T. Fraser, Wyoming, Ont.
- Tara, Allenford, etc., Ont., Mod., Rev. A. MacIver, Tiverton, Ont.
- Thedford, Watford, Ont., Mod., Rev. W. B. MacOdrum, Forest, Ont.
- Toronto, Ont., St. Paul's, Mod., Rev. Dr. J.B. Paulin, 67 South Drive, Toronto, Ont.
- Uxbridge, Ont., Chalmers and Quaker Hill, Mod., Rev. J. C. Robinson, Leaskdale, Ont.
- Vancouver, B.C., St. Paul's, Mod., Rev. J. C. McLean-Bell, 211 East 28th Street, North Vancouver, B.C.
- Wiarton and Hepworth, Ont., Mod., Rev. J. Goforth Hornsby, 1112 4th Ave. West, Owen Sound, Ont.
- Whitechurch, Calvin, Langside, Ont., Mod., Rev. K. MacLean, Wingham, Ont.
- Winnipeg, Man., St. James, Mod., Rev. G. H. Sparks, 161 Cathedral Ave., Winnipeg, Man.

Calls

- Charlottetown, P.E.I., St. James, to Rev. T. H. B. Somers.
- Creemore, Ont., to Rev. W. J. Cook, Fergus, R.R., Ont.
- Dundalk and Ventry, Ont., to Rev. Dr. A. V. Brown.
- Leamington, Ont., to Rev. W. Sutherland, Wiarton, Ont.
- Orms-town, Que., to Rev. W. H. Brown.
- Toronto, Ont., Wychwood, to Rev. A. A. Lowther.

Inductions

- Hamilton, Ont., New Westminster, B.C., Rev. Stanley E. Smith, June 24th.
- St. John's, Nfld., Queen's Road, Rev. J. F. Nute, July 15th.
- Streetsville, Ont., Rev. Chas. Carnegie, June 19th.

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4	0	" 5 and 6 years old	
2	1	" 6 and 7 years old	
1	0	" 7 and 8 years old	
0	1	" 8 and 9 years old	
5	2	" 9 and 10 years old	
3	1	" 10 and 11 years old	
4	2	" 11 and 12 years old	
3	0	" 12 and 13 years old	
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A good thing to have up your sleeve is a funny bone.

Plain living and high thinking generally go together.

The lucky man is the one who does not depend on luck.

Sins of commission and of omission alike tend to weakness.

Bondage with ease must not be preferred to strenuous liberty.

All education should make for character and effective service.

A freely reading people makes for an informed and alert public.

God honors striving even though that striving encounters defeat.

To think about problems is necessary; to worry accomplishes nothing.

The ability to do hard, methodical, sustained work is to be coveted.

Great works are accomplished not by strength but by perseverance.

Fear not the coming of life's end for, like the sunset, it too must come.

Even mistakes and weariness rightly used turn to our good and beget confidence.

It is the holding on, the following on that counts in our moods of discouragement.

All through history there have been those who have "passed by on the other side".

It is the highest wisdom to accept what our best hours say as against the worst.

It is easier to appear worthy of a position one does not hold than of the office which one fills.

It is for us to learn the sweet uses of adversity and to lay hold of disadvantages to our profit.

A level head, a pure mind, a courageous soul and a healthy body are strong guarantees of success.

Who does the best his circumstances allow Does well, acts nobly, angels could do no more.

In religion we must be as bold, as free, as honest in facing realities as in science or philosophy.

The very things that create and sustain life are the things which destroy it when they are abused.

It is the God-filled mind and the sympathetic heart that will play the greatest part in these critical times.

Thou, O man of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness.

The harvests of God are marvellous, an hundred-fold in some cases, but they do not follow immediately upon sowing.

The divinest quality in man is perhaps his capacity to capture the blessedness of living in every moment of experience.

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

For the sake of health, physical and spiritual, we must not let our minds become a retreat for distressing thoughts.

A sure safeguard against collapse in character, personal disintegration, is intelligent moral choice in every moment of decision.

According to Jesus, dying for those who walk in His ways is merely a stepping from the sidewalk of time into the street of eternal life.

Prayer is not a form but a force that opens the full heart and lets its contents of hope, of sin, of want and suffering fall into the lap of God.

Nothing steadies us more in disaster than holding fast to the truth that the world is not finished but in the making, and that we are responsible for our part of the job.

The devilish moles working to undermine a country while accepting all its blessings are the lowest forms of animal life; their degradation is beyond description.

The potter does not claim anything very wonderful for the clay; but he does claim that he can make something wonderful out of it. That precisely is the way God looks at us.



The **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVI

TORONTO, SEPTEMBER, 1941

No. 9

— ||| CALLED ||| —

Who answers Christ's insistent call
Must give himself, his life, his all,
Without one backward look.

Who sets his hand unto the plow,
And glances back with anxious brow,
His calling hath mistook.

Christ claims him wholly for his own;
He must be Christ's, and Christ's alone.

—*John Oxenham.*

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PIANO

Our announcement in the May Record that a piano was available brought a large number of applicants representing churches or Sunday Schools. We have not been informed as to the disposal of the instrument then advertised and cannot say to whom, of the large number of applicants, the instrument has been sent.

We now have three direct appeals, one from Mr. Geo. C. Brownell, Clerk of Session and Superintendent of Sunday School, Cochrane, Ont.; one from Mrs. A. D. Weir, Superintendent of Sunday School, Mar, R.R. 1, Ont., with the station Wiarton, C.N.R., and one from Hawk Junction, Ont., Mr. Earl G. Moore, Student Missionary.

It is very difficult for the Record to attend to all these requests and would suggest that communications be made direct to the parties inquiring, at the same time notifying the Record.

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CHANGE OF NAME

In referring in the last Record to the change in name of The Presbyterian Missionary and Deaconess Home to Presbyterian Missionary and Deaconess Training School, we overlooked a further change, namely, that the name of the residence is now Westminster House.

The supreme duty of this fateful hour is to stop Hitler and save freedom.

The Presbyterian Record

VOL. LXVI

TORONTO, SEPTEMBER, 1941

No. 9

By the Editor

THE TIE THAT BINDS

THAT to which we refer is the bond that so closely unites the British people and the citizens of the United States. There is, of course, the tie of kinship which is very strong indeed and considering the matter from both sides there have been frequent occasions of each intervening on the part of the other. This was brought out some years ago by a well known writer, Owen Wister, in

A Straight Deal or The Ancient Grudge.

Then there was the comradeship of the two nations in the Great War 1914 to 1918. Another event of great significance in this connection was the visit to President Roosevelt of their Majesties King George and Queen Elizabeth. That this bond of sympathy is still strong is exemplified in the fact that there has been such generous voluntary aid sent to Great Britain in the time of her distress, beginning early in 1940 and increasing steadily in volume. One enterprise, felicitously named "Bundles for Britain", the happy thought of "a beautiful young American socialite", has already done amazingly.

"By the middle of February, 1941, more than sixty huge consignments had been shipped, including—this is only a partial list—1,000 children's cots for air-raid shelters, 22 ambulances, 58 rolling canteens, 105 cases of surgical instruments, 64 blood-transfusion sets, 14 X-ray machines, 24 portable surgical kits, 26 adult hospital beds, 5,000 children's overcoats, 500 sleeping bags, 2,309 cases and 184 bales of used clothing, and 180,608 knitted articles.

"In January alone Bundles for Britain cabled \$48,605 in cash to England for specific emergency needs. Up to the end of February cash and goods to the value of \$2,087,424 had been received by the organization. Over a million dollars worth of this arrived in the three months of December, January, February."

This enterprise took form on January 14th, 1940, when a storehouse at 484 Park Avenue, New York, was opened as the headquarters of the organization. This lady, Mrs. Natalie Wales Latham, showed great skill in launching the scheme. She got the assurance from the British Consul General, New York, that whilst the British people

do not ask for anything, they would "gratefully" accept such help as could be afforded. Then followed an appeal for State Department approval which was granted, and in answer to a cable Mrs. Winston Churchill agreed to serve as a sponsor of an "American organization willing to send useful articles to men on mine-sweepers." She summoned to her aid some of New York's busiest men and so the story goes.

The most recent appeal to Bundles for Britain was to undertake the task of supplying the needs of nineteen civilian hospitals in London most of which had been bombed. Mrs. Latham responded immediately saying:

"The hospital appeal takes my heart more than anything else, I think. When they bomb London, dust and gravel and dirt are blasted into wounds and it takes twice as long to do an operation because the job of cleaning the wound is tedious."

This, however, is but one of many responses to the silent appeal of the suffering in Britain. In the address over the radio by Queen Elizabeth on the 11th of August the burden of her message was gratitude for all that had been done for Britain by the people of the United States. It is not for us to speak here of the assistance rendered by the nation as such in our war effort, the magnitude of war supplies and the extent of naval co-operation. That is another chapter.

In addition, it should be noted that pen and voice have been active in defence of the good name of Britain and her Dominions. This is especially to be welcomed because it would be awkward for the British or Canadian people to answer the calumnies of some in that land who so grossly misrepresent us. An instance of this corrective effort is given in the New York Times:

Misrepresenting Canada

Our good neighbor Canada is fortunately not unduly sensitive to misrepresentation of her status, her actions and her motives in our congressional debates, or she would have cause for resentment over a recent speech by Senator Wheeler of Montana. "Canada, which is a colony of Great Britain" said Senator Wheeler, has a law "for the drafting of men for three months' time and in that law expressly provides that

no draftee may be sent abroad without his consent."

Canada is not a British colony but a free and independent nation, voluntarily linked with other free nations of British origin in a commonwealth of nations in which all are on an equal footing, and from which any of the partners has the right to secede at any time. The senator should know this, for it is part of the information shared by everyone at all conversant with international affairs. Moreover, the reason for Canada's restriction of her drafts for national service is notoriously that she has already, and can continuously command, so many volunteers for service abroad that to draft more men would only be an embarrassment.

Australia and Newfoundland, also characterized by Senator Wheeler as "British Colonies", have the same status as Canada. When he goes on to say that "they are not even loaning, to say nothing of giving", war supplies to Britain, but are "insisting that the cash be put on the barrel top", he echoes a statement wholly contrary to the facts and frequently exposed. Canada, Australia and New Zealand all entered this war by the side of Britain of their own free will. Their participation in it is not restricted by monetary consideration other than their capacity to contribute. They pay their own bills, even reimbursing Great Britain for any supplies they cannot themselves furnish, and from their own resources they give to her freely, without measure and without price. Assertions to any other effect by responsible statesmen in Washington do not tend to help our relations with a spiritual ally and staunch friend.

* * *

For information about Bundles for Britain we are indebted to Magazine Digest, July, in which appears *The Woman Behind the Bundles*. In this effort on behalf of the suffering the heart of a people speaks, and it is but one among many.

CHRIST AND THIS PLAN OF UNION

Church Union is a question very much alive and is under earnest consideration by not a few religious bodies in various lands. We note the revival of the issue in Australia and the ventures proposed in the United States. It is to be deplored, however, that a good cause should suffer from unsound argument. As disclosed in the Australian Christian World this is the case when a good Bishop in a pastoral letter confounds unity and union, so persistent and widespread an error in this connection. Evidently the United Church Review, India, has noted this perversion in a union effort there, for it is from that journal we reproduce this article.—Ed.

An advocate of the particular plan of union which is now before the Church Councils for consideration has stated quite specifically that Jesus wants us to adopt this Plan. In answer to the question: "What is the need of this Plan of Union?" he writes: "To fulfil the prayer of Jesus in St. John's Gospel 17-21: 'that they all

may be one'." He puts this as the very foremost reason for adopting the Plan.

That Christ Jesus favors Christian unity is evident. That He favors this particular Plan of Church Union is not so evident. We believe the writer, in his zeal for the adoption of what the Joint Council has drawn up, has seriously overstepped when he has stated that the prime reason for its adoption is that Christ prayed that it be adopted.

What Christ prayed for was something far more fundamental than a unified organization. Christ's primary concern is not external uniformity. He prayed that we might be one in Him and the Father; "even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." This spiritual unity for which He shows such deep interest is not something which points primarily to our being bound to one another. It points primarily to our union in Him, our oneness with His own Self.

Now the thing to be remembered in fulfilling the prayer of our Lord is that He wants us to think first about the kind of unity He has in mind. Then the other thing, the union of believer with believer, will follow. But if we try to put it the other way around and say that the way to fulfil His high-priestly prayer is first to set up a unified organization of men, and then the higher unity to which our Lord refers will take place, namely the oneness with Himself, we are misinterpreting His prayer.

In a recent court decision the judge stated that the winning party based his case upon the evidence, while the losing party based his evidence upon the case. Let us all be quite accurate about the evidence in the case for this method of attaining union. The Christ of John 17:21 clearly cannot be brought in as a witness favouring this particular case. The evidence that is usually summoned is that here is a more efficient method of getting things done: that a Bishop can transfer a misfit minister quicker than Presbytery can. Let the case rest on its own evidence.

What an incentive to holiness, to purity of life and conduct lies in the fact that the body of a saint is the temple of the living God!

Man must bring to the words of Christ the same perfect simplicity of acceptance and faith that the Christians of the first century had.

Obedience to the royal law of liberality is one way by which we certify that we love, not in word, neither in tongue, but in deed and in truth.

Experiences of an Air Force Chaplain

By Padre C.O. 0358

A FEW weeks after I joined my unit the following conversation took place at the dinner table. One of the officers, perhaps a little discouraged by the events of the day, said: "Sometimes I think that we would be better off if all the aeroplanes in the world were thrown into a heap and burned up". Another officer replied: "It is not the machines that are at fault; it is the men who are making use of them". "Yes", said I, "it is the hearts of men that we have to change". "You have got something there, padre", agreed my fellow officers. To change the hearts of men through the Gospel of Christ is the task of the Christian Church, but until the hearts of all men have been changed, there will always be the possibility of war.

In times of war the Church seeks to minister to the armed forces through chaplains. To quote the official book of instructions, "The duties of a chaplain are primarily and essentially to seek the spiritual and moral welfare of the men". At the outset I would pay tribute to the kindly interest of the Commanding Officer who has given me every possible co-operation in carrying out these duties.

Officiating at divine service is listed first among the duties of a chaplain. What an opportunity it is to speak directly to the men, and how good it is to hear from them later that the subjects chosen are closely related to their interests and problems! The service of song is always given an important place. Fortunately, we have an officer who was formerly organist in a large city church, and under his direction the singing has shown a marked improvement. Two or three hundred men joining lustily in Onward Christian Soldiers, or singing feelingly Dear Lord and Father of Mankind, is an experience not easily forgotten. There is a wealth of musical material in the Air Force, and now and then we are privileged to have a solo from one of the airmen. The lesson is read by the officers in turn, thus adding to the variety of the service.

The prayers provide an opportunity for quiet reverent worship. From a saintly elder I have learned to use the words: "Remembering there is no place that we can send a thought but Thou canst send a blessing, we ask Thee to bless those whom we now name in our hearts". Men have thanked me for giving them a chance to pray for their loved ones in this way. Perhaps it is when the men are gathered around the Communion Table that many chaplains are most conscious of the tie that binds the hearts of all present in Christian love. The airmen look forward to the Communion Service, and now and then a chaplain has the privilege of admitting some to com-

municant membership and first Communion. I am also happy to report that I have baptized a student pilot who, although brought up in a Christian home of our own denomination, had never been baptized and wished to have this done before he proceeded overseas.

A chaplain is expected to visit his men as much as possible. Fortunately, the opportunities for friendly visits are many and varied. The health of the airmen has been remarkably good, but there are always a few on the sick list, and they, perhaps more than any other group, appreciate a chat with the padre. As I overheard one lad remark, "It is when one is sick that one longs for home". The chaplain is a contact with home, and he soon learns that his hospital visits lead to some of his most valued friendships. At the other extreme are the visits to the detention quarters to talk with those either serving a sentence or awaiting trial on some charge. The chaplain is not only a liaison officer with free access to both officers and men but one of the few permitted to show compassion, and these visits in time of trouble often provide fertile soil for a few words of encouragement and exhortation.

The barracks provide an excellent opportunity to visit the men at leisure, although one must be careful not to intrude on their scanty privacy. The Auxiliary Services (Y.M.C.A., Canadian Legion, etc.) offer a varied recreational program, and the padre who joins in these activities meets the men in a free and easy way. When they encourage him to be with them in their sports he can feel that he has broken down and through the "parson idea". Visits to the men on duty are always appreciated. Especially is this true of those on guard duty for their monotonous sentry must be kept irrespective of weather conditions. A stroll through the hangars where the maintenance men are checking over or repairing the air craft often results in some one asking a question or bringing up a problem which he might hesitate to come to the office to discuss. Now and then the padre becomes a "sky pilot" going off on a cross country flight with one or more of the student pilots. Every contact with the men, even attendance at drill, is worthwhile.

Visits to the Link Trainer rooms are by no means dull. The Link unit consists of a dummy aeroplane, complete with wings and control surfaces, and an instructor's table equipped with radio, telephone, and a charting device that keeps an accurate record of the "flight". The trainer not only pitches, rolls, spins, and simulates dives and climbs, but is far less stable and much more sensitive to control than a regular plane. One

afternoon I sat at the desk listening in by earphone to the conversation between the instructing officer and the student trainee. The latter was practising a landing in the dark by instruments after an imaginary bombing flight to Berlin. When he came over the aerodrome, he asked for instructions and was told the course to fly and the height at which to land. As the instruments indicated, he misjudged the height. "You have crashed", I heard the instructor say. "You are now twenty feet under the ground, and the padre is here to complete the job".

As will be easily understood, a great deal of the chaplain's work is personal. The men expect the padre to be their counsellor on all kinds of questions. Sometimes the problems are such that he cannot solve, but he can at least share them, and that always helps. As is natural among so many young men, the majority of the interviews have to do with marriage, and one often longs for the wisdom of Dorothy Dix. Some come to inquire about the regulations that must be complied with—and perhaps to ask the advice as to whether they should get married. No set answer can be given, but, in general, if the airman and his fiancée have known each other a sufficient length of time, and if others things are in order, they are encouraged to go ahead. On the other hand, there have been times when I have tactfully used all my influence to persuade a lad not to rush into marriage with a girl whom I had learned from other sources to be most unsuitable.

Sometimes the problem which an airman comes to discuss with the padre arises from the fact that his wife and family are far away and both parties are finding the temptations of this unnatural separation almost too much. In other cases, the interview has to do with religious questions—the teaching of certain books of the Bible, the meaning of certain articles in the Apostles' Creed, or perhaps the relation of modern knowledge to the doctrines of the Church. Through the British and Foreign Bible Society I have a supply of Air Force New Testaments which I have been presenting at opportune times. These have been greatly appreciated. One airman came back for one for his friend who was too shy to come, and a student pilot once told me that he derived much comfort and strength from reading the Scriptures while he awaited his turn to go up in the air.

There are of course discouragements in the work, but these are more than outweighed by the encouragements. Now and then, a chaplain may be tempted to think that he is of no manner of use to his unit, but fortunately these moments are few and far between. One does not have to be very long in the service to be able to look back and see some worthwhile results. I think, for instance, of the lad who came "fed up" to ask for help in getting a discharge but

who for some months now has been most happy and efficient in his work. I recall a recent interview when an airman, after we had talked over his problem, thanked me and said: "I think I'll be able to sleep to-night".

There is the letter of thanks from the mother of a student pilot seriously injured in a plane crash to whom I had written assuring her that her boy would some day be well again and promising to do all I could for him in the meantime. There is the letter from the father who wrote to thank me for my kindly interest in his son, whom I had met on the train journey to this unit, and whose marriage I later solemnized. I think of the airman who, when first met, declared quite frankly that he had enrolled as a Seventh Day Adventist in the hope that he would not have to attend church parades, and who has not only been attending regularly but has even taken Communion. Or again, I recall the airman who, after spending the greater part of certain months in detention, said: "Padre, I promise you I'll go straight this time", and who has kept his promise so well that he has not only won promotion but also high commendation for a clever piece of detective work. One gets to know such men much more intimately than those who do not have the same need of the chaplain's services. Nevertheless the padre's greatest satisfaction comes from the knowledge that there are in his care hundreds of steady lads who are keeping in spiritual health and doing their job well in the fight against the forces of evil.

BACK TO THE FOLD

'Twas a sheep, not a lamb, that strayed away,

In the parable Jesus told;

A grown-up sheep that had gone astray
From ninety and nine in the fold.

Out on the hillside, out in the cold,

'Twas a sheep the Good Shepherd sought;
And back to the flock, safe in the fold,

'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long,

And so earnestly hope and pray?

Because there is danger. If they go wrong,
They will lead the lambs astray.

For the lambs will follow the sheep, you know,

Wherever the sheep may stray;

When the sheep go wrong, it will not be long

Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
For the sake of the lambs today;

If the lambs are lost, what terrible cost
Some sheep will have to pay!

The Shepherd is Reminded

Charge to Rev. Harold Brown, M.A., at his induction as minister of Ormstown, Que., by Rev. J. B. Maclean, D.D., Huntingdon, Que.

My dear brother:

We are both of us accustomed to this order of things in the discipline of our Church, and so, on the occasion of your induction to this charge I, as a good Presbyter, must accept this duty of speaking to you; and you, as a good Presbyter, must submit to the ordeal of listening to me, as we consider together the significance of our common ministry. As a counsel to both of us I am reminded of a comment made by St. Paul in the course of his epistle to the Church at Philippi (Phil. 3:1) "To write the same things to you, to me indeed is not grievous, but for you it is safe". Now, there are certain things that are proper to be said at such a time as this. They are old things, they have often been said before, but they are necessary because they are ever new to every new generation of Christian ministers; and so it is meet and proper to say them now, and it will be wise to hearken to them and to ponder them deeply, for in this is our safety.

1. You are a minister of the Word of God.

That is to say, you are a servant under orders and your Master is God. In God's Word you, as His servant, will find the directions of your divine Master. His Word should therefore be your constant prayerful study. Let it speak with living voice to your mind and heart and will. Give it the chance it needs, give to the Spirit of God the chance to make clear to you the deeper spiritual meaning of the Word. This Word is a lamp to the feet of the pilgrim and of the leader of pilgrims; but the lamp must be lighted; it must be lighted by the Spirit of God, God has given the Word and it can be received and understood only through the illumination of the Spirit of God.

2. You are a preacher of the Word of God.

The preacher of today has a profoundly important function to discharge. He is to follow in the way of the ancient Hebrew prophets of God and of the apostolic witness-bearers of the early Church of Christ. He is to speak for God—that is the literal meaning of the word, prophet; he is to be a witness of the truth of the Gospel message, speaking with authority as one in whose ear the Lord hath spoken.

A fruitful and inspiring study for the preacher of the Word may be found in the records preserved to us of the calls and ministries of the ancient prophets. Elijah and Isaiah and Jeremiah and all the others of the glorious succession have much to

teach us in their attitude to the Word of the Lord and in their so humble and so absolute surrender to His will. Life for each of them was a long warfare, even as ours must be; and there were many things and many enemies to be faced, but they were so brave and so confident just because they were so sure of God and of His Word and so sure of His power and His love for His people.

Then there is the New Testament story of the winning of disciples and of the making of apostles and of the building of the Church. There is the setting forth of the Gospel message and the story of its triumph and the transformation of sinful men and women into the likeness of the perfect man; and there is the story of the courage and devotion and self-forgetting love that were the marks of their new life in Christ Jesus; and there is the history of the Church down through the centuries, bearing the same witness to what God can do through those who are willing to be used by Him. The time would fail to tell of the making of heroes and martyrs who were delivered from the fear of men and of devils because of the fear of God in their hearts. In the troubled story of our own Church militant the very name of John Knox has the sound of a trumpet. He was ever compassed about by enemies, many of them in high places. When he lay dead this tribute was borne to him by the Regent Murray, "There lies one who never feared the face of man". The fear of God had delivered him from that. Similar tribute was borne to Cromwell's Ironsides, that citizen-army born of a great national emergency, those amateur soldiers that never suffered one defeat in battle. "They feared God and knew no other fear". In the world of today, as always it has been, there is need of just such valiant warriors for the truth; and here is how they are to be raised and trained. It is in their answer to the call of God and through unswerving belief in, and obedience to, His Word, as it is given to them still to know it, believe it, and obey it.

3. You are a Pastor of a Flock of God, set apart as a Shepherd of Souls.

There is a striking expression used in two other communions of the Christian Church that commends itself strongly to me. It is The Cure of Souls, The word, cure, is suggestive of its primary Latin meaning, to care for; and in the expression, cure of souls, it means to care for souls with self-forgetting love and in tender pity for their sore need. Some are sick and some are sad; some are discouraged, and some are buoyant enough, full of hopes and joys

that are vain; some are indifferent to religion and some are actually hostile to truth and to God, but all these souls must be cared for in the love of God. They are precious in His sight, and so they will be dear and precious to the heart of the true curate of souls. Some need to be awakened out of sleep. Some need to be shaken violently out of their indifference, to have their interest aroused and their activities quickened to helpful issues. Some need to be convinced of the truth that with all their sin and unworthiness they are dear to the heart of the Heavenly Father, they need to have made real to them the story of Jesus and His love. All this calls for love and pity and patience, but underneath all else there must be in the shepherd of souls a deep sense of the infinite value of the soul and also a deep conviction of the redeemability of fallen man.

Let us always remember that every man is fighting a hard battle, and every woman and every child. All need to be clothed in the armour of God and to be equipped with the weapons of spiritual warfare. The Word of God must be revealed to them as the sword of the Spirit; and they must be taught to know the weapon and how it is to be used. So out of weakness shall they be made strong and enabled to do exploits as soldiers of Christ.

There is a heartening word that is often used in the New Testament, it is *paraklesis*. Sometimes it is translated "comfort". There is another word from the same roots, which is rendered "Comforter", the word *Parakletos* or *Paraklete*. Now the literal meaning of these words is "called to the aid of". Jesus applies the word *Parakletos* to Himself, and also to the Holy Spirit, the "other Comforter". This most significant word reveals in itself the great purpose the Eternal Son had in taking flesh. He came into the world, into our humanity, to bring us aid. Our need was the call that He heard. "No man could by any means redeem his brother". God alone could do that; and so Christ came. He came to save sinners, and to bring saved sinners into the fulness of the divine sonship; and that is the word of the "other Comforter" today. It is to carry on the unique mission of Jesus Christ and that is our work under Him. In our warfare, in our conflict with sin, in our effort to help sinners to salvation, divine aid is offered us. It is ours to take and use.

In the cure of souls the shepherd of souls must be possessed of this great truth of revelation, that God in Christ can save and will save the soul that responds to His appeal. It is not enough simply to tell this, even though the declaration may be made in language however beautiful and enforced with arguments however convincing. The truth must be made to shine as the light and to burn as the fire. The preaching of John the Baptist was so described, He was

"a burning and a shining light". The light and the fire were in his heart, and so light came into other hearts and the sacred fire was kindled in the hearts of his hearers. The breath of God, flowing on us, can do for us what it did for John. It is the Spirit that quickeneth. Without that divine aid our preaching will be profitless and vain.

My dear brother: This is all very familiar to you. These things are the same things that you know and have taught to others, but it is for our safety that we repeat them to ourselves as well as to others, and over and over again. It is by these things that men live the life that is in God, and it is by making these things known and better and better known, that men are kept safe in the midst of an evil world, and are grounded in the hope of a better world to come.

NOW, unto Him that is able to keep you from falling and to present you faultless before the presence of His glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. AMEN.

THE BRITISH AND FOREIGN BIBLE SOCIETY

Her Majesty Queen Wilhelmina

For many years the British and Foreign Bible Society have served and greatly advanced the cause of Christ by making the Holy Scriptures available for all. This I am happy to say is in perfect accordance with the Netherlands Bible Society, thanks to the friendly relationship which has always existed between them.

When through the unprovoked invasion of the Netherlands by a ruthless enemy our Indies were deprived of the financial aid and of the Books, which they normally received, the British Society did not hesitate to shoulder an additional and heavy burden.

Not only has it supplied Bibles and New Testaments to the Armed Forces of the Netherlands now fighting side by side with their Allies but it is also striving with the co-operation of the Scottish and American Societies to maintain the work in the Netherlands Indies at its pre-war level, now that our own Society is for the time being unable to fulfil its mission.

In expressing my deep appreciation and heartfelt thanks to the Society I wish at the same time to extend them to all those in this country, in South Africa and in other parts of the world, for their noble efforts in contributing by every possible means to this, to me infinitely valuable work, thus enabling the Society to meet a new and heavy demand on its resources. May they be assured that by so helping my people in their spiritual need they are earning their lasting gratitude.

Signed "WILHELMINA",

London, May 27th, 1941.

Among the Churches

White Rock, B.C.

The Fourth Annual Conventicle held under the auspices of the Cloverdale Mission of The Presbyterian Church in Canada was held at White Rock, B.C., on the greensward outside the John Buchan Memorial Church. The setting under the shade of the evergreens and the peaceful quiet of the early forenoon hour was in great contrast to those killing times when men and women gave themselves for the glory of God and the defence of the kingship of the Lord Jesus Christ. It was the morning of the 9th of July and there was a very representative gathering, not only of the members of this young and growing congregation, but from as far afield as Wainwright, Alta.

The singing of those great Psalms of David, all of them closely identified with the Covenanting Times was one of the inspirational parts of this unique service, the 23rd, associated with the martyrdom of Isobel Alison and Marion Harvie in the Tolbooth of Edinburgh, the 76th, with Drumclog when the Dragoons of Claverhouse were opposed by the Covenanters, "accoutred in conscience, conviction and cause", and the 25th, sung by that martyr maid, Margaret Wilson, who died in the waters of the Solway and who in the death that day of her companion, Margaret Lachlison, saw "but Christ wrestling out yonder".

Rev. James Mackintosh, B.D., of the Highland Church, Vancouver, B.C., gave a powerful and soul-stirring message on THE MARTYR WITNESS OF THE CHURCH, and made an arousing appeal for faith like to that of those who so fought and served in the cause of Christ and Covenant.

After the address the Sacrament of the Lord's Supper was dispensed by Rev. John McTurk of Richmond Presbyterian Church, Moderator of the Synod of British Columbia, assisted by Rev. Harry Lennox of Kerrisdale Church, Vancouver, who gave the post-Communion address. Others taking part were: Rev. Thos. Roulston, Moderator of the Presbytery of Westminster, and Rev. Thos. Murphy of St. Andrew's Church, New Westminster.

Rev. Alex. T. Macintosh, minister of the congregation, acted as precentor and the hearty singing of the congregation showed that our western Presbyterians had lost none of the unction and fervor with which down through the generations our people have sung those songs of Zion.

Another milestone has been passed in the life and work of this young, virile western congregation, another Ebenezer has been raised to the Lord Jesus Christ, the Only King and Head of our Church.

A great day was suitably brought to a close with a luncheon served by the Women's Guild of the congregation.

Stouffville, Ont.

At a meeting of the Kirk Session of St. James Presbyterian Church the following resolution was ordered to be placed in the Session records:

"That this Kirk Session place on record its sense of profound loss in the passing of our well-beloved senior elder, the late Mr. John Alexander Mitchell, who was called to higher service on June 23rd, 1941, following a very lengthy illness and period of painful suffering courageously borne. We desire to express our appreciation of his long and faithful service to our Church and congregation. For more than sixty years he served as a ruling elder, giving unstintingly of his time, his talents and his means in the service of Christ and His Church; and even during the long years of his enforced inactivity his interest in St. James Church never waned, and he kept in touch with the work, continuing to give wise counsel and inspiring leadership, by having meetings of the Session and of the Board of Managers in his home at Ringwood. St. James Church is the poorer but the Church Triumphant is the richer for his homegoing. We thank God for the inspiration of his true Christian life and his ever-faithful service. May we follow in his train."

Mosa, Ont.

Burns Presbyterian Church, familiarly called Kilmartin Church, in the Presbytery of London, celebrated recently the 50th anniversary of the dedication of the present edifice. Special services were held and congregations that filled the church had the privilege of hearing as the preacher for the day, Rev. T. J. Watson, B.A., B.D., of New St. James, London, messages long to be remembered.

The congregation has a long record, preaching services having been held in the community for 106 years. The early settlers from Argyleshire, Scotland, made the establishing of public worship their chief concern and their descendants are still faithful in the service. Four separate church buildings have housed the congregation. The first, a log building, erected in 1834 or 1836 was never completed, but nevertheless, though without doors, windows, or roof, it served as a place of worship even in the coldest and stormiest experience of winter. It was even destitute of seats, the sleepers serving in that capacity. After abandoning this building, services were carried on in the homes and barns centrally situated. One of these barns still stands as a memorial to the devotion of the pioneers. A second log church was erected in the early forties. A feature of this building was a gallery which was reached by a stairway on the outside.

In 1867 a substantial brick church was erected which served until replaced by the present beautiful and commodious structure

erected in 1891. This building is generally regarded as one of the finest rural churches in the province. In time a beautiful brick manse, set in a spacious lawn, was added to the congregational property. The list of pioneer ministers contain the names of Rev. Andrew Bell, Alexander Ross Aldborough, Rev. Donald McKenzie of Zorra and Rev. Duncan McMillan.

Organization was effected in 1844 with an associated church, Knox, Ekford. These two congregations were for some time served by a catechist, Mr. L. McPherson of East Williams. In 1848 the first minister, Rev. W. R. Sutherland was inducted and gave to the cause there his devoted service for thirteen years. In 1861 he resigned and Mosa became a separate charge, maintaining its independence to the present time. Since 1844 thirteen ministers have given their strength to the cause here, including the present incumbent Rev. J. C. Davies, inducted Sept. 3rd, 1936. The congregation which is self-sustaining, plays an important part in the life of the community. For years a Gaelic service and an English service were held on each Sunday. Now, however, public worship is conducted in English though there are a few still of the older people who read together in the Gaelic tongue. Two ladies in the congregation have attained to an advanced age, whose life has long been blended with the history of the congregation, Mrs. Mary McLean who is in her 98th year, and Mrs. Duncan Campbell Laird who soon will observe her 96th birthday. Others in the congregation have passed their eightieth year. These are all honored by the congregation for their character and long service.

Fowler's Corners, Ont.

Lakevale Presbyterian Church, situated here, celebrated the 75th anniversary of the completion of its church on Sunday, July 13th. Rev. Dr. J. U. Tanner of Lancaster, who served the congregation from 1894 to 1899, brought inspiring messages. Greetings were read from Rev. Dr. W. M. Kannawin, who followed Mr. Tanner in the pastorate here, and from Rev. A. N. McMillan of Caledonia, who served two summers as student missionary. An interesting feature of the occasion was the presence of Mrs. Agnes Tully, who recently celebrated her 95th birthday and who was present at the opening of the church in 1866. The soloist at the evening service was Miss Mary Robson of Peterborough, whose great-grandfather was the builder of the church.

It was in January, 1865, that Rev. Wm. Blain by appointment of Presbytery, opened the first preaching station in this district, public worship being held in the home of Mr. Andrew Fowler. Plans for the erection of a building were soon adopted, the church to be known as Lakevale, and these plans were carried to completion, the dedication

services being held on the first Sunday in February, 1866. One of the early ministers, Rev. John Ewing, 1872, served the charge for many years. He was a native of Ireland and this was his first and only congregation. He died in 1896. In 1894 Rev. J. U. Tanner, B.A., was placed in charge and ministered here for five years. He was followed by Rev. Dr. W. M. Kannawin, now Secretary for the Church of the S.S. and Y.P.S. Board. In the interval from the time of Mr. Kannawin's departure, some six ministers have occupied the pulpit, in addition to student service, until the induction of the present minister, Rev. J. M. Young in May of 1938. Several changes took place through the years in the arrangement of the charge, but as it now stands it consists of Lakefield, Lakevale and Omemee. Marked encouragement is afforded Mr. Young in his labors here, specially in the interest shown in the Sunday School and Young People's Work.

New Denver, B.C.

On Sunday, July 20th, at 2.30 p.m., a very impressive ceremony took place in Knox Presbyterian Church when a beautiful memorial window was unveiled and dedicated to the memory of Charles Franklyn Nelson. Contributions to this memorial were made by a very wide circle of his friends in this district and farther afield, who wished to pay their tribute to a man whose motto in life was Friendship, in the truest sense of the word. Untiring effort to help his fellowmen and staunch support of the Church of his fathers won for him the love and admiration of all who knew him.

Rev. Mr. Browne of the Anglican Church here, Rev. Mr. Grondhal of the United Church at Nakusp, and Mr. George Wyckley, missionary in charge of Knox Church, took part in the service. Mr. Grondhal made reference to Mr. Nelson's long and earnest work in the Church and Sabbath School of which he was Superintendent for thirty-five years, and offered prayer that God's blessing might follow the work that he had done.

Mr. R. R. Burns, M.P.P., a close personal friend of Mr. Nelson's for many years, also paid tribute to his memory. Rev. F. G. St. Denis, formerly minister in Trail, but now of Mount Pleasant Church, Vancouver, unveiled the window and preached the dedication sermon. The window bears the inscription:

To the memory of Charles Franklyn Nelson

There is a tie death cannot sever

Love and remembrance live forever.

Should any of our readers desire to read again the brief story of this unselfish and devoted life they will find it in the January number of the Record of this year.

North Mornington, Ont.

The North Mornington congregation met with a great loss in the passing of the late

Mr. Herbert Dowd. He was a man of sterling Christian character, an elder for many years, a tower of strength to his minister. He was choir leader and chairman of the Board of Managers. He was held in high esteem throughout the community. He served his day and generation like a true Christian gentleman, and then fell asleep. All the congregation mourned his passing.

Saskatoon, Sask.

The Session of Parkview Presbyterian Church has placed on record their high esteem for one of their members, Mr. Thomas George McNay, recently taken by death, and their sense of loss in his death.

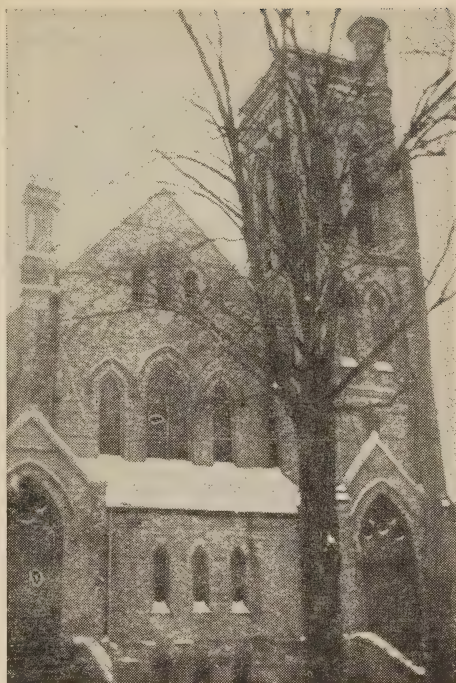
"The high esteem in which he was held was shown not only in his being elected to this Session, but in the fact that he was its Clerk and for many years was representative elder to the Saskatoon Presbytery. His unswerving devotion to his church was seen in his regular attendance upon public worship, both on the Lord's Day and also at the midweek service. His life was one of good report, both within and without the church. His cheerfulness and friendliness won him the love of all, both young and old. He was a loyal follower of the Master in that he went about doing good and no member of the community was more selfless and considerate of others."

Clinton, Ont.

Eighty years ago a congregation of the Canada Presbyterian Church bought a site for a church building. A congregation had been established some three years before as indicated by the fact that Rev. James Findlay is on record as having administered baptism to a number in 1858. From 1859 to 1869 Rev. A. D. McDonald was minister, whose daughter is Mrs. Dickie, widow of the late Rev. Dr. R. W. Dickie of Knox-Crescent Church, Montreal. At that time the bounds of the congregation were quite extended, reaching as far north as Bluevale, twenty miles distant. In the interval between the death of Mr. McDonald and the settlement of Rev. Findlay McCuaig, in 1870, services were conducted by the celebrated Rev. John Ross of Brucefield, Rev. Andrew Melville, and Rev. Samuel McCung. In 1878, Rev. Alexander Stewart entered upon a ministry which lasted for almost thirty-five years. Mrs. Stewart was the daughter of the late Dr. William Gregg, Professor of Church History, Knox College.

In 1884 the congregation moved to a more central location in the town and erected a building seating 500. It was a great undertaking and the story is still told how the children gave their efficient aid to the enterprise selling tickets at ten cents, accompanied by the slogan "Buy a brick in the church".

Rev. David K. Grant followed Mr. Stewart in 1912, Rev. Frank Harper in 1914; Rev.



PRESBYTERIAN CHURCH, CLINTON, ONT.

J. E. Hogg in 1917, whose ministry continued until 1925 when he and a large number of the Presbyterians entered the United Church, taking with them the church property, the congregation having voted to enter the union by a majority of sixteen. For a time the Presbyterian minority worshipped in the Baptist church and were able to hold one service a Sunday. However, recently, they have leased the former Presbyterian church, erected in 1884, at a nominal sum and are worshipping there at present. Since the union the ministers have been Rev. A. McFarlane, Rev. Dr. Charles E. Dougan, Rev. Gordon A. Peddie, and the present incumbent, Rev. B. F. Andrew. On the 21st of September the congregation will hold anniversary services conducted by Rev. Douglas Wilkie of Teeswater.

Toronto, Ont.

From among the number of men prominent in our Church for many years in the City of Toronto there has passed to the other side one who was a familiar figure in church circles and one specially devoted, Mr. John Wanless, who died on July 14th at the age of eighty-one. All his life he was active in business until some ten years ago when he retired. He followed his esteemed father in the conduct of a large jewelry business. He was devoted to the

public interest and in this regard capably served in the City Council of Toronto, in the Township of York, and also on the Board of Education in Toronto. One of the large public schools recently erected bears the name John Wanless School. He was of Scottish ancestry but was born in the City of Toronto. He was an elder in Knox Church and in his work in behalf of the Church at large he was known for his activity in extension work. He was a man of clear and strong conviction and of sterling integrity.

Saskatoon, Sask.

The Clerk of the Presbytery of Saskatoon has informed us of an arrangement by which Rev. Dr. J. G. Inkster has been engaged as Stated Supply of St. Andrew's Church, beginning his work on the first Sunday in September. We understand that when visiting Strassburg, Sask., recently, a deputation of four from the Presbytery of Saskatoon waited upon him there and asked him to undertake this work. Dr. Inkster responded to their appeal and St. Andrew's has thus secured his services.

Sudbury, Ont.

Another minister has left his congregation to render service to our armed forces in the capacity of chaplain, Rev. R. J. Stewart of Knox Church. He has been accepted and in the meantime assigned to M.D. 10 with headquarters in Winnipeg. Mr. Stewart had experience of war having enlisted as a private in a Massachusetts unit and served in the Great War. He has been chaplain of the local branch of the Canadian Legion for several years. These contacts will be found to contribute greatly to his usefulness in the present service.

Belmont, Ont.

After a lingering illness William Campbell, a life-time resident of the Belmont district and an elder in Knox Church for forty-five years, died at his home in Belmont. At the time of his death he was senior elder of the Session and had served the congregation as Treasurer and Sunday School Superintendent for long periods and was a loyal member of his church and a faithful supporter of the church's work and of every good cause in the community. His wife, Annie McLauchlin, and one daughter, Mrs. Erle Taylor, and a granddaughter, Margaret Taylor, survive.

The largely attended funeral service held in Knox Church was conducted by his minister, Rev. J. Knox Clark.

REV. ROBERT PATERSON, M.A.

Mr. Paterson whose death took place early in the year was a pioneer in the service of our Church in the West and there he spent the whole of his long ministry of forty-seven years. His labors were centered successively in Neepawa, Glenboro, Egen, St. Andrew's, Brandon, and following his retirement in 1935 Elphinstone Indian Mission.

A native of Ontario, born in Woodstock, he went to Winnipeg at the age of seventeen after completing his public and high school training in Thorold. He entered Manitoba University from which in due course he graduated with the degree of Master of Arts and with honors in Classics. His theological studies were taken in Manitoba College. His student career revealed ability and capacity for hard work. He was always deeply interested in sports and was known specially for horsemanship and curling. The resolution of Presbytery following his death commended him for his complete devotion to his work. "He put all his enthusiasm into the work of his Master. Long distances, bad roads, heavy storms, bitter cold weather, could not daunt his courage, nor interfere with his plans". In the language of Paul, he did "the work of an evangelist", and was a faithful minister of Christ and it was given him to see the fruit of his labors. At the time of our Church's great need, prior and subsequent to 1925, he consecrated himself wholly to this new task with energy and organizing ability. He stated the issue clearly and with strong resolution stood by the cause he espoused.

He is survived by Mrs. Paterson, one son and four daughters. The funeral service was held in the United Church, Glenboro, the former Presbyterian Church, in which he preached from 1901 to 1906. Interment was made in the Glenboro cemetery.

REV. A. CRAISE, D.D.

Following a brief illness of a week, Rev. Alexander Craise, D.D., died at his home in Sackville, N.B., on July 10th.

Dr. Craise was born at Leaderfoot, near Melrose, Scotland, on May 5th, 1864, and had therefore passed his 77th year. From the local schools he entered Glasgow University graduating in the spring of 1892. In the summer of that year he came to Nova Scotia, entering Pine Hill in November and graduating in the spring of 1895.

In October he was called to Mount Stewart, P.E.I., and was there, and at West River on the Island, till 1915 when he was settled at Bass River and West Branch in the Presbytery of Miramichi. His ministry here extended till 1926, when he was appointed Port Chaplain for St. John and Quebec. Relinquishing this post in 1931, he

took a Home Mission appointment to New Carlisle, filling this outpost for two years, and later moving to Dorchester and Sackville where he ministered until the time of his retirement in 1935.

He was elected Moderator of the Synod of the Maritime Provinces in 1935, and in 1936, was granted his D.D. degree from The Presbyterian College, Montreal.

Dr. Craise as a pastor was diligent, sympathetic and faithful, and won a large place in the affections of the people of his various charges. Unobtrusive in manner, he was studious in his habits, and was a man wise in counsel as he was firm in his convictions. When the union controversy was forced upon the Church he had the distinction of being the only minister in his Presbytery to remain true to the Presbyterian cause.

His funeral service was held in the Sackville Presbyterian Church on July 12th, and was conducted by the minister, Rev. K. Guergis, assisted by Rev. J. A. McGowan, and Rev. Dr. Frank Baird who gave an appreciative address. Mrs. Craise and two daughters survive.—F.B.

CLERK OF PRESBYTERY

The Presbytery of Kootenay, B.C., at a recent meeting appointed Rev. Eric Larsen as Clerk until the next regular meeting of Presbytery.

Other Churches

Church of Scotland

A gentleman from Aberdeenshire, Scotland, Mr. J. Duthie Webster, having put into writing some impressions of the General Assembly for which his local paper had no space under the restrictions by the Paper Controller, forwarded the manuscript to a relative in Guelph. Through Rev. D. H. Marshall, minister of St. Andrew's Church, this paper has come into our hands and, believing it will be of interest, we give it a place in this number:

Starting from Aberdeen by the 6.10 a.m. on Tuesday lands you in Edinburgh in good time for the opening service in St. Giles at 12.00. The city was crowded with ministers and respectable looking elders and accommodation difficult to get. Food in train, hotel or restaurant was meagre but sufficient for any ordinary mortal. Porridge has come to its own. There was a fine service in St. Giles and loud speakers all through are a great advantage in a high-roofed, echoing cathedral. There were none of the usual state processions, etc. The opening ceremony in the Assembly was impressive with the Commissioner Sir Iain Colquhoun in the State Gallery, Rev. Dr. Forgan demitting, and Rev. Dr. Cockburn in his robes and lace sleeves taking his place. The ground floor is for members only and the galleries for the general public and both

were well filled. Prominent North Country men such as Lord Aberdeen, Lord Stonehaven, Sir James Simpson, etc., not to speak of Dr. Cox, Clerk of Assembly, were noticeable. The business was well conducted, the Overseas Day, Wednesday, and the Foreign Mission Day, Thursday, being specially interesting and well attended. The evening meeting on Thursday would have some 3,000 present. Of the young missionaries going out for the first time two, a lad and a girl, were asked to speak. They were well heard and made a favorable impression. The man, home on leave from China, spoke with great vigor of the work, religious and educational, now going on in that great country. Finance is always a difficult question and the giving of many congregations is meagre indeed per head of membership. When the Moderator stands it is an indication that the speaker is exceeding his limit. When Dr. Cox rises it is a notice that the speaker is not in order. The speakers begin their speeches with Moderator, Fathers and Brethren. It is a pleasant feature that being brethren there is no stiffness amongst those attending. Strangers speak freely to each other. . . . There were fewer social functions. The Lord High Commissioner had none of the usual receptions at Holyrood House, but they managed an Overseas Breakfast at 8.15 in the Balmoral when interesting four-minute speeches were made particularly one by a lady from Alexandria and another by a man in khaki from Canada. To the astonishment of everybody the annual dinner and reception to distinguished visitors was held in the Station Hotel. The Moderator presides, a large company attends, men and women from all over the world make a remark or two when called on by Dr. J. Macdonald Webster. The funds are provided by some anonymous givers.

The city of Edinburgh in its fine setting of hills with its old castle, Cathedral, High Street, and Princess Street is unique. It stirs the heart of every Scot, but the Assembly with its representation of men from every district in Scotland continually brings home to one what a power it can be and will be in any crisis Scotland has to face.

* * *

According to the Press Bureau of the Church this essentially was a business Assembly and its sessions were limited accordingly. There were commissioners to the number of 831 ministers and 831 elders. Of particular interest to the people of Edinburgh was the presence of Miss Mary Churchill, the youngest daughter of the Prime Minister, in the suite of the Lord High Commissioner, Sir Iain Colquhoun.

The Foreign Mission report was presented by Rev. Joseph Muir, his final report as Convener. In spite of the war the Foreign Mission work went on with undiminished vitality. The Churches which had risen in India and Africa, were increasingly

alive to the responsibilities of the hour. Mr. Muir referred to the difficult position in Manchuria. He also spoke of the Government's scheme for colonial development, in the working out of which the co-operation of the churches and missionary societies had been sought.

Professor John Baillie, when submitting the report for the Interpretation of God's Will in the Present Crisis, said, The Church must not think of herself as merely defending an order of society but as pointing the way by God's help to a better order. Christian thought and initiative must give a lead in this direction. What was needed today was the conversion of men's ideas, the conversion of their thinking about public questions, and the evangelization of their social philosophies.

In the report of work for H. M. Forces it was stated that more chaplains were needed. The greatly increased scope of the Hut and Canteen Work was mentioned with its many centres, mobile canteens and two travelling cinemas, the aim being that "The utmost should be done for those doing their utmost for us".

The Moderator's closing address created a profound impression and many applications for copies of his message were received.

* * *

Concerning a famous church, St. Columba's, London, England, Life and Work reports:

"The tale of the destruction of churches through air-raids is a sorrowful one. In Scotland there was special distress when it was learned that St. Columba's, Pont Street, the congregation which has so long and so nobly represented the Church of Scotland in the English Capital, has been robbed of its fine building. To its ministers and people our sympathy goes out in full measure. A story has reached us that is characteristic of the spirit of St. Columba's. On the Sunday morning following its destruction, a member went around to the church and found on the wall by the doorway, which is still standing, a Union Jack; beneath it a notice telling where the usual morning service would be held; and beneath that the words, *Nec tamen consumebatur.*"

While the church and congregation have enjoyed pre-eminence the same distinction was accorded its minister, Rev. Dr. Archibald Fleming, who occupied its pulpit for thirty-nine years. An announcement in the London Times reports a second great loss to the congregation, for on July 2nd their esteemed and gifted minister passed from the earthly scene at the age of seventy-seven years. In 1938 the congregation made provision for a successor by calling Rev. R. E. V. Scott, minister of the Barony Church, Glasgow, to be Dr. Fleming's colleague and successor in St. Columba's. We had the great privilege of knowing Dr. Fleming and

of being admitted to his close friendship. We have attended his church in London and always waited to greet him at the close of the service. On our last visit we were anxious to see him, but when calling him by phone we learned that the engagements for that day were many and he would not be free till late in the evening. He said however, that he would call at our hotel. At ten o'clock he appeared and took time for a long conversation. We regarded this as an act of great consideration. It was characteristic of him however.

During his ministry the congregation became one of the largest and most influential in London.

Dr. Fleming was the son of the late Rev. Archibald Fleming, a minister of the Church of Scotland. He had a distinguished course in Classics and Mathematics in Edinburgh University, and was the first prizeman in Divinity. The degree of Doctor of Divinity was bestowed upon him by the University. During his ministry at St. Columba's the church was generally so crowded that no one could hope for a seat who was not present some time before the hour of worship. He was a strong, inspiring preacher and was an able debater. To the latter we can testify for we heard him in the General Assembly of the Church of Scotland in the debate on the proposed union with the Church of England. It was in his church that Mr. John Buchan was an elder. Earl Haig and Lord Haddo, now the Marquis of Aberdeen, were among his members and office bearers, with many others distinguished in the State.

* * *

The Lord High Commissioner

H. M. The King approved the appointment of Sir Iain Colquhoun, Bt., of Luss, as Lord High Commissioner to the General Assembly of the Church of Scotland. By this appointment, Sir Iain Colquhoun has held the important office for the third time, his first appointment having been in 1932, and his second last year. He is prominent in the public life of Scotland, has held various important offices, and was Lord Rector of Glasgow University from 1934 to 1938.

Sir Iain has long been interested in Church matters, and his appointment is certain to be a popular one. He was appointed one of the Scottish Ecclesiastical Commissioners in 1930, and played a considerable part in the Church of Scotland Forward Movement inaugurated at that time.

Presbyterian Church in the U.S.

The 1941 General Assembly set up a Defense Service Council to enlist the resources of the entire Church in a program of ministry to the men in the Service. The Council which is made up of one representative from each Synod has secured the services of

Rev. Dr. Daniel T. Caldwell of Petersburg, Va., as director, and has already launched a program for the promotion of the spiritual interests of the men in the various camps, forts, and military bases. The amount of money regarded as necessary is fixed, at the lowest, at \$100,000. Several of the Synods are supplementing this fund for work within their own bounds.

One of the notable features of the Church's activity is the work of training young women carried on at the Church's centre, Montreat, N.C. The enrolment at the Women's Auxiliary Training School this year was 1,020.

Presbyterian Church in U.S.A.

The Board of Foreign Missions has appointed a deputation to make an official visit to the missionaries of the Board in the Philippines, Thailand, India, and Africa. The members of the deputation are Rev. Dr. Phillips P. Elliott, a member of the Board and minister of First Presbyterian Church, Brooklyn, N.Y., and President of the Brooklyn Federation of Churches; and Dr. Charles T. Leber, of the Executive Staff of the Board, Chairman of the Board of Strategy of the Foreign Missions of North America.

The arrangements were that the deputation would sail from San Francisco on August 20th and the definite purport of their mission is to meet the missionaries personally as they carry on in this period of tension and transition, to strengthen the morale and spiritual life of the missionary force which had been under so great a strain; to interpret the attitude and policy of the Board in its faith in the ongoing missionary movement in these days of crisis; and to bring back to the Board facts concerning its missionary work today which cannot be dealt with adequately through correspondence.

Protestant Episcopal Church in U.S.A.

The Protestant Episcopal Church's campaign to raise \$300,000 for the support of Church of England missionary work has already been over-subscribed.

World Council of Churches

The quadrennial Conference of the Church of the United Brethren in Christ in U.S.A. has voted unanimously to join the World Council of Churches in process of formation. The Church has 400,000 members.

The Protestant Church Federation

The Protestant Church Federation of Switzerland, whose Assembly was held recently in Geneva, addressed the following message to the Swiss people:

"The Delegates' Assembly of the Swiss Protestant Church Federation, being persuaded that the salvation of men and nations depends solely on Jesus Christ and His eternal kingship,

"considering the gravity and the difficul-

ties of the present situation of Switzerland, convinced that its moral and spiritual patrimony, which is the deepest reason for the defence of the country and its political neutrality, must be safeguarded at all costs, "resolved to avoid any uncertainty or hesitation in the estimation of the dangers which threaten the independence of Switzerland,

"expresses its gratitude and confidence to the federal and cantonal authorities and to the leaders of the army. It prays God to support them in fulfilling their difficult task, and to renew in them continually the spirit of vigilance and wisdom which are indispensable, not only for the maintenance of external security, but also for the defence of the highest interests of the country.

"It addresses to the whole Swiss people an urgent appeal to remain firmly united in its will to resist both morally and militarily everything which menaces our most valued possessions, especially our freedom of faith, thought, and responsible speech.

"It calls its fellow citizens to show discipline, maintain solidarity, and be ready to make sacrifices, so as to facilitate the task of the responsible authorities, and be able to stand fast without wavering in face of the temptations and dangers of today and tomorrow.

"But it is not enough that our nation should be determined to preserve its national heritage. The moral strength which it needs more than ever will be granted to it by:

"faith in God, the only Lord of men and nations, in the Name of whom our fathers founded the Swiss Confederation,

"faith in Jesus Christ, our Lord and Saviour, in Whom God revealed to us His love to men of all races and all languages,

"obedience to the will of God, which includes human dignity and personal responsibility and implies a freedom which is disciplined by respect and consideration for one's neighbor, whoever he may be.

"This Christian faith, of which the Cross on our flag reminds us, will be the source of the virtues which God requires of us today as an answer to the blessings which He has granted us until now. This faith will make our nation into a strong, inwardly healthy, and resistant national community which will be all the more respected because in the midst of the revolutions of this time it has been able to remain true to itself and to its calling."—I.C.P.I.S. Geneva.

French Refugee Church

Canterbury, England
13 Juin, 1941

To the Very Rev. W. M. Rochester, D.D.,
Room 801-809,
100 Adelaide St., Toronto.

Dear Doctor:

Very, very many thanks to you and to the great Presbyterian Church of Canada

for the noble gift to we poor refugee church, the oldest Protestant church in England. Helas, since receiving your donation, our sanctuary in the crypt has been bombed by the Germans and a second bombing has destroyed our manse. Now I live in the Martyrs Field on the reputed spot where forty-one people many of our Wollosan and Huguenots were burnt at the stake.

Yes, we are passing through a sad period. We are a poor congregation. Still we are senior to all the congregations in England. I think we are the oldest and poorest congregation in England. The church stipend from the church is £125 per year. At the moment our congregation is very small, our door and windows are all bloked with sand bags. We are in darkness. The people are in the dark. They complain they says they cant breed their breath. Still we can not help. Bombs are dropping around us often; great damages have been done in our city.

Please do thank the great Presbyterian Church of dear Canada for her kind donation to us. I used to be in Canada before I receive the call to this historic church. I was station at* St. Faustin, St. Jovite, Harrington, near Arundel, Que., also in Montreal 43 years ago.

Please do thank the great Presbyterian Church for her kind donation to us and always glad to hear form you.

I am, very dear sir and brother,

Yours greatly in Him,

John R. Barnabas,

Pasteur.

*On the Laurentian Mountains.

Note. The word "Very" occurs three times in the first part of this letter and once where it should not be. That the Editor should allow it to stand before his name seems at first thought inexcusable, since on some three occasions in these columns he has directed attention to the Assembly's resolution of 1925 expressing disapproval of such titles Right and Very as accorded to Moderators and past Moderators of our General Assembly. It is written in the Scriptures, "The heart is deceitful above all things". It may therefore be that unconsciously we are thus pandering to our own vanity, but we would assure our readers that so far as we can judge our motives, the "Very" remains only because we desire to give the letter as it came to us.

The contribution referred to is that from The W.M.S. (W.D.).—Ed.

RUSSELL COLGATE, CHRISTIAN LAYMAN

RUSSELL Colgate, President of the International Council of Religious Education, died suddenly on July 31, 1941, from a heart attack. Mr. Colgate was one of the outstanding Christian laymen of the

present generation in his devotion to the cause of Christian education. As well as being President and a Trustee of the International Council of Religious Education, he was President of the International Association of Daily Vacation Bible Schools, Chairman of the Board of Trustees and member of the finance committee of the New Jersey Council of Religious Education, President and Trustee of the Religious Education Foundation, a Trustee of Colgate University, and Vice-President and a Trustee of the Colgate-Rochester Divinity School. He was also Superintendent of the Sunday school in his home church, the North Orange Baptist Church of Orange, New Jersey, the third generation of his family to serve in this capacity.

Russell Colgate was the youngest of six sons of Samuel Colgate of Seven Oaks, Orange, New Jersey, and held the degree Bachelor of Arts from Yale University. In 1902 he became connected with the family enterprise carried on under the name Colgate and Company. Four years later he was made a partner and in 1928 became a director of the company then known as The Colgate-Palmolive Peet Company, and served in that capacity for the rest of his life.

Russell Colgate always shared the family interest in civic affairs and in religious and educational work. The Colgate family was closely bound together by ties of affection and mutual respect for the memory of William Colgate, Russell's grandfather. This founder of the soap company, whose interests circle the globe, was born in Kent, England, and came to America when twelve years of age. As a young man he started to New York to make his fortune and on the way met a canal-boat captain who asked where he was going. The captain prayed with him and gave him this advice: "Someone will soon be the leading soapmaker in New York. It can be you as well as anyone. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a prosperous and rich man".

William Colgate followed this advice and his children and grandchildren did likewise. He began by giving one-tenth of his income to the Lord, increased the amount as his prosperity increased, and ended by giving the whole of his income to religious causes. Russell Colgate was likewise liberal with his money as well as with his time.

Mr. Colgate's unassuming nature, gracious personality, and earnest devotion to the vital interests of Christian education endeared him to all in the fellowship of the International Council, and this fact Dr. Roy G. Ross, General Secretary of the Council of Religious Education expressed:

"In the death of Mr. Russell Colgate,

MISSIONS



Rev. J. H. Real d'Anjou, Centre, and the Two Elders.
They stand at the door of the church.

Fontenelle

The new church for the French Presbyterian congregation at Fontenelle, Que., was dedicated at the morning service, July 27th. The ceremony was performed by Rev. Allan S. Reid, D.D., as representing the General Assembly's Committee in charge of this work. Rev. J. H. Real d'Anjou (Father d'Anjou) presided and conducted the worship. Rev. J. A. Smith, French minister of St. Luc's Church, Montreal, preached.

In addition the new cemetery was dedicated. In November, 1937, Mrs. d'Anjou, mother of Father d'Anjou, died. Some time before her death, with her son, the priest,

American Christianity has lost one of its greatest leaders and advocates. Mr. Colgate symbolized our nation's finest traditions in Christian lay leadership. Few men of any generation have given their lives and resources with such complete devotion to Christian purposes. His life has been an inspiration to a host of business and professional leaders throughout the nation; it has been an example of Christian living for hosts of young people and a blessing to other millions of people of all ages who were never privileged to know him personally."

she had abjured the Roman Catholic Church. At the time of her death there was no Protestant cemetery at Fontenelle, and her body was buried in a Protestant burying ground some miles distant. Before the dedication of the church, her body was brought to the new cemetery and re-interred there as its first occupant. The ceremony at the cemetery was conducted by Rev. Henri Lanctin, the French Baptist minister from Moncton, N.B.

In the afternoon a patriotic service was conducted on the lawn of the church. A company of soldiers from the Gaspé Camp was present. This service consisted of raising and saluting the British Flag, and speeches in French and English. The speakers were: Rev. Henry Lanctin, Moncton, N.B.; Rev. J. A. Smith, Montreal; Mrs. Owen Rede Campbell, Montreal; Mrs. C. H. Greenleaf, Princeton, N.J., U.S.A.; Rev. Dr. Andrew D. Reid, Montreal; Captain Jones of the Salvation Army, Campbellton, N.B.; Mr. St. Germain, as representing the Bible Society, and Rev. J. H. Real d'Anjou.

At the evening service Rev. Dr. Andrew D. Reid, formerly United Church minister in Victoria, B.C., preached to a congregation that crowded the building.

The church is a very beautiful structure, semi-Gothic in style; 30 x 40 feet in size; on the outside clapboarded and painted; finished on the inside with ten/test and hardwood. The basement is the full size of the building and is also completed. The occasion was one of rejoicing for our French Protestants there, and great enthusiasm was shown. At the dedication service two elders were ordained.—Com.

Newfoundland

An additional missionary venture has been undertaken in this our neighboring Dominion.

When the Board of Missions met at the time of the Assembly Rev. H. J. Scott of Grand Falls, Nfld., appeared before the Board to urge that immediate steps be taken on the part of our Church to open work at a new point in Newfoundland. A telegram was read from Dr. A. T. Barr of St. Andrew's Church, St. John's, making the same plea. The Board heartily concurred in the proposal and was successful in securing Rev. W. Oliver Nugent, minister of St. Andrew's Church, Cobourg, Ontario, to undertake the task of beginning this important work. St. Andrew's congregation was approached and it co-operated with the Board in asking the Presbytery of Peterborough to grant their minister six months leave of absence, that he might represent the Church in establishing this new cause. This was arranged and Mr. Nugent left after the evening service on June 29th, so as to be at his new post for July 6th. The whole Church owes a deep debt of gratitude

to St. Andrew's, Cobourg, for their unselfish action in giving up their minister for this period, and to Mr. Nugent for his ready acquiescence in the call though it meant a break in a successful ministry among a people who have become deeply attached to him. During Mr. Nugent's absence the work in Cobourg will be under the direction of Rev. John Lindsay of Whitby. In this arrangement again the Church is fortunate.

A recent communication from Mr. Nugent speaks of the work as progressing favorably although at present it is impossible to state whether a church of a permanent nature can be established.

Knox College Missionary Society

Early in the year a group of Knox College students enjoyed a very pleasant week-end in Chatham, Ont. It was on the occasion of Knox College Day in First Presbyterian Church, which was arranged by Rev. Scott Fulton, D.D., and the Session of that Church, on behalf of the College Missionary Society.

The students were entertained Saturday evening by the Young People's Society and were billeted in homes of the congregation. The Sunday church services were conducted by the students, who assisted in the Sunday School and the Fellowship Hour after the evening service as well. The men also provided special music for the services.

Because this week-end proved to be a great inspiration to all who were present, the Knox College Missionary Society is willing to conduct a number of similar services in Southern Ontario, during this coming college year. If any congregations desire to sponsor such services they are asked to communicate with Daniel J. Firth, Knox College, Toronto. Due to the pressure of college work only a limited number of services will be undertaken.

Designation Service

A very interesting service took place in Burns' Church, Milverton, on Tuesday, July 29th, when Rev. John Elder, minister of that congregation and of North Mornington for the past eleven years, was designated as a missionary to British Guiana. There was also designated at the same time Rev. James I. Dickson, a former missionary to Formosa and now going to British Guiana as an educational missionary. It was fitting that these two ministers should be designated in the same church at the same time.

The Presbytery of Stratford had taken up very heartily the suggestion of the Board of Missions for a visit to their Presbytery of the missionaries who had been evacuated from the Orient. They arranged for a missionary rally in Stratford on April 18th and then for the Sunday following a missionary speaker in every congregation. Mr. Dickson was assigned to Milverton.

During his week-end at the manse he told the minister of his plans for British Guiana. Mr. Elder became interested, and after much thought and prayer, and with the hearty co-operation of Mrs. Elder, events were set in motion which culminated in the service of July 29th. In spite of the hot evening, a large and interested congregation gathered. The Moderator of Presbytery, Rev. H. R. Williams, presided, and conducted the actual designation. Rev. A. J. Gowland, assisted by Rev. J. N. McFaul, conducted the devotional part of the service, Mr. Gowland taking as the theme of his sermon *The Unsearchable Riches of Christ*. The Clerk of Presbytery, Rev. J. K. West, narrated the steps leading up to the designation service after which the prescribed questions were asked and satisfactorily answered by the missionaries. The members of Presbytery gave to both the right hand of fellowship after which Rev. W. A. Cameron, Secretary of the General Board of Missions, addressed the missionaries and presented to each on behalf of the Board a beautifully bound copy of the Scriptures. Rev. James Dickson expressed on behalf of the missionaries their appreciation of the interest of Presbytery and the congregation in them and in their work.

The missionaries and their families sailed for Georgetown, British Guiana about the middle of August.

The Board of Missions thinks itself very fortunate to have two men who have already given such fine proof of their ministry go with their wives and families to serve our Church in such an important missionary centre.

Rev. Dr. John Buchanan

As I am not now on the staff, being on pension, I do not know whether you and the Board would like a report from me, or not. Anyway I shall send a few headings that may indicate something to the initiated. If requested I may write more in detail later on.

1. I was asked by the Mission Council to take charge of our Mission work at Alirajpur, the capital of the State. It is only 15 miles from our old station, Amkhut. Hence my address is Alirajpur, C.I.

2. In Alirajpur there are

- (a) The splendid property, well situated on the west border of the city. This I purchased direct from His Highness using the Bhil Building Fund for the purpose.

- (b) The James F. Munroe two-storey church-school-dispensary property built by a special grant to me when on furlough by the late Jas. F. Munroe of Pembroke.

- (c) The John Penman Bungalow, perhaps the nicest bungalow in the Mission built under the direction of our late fellow missionary, Rev. Charles P. Young, from funds promised to me at the time of the

Hamilton and London Synod meeting in Paris, 1929. Mr. Penman also promised at that time support for a missionary for six years and Mr. Wood was so supported for the six years . . . Mr. and Mrs. Wood while stationed at Alirajpur very much further beautified the place by flowering vines, shrubs and trees.

High school boys who attend the State High School reside in the Jas. F. Munroe building. The Mission is very fortunate in having Mr. Geo. J. Singh, B.A., who is a teacher in the Alirajpur State High School as house father and assistant missionary, living on the compound and receiving a mere nominal reward for his valuable service and that of Mrs. Singh, who is the great-granddaughter of Ramji, Tarvi and headman of the 12 villages embodying Amkhut.

Mr. Geo. Singh helps the boys with their lessons daily in study hour and when I am not there conducts a daily Bible Class and holds preaching services every Lord's Day. He is a well tried man, first in Rassalpura, then for years in Amkhut and since in the State High School as English teacher.

Since returning to Alirajpur from Mhow, besides ever mindful of the Bhils, we have been giving attention to a much neglected and much despised Hindoo low caste, the Balaise. There are two villages on the outskirts of Alirajpur, the one north and the other south. Though Bhils are not Hindoo and therefore not supposed to have caste, yet Bhils will not eat or drink from the hands of Balaise. We are making special efforts for these. My motor driver, Nathan, is the son of our first and greatest Bhil, Padri, Gangji Bhai, and he has a charming young woman for wife, Saribai, whom I baptized from the Balaise. She is now learning to read and doing well in the second book.

Two heads of families, one Nan Singh, the father of Saribai and the other Nathu, have expressed their desire to become Christians. We use magic lantern slides to teach and interest these people. To get into the Kingdom a couple of villages of this class will be a great uplift to them in their degradation and may be a stimulus to Bhils.

Apart from Mr. Geo. Singh's part time service we have no paid preacher or catechist agents in Alirajpur. But Nathan, driver; Christopher, cook; Daniel, gardener, and the Christian High School boys all do voluntary work for the Master. We have a chance to make a new start in self-support mission work in Rajpur.

We, Ruth and I, hope to spend together part of every year, perhaps half of the year, in Alirajpur. Then she in her Village Up-Lift work in Vegra and I at Toran Mal.

A few words about Toran Mal.

Toran Mal, 50 miles as the crow flies south of Alirajpur and 165 by motor, is across the Narbuddah River in the Satpura

Mountains. It is a table mountain 21 miles in circumference, 3,800 feet above sea level and the lake in the midst 3,300 feet elevation. Just now May, the hot season for C.I. is beautifully cool and very healthful. A number of incipient T.B. cases have been cleared up in this place and Dr. Quinn has sent up three this year. . . . Children under Miss Williamson from the Baby's Home and Amkhut School, up here for six or eight weeks this time of year, get a new lease of life. They return full of "pep".

For 10 years we have had summer school of Bible and other study at Toran Mal. The Geo. A. Grier Memorial Church-School, nominated by the British Forest Officer, Davis, as Toranminster, was built for the most part by Bhil Christians, while up here studying half day and working half day. The large part of the money for the building, a contribution to me personally, I have always said and determined it was to be for our Mission cause while I live and after to be the property of the Church. It is built of dark limestone hard and brittle quarried and dressed by the Old Gwal Rajah (Cow King) hundreds and hundreds of years ago. What a grand Good Cow King he must have been to build such a lovely lake in the midst of hot India and prepare the stone all ready for the mental and spiritual uplift of Christian Bhils of 1941, etc. Was he inspired? He did a good work that has lasted so long that no one knows just when it was done. So we say too, "Gorik Nath ki Jai" Praise to the King of the Cows. Like him we too in our halting but best endeavors may build better than we know.

I have had a Bible Class up here every morning and generally preached twice on Sundays. . . . We have had during the year 2 adults and 5 minor baptisms. The Lord's Supper has been dispensed twice during the year.

Sushilla bai Bhoja has been teaching children and two adults to read and write. Bhoja Bhai is from Barwani and a very conscientious devoted preacher. We have a number of others all on the self-support system, for up-lift work, the fruit garden, coming on with many kinds of fruits, Sindh cattle and about 40 acres of cultivation, none of which is supported by the Church of Canada budget.

There are good fish in the lake caught by hook and line from 9 inches to 26 inches long. These last are worth hooking. "Follow me and I will make you fishers of men", our Lord still seems to say. Panthers were doing great damage up here. My best little thoroughbred Sindh calf was taken right out of the cow house. That, while I was down at Alirajpur. I hastened back and my good gun accounted for two. I wrote an account of that to Canada. Perhaps to Dr. Rochester. It's great sport to bag a panther, to hook out a large fish but the grandest sport of all and one I enjoy

most is to win a man, a woman, a boy or a girl from demon bondage to the blessed freedom of Jesus Christ.

I'm Buchanan in his 83rd year and still going strong. To Him be the glory.

Jobat

The following are letters omitted from the August Number.

My dear brothers and sisters,

I the co-worker of the mission in Jobat hospital central India. I am glad to be able to say that I like the work of hospital, and main thing is this we very easily preach them about the power of the blood of Jesus Christ. All my loving friends, in Jobat Hospital is full with sick people, and my expert Dr. Quinn and full with surgeon patient are coming very far from long distant, many operation are going on and nearly all successful. Dr. Quinn and Miss MacMurchy teach the mail and female class of nursing and many other teach us very happily. And Dr. Quinn and Miss MacMurchy an efficient and competent physician. Benevolency and philanthropy are chief virtues, and "have been wise in administration, sound in financing, careful in planning and unusually strong in carrying very heavy loads". I am proved to be a wise adviser to us. Dr. Quinn never takes rest in a day time, if patient go to his bungalow, he come quick as thought. In a weak many times go to far, I means out of Jobat for preaching the bible to those town and villages, Monday to Bhavra and tuesday to Kukshi and Wednesday to Katuli and friday to Kanas and Sunday evening to Bag. And every stations are people very enxious to hear about the power of the blood of Jesus Christ. Please write me? Give by b.c. to Sunday school superintendant and Miss Maconell and Macdonald, sabit, and those who knows me please write me and I also give them answer. Leaving my mistakes.

I stope with best love, with many salaams,

I am your brother in Christ

Peter Compounder.

* * *

Dear sisters in Christ,

Greetings to you. I am doing the work of a Bible woman here. Many sick people come from long distances to Jobat Mission Hospital, and many Bhil people come who have become tired of the treatment of the witch doctors. Sometimes they have strings bound on their necks, sometimes on their arms, sometimes on their ears. These strings have knots tied in them to save the people from sickness. When they have done all this and then finally become discouraged, they come to the mission hospital, saying, "Come, let us take some of the hospital medicine too". They are much concerned about physical sickness, but when they come here I tell them first about

God's Word. Many such people are found who never recognized God. When they are asked, "Who made you?", they say, "We must just have happened to be of ourselves". Up to the present they have not recognized God the Father and Jesus Christ, but they bow before wood and stone and bathe in special rivers in order that they may be freed from every sin and guilt and may be saved. But when they come here and are told that man can be saved only by faith on Jesus Christ, when they hear and understand this they say that they cannot understand but that they believe that sin cannot be forgiven, except by Jesus Christ. They worry a lot about physical sickness, but when they are told that the body is mortal and the spirit immortal, they should worry more about the spirit than about the body. I ask you dear people to continually pray for our help, that God our Father will greatly bless the work of this hospital. May He bring the time when all who do not recognize Him may through the work of this hospital glorify Him. We ask for remembrance in your prayers that all of us who believe on Jesus Christ may be strengthened, that we may with great courage and faith spread the wonderful news of His kingdom. My work here is going along very well. Morning and afternoon I tell the Word. Those who hear believe a little. They accept with their mouths, but may God bring about the time when they will give their hearts, minds, body, possessions, understanding completely. I close with many thanks and much gratitude to you.

Soni Bai.

Chungking

By Mr. Ronald Rees, Secretary of the National Christian Council, England.

The Church Times

Chungking is one of the most bombed cities on earth. For three years now steadily it has been subjected to this hail of death from the skies. The destruction visited on the city is enormous and a heavy toll has been taken of church and mission property. However American and English missionaries and their Chinese colleagues are carrying on in temporary buildings, and at one church, rebuilt just outside Chungking, several leading Chinese officials are regular Sunday morning worshippers.

The city which has a history of over 4,200 years is built on top of a solid sandstone hill, and out of the sides of this hill, Chungking's stone-cutters have blasted over 400 cave shelters, which are completely bomb-proof. The recent tragic accident, in which several hundred people were suffocated to death, does not detract from the excellence of the air-raid shelter system. If, as Dr. Lin Yutang suggests, dugouts are in future constructed with twelve to fifteen entrances, there should be no shortage of air inside the dugouts.

The shelters do not consist of one large room but as many as eight parallel corridors, each with its separate entrance, connected by short passageways. The largest public shelter accommodates three thousand people.

The city's air raid troubles extend from mid-May to October when the low-hanging clouds and fogs of winter go, and the "bombing season begins". During the winter, enemy planes are unable to locate the city, thanks to its London-like weather, occasioned in this instance by Chungking's situation on a high promontory at the confluence of two rivers, the Yangtze and the Chia-ling, between the coastal plains and the interior plateaus.

Here is the picture of China's wartime Capital as reported by Mr. Rees:

Some of the most vital industries have taken up their quarters inside the cave dug-outs, so that they will not be forced to discontinue operations during air-raids. One of these is the publishing plant of Ta Kung Pao, China's leading newspaper, which has moved five times since the war drove it from its original home in Tientsin. Some of the dugouts have wooden walls, electric lights, radio connections and telephones. One of Chungking's most modern hospitals, consisting of operating rooms, laboratories and dormitories, operates underground. Most of the government offices and war headquarters are located in the Chungking suburbs, also accessible to stone dug-outs.

On clear days during the "bombing season" the Japanese bombers usually come between 9 a.m. and 1 p.m. and both businessmen and housewives have adapted their lives to the raids. Most government offices are open at night. School begins at 6 a.m. and banks are opened at 7 a.m. Housewives complete all their marketing and housework before the air-raid so that they can "eat rice" immediately after the all-clear.

Though Chungking has had such a long history, lack of good transportation has cut off Western Provinces from the rest of China. Szechwan, the province Chungking lies in, was relatively undeveloped until Japanese occupation forced Chinese industry and refugees inland. When the Chinese Government moved in during 1938, Chungking was a quiet, picturesque, almost medieval village, without electric power development, without railroad connections with the rest of China, and with no modern highways.

Today in contrast, although mountain barriers cut the city off from railroad connections, Chungking has become the centre of a network of highways fanning out to all parts of China and the centre of air transportation connecting with Europe and with the Western World via Hong Kong.

For Orphaned Missions

\$1,130,000 has been given by Christians across the world to maintain strength in every part of the Universal Church. From almost every country whose channels of communication are still open, gifts have come to help those missions—of whatever denomination or nationality—that are threatened by the war. The Christians in the United States have sent \$553,749.44 to assist missions of the Continental Churches, and \$442,000 for those of British Churches, a total of \$995,749.44. Canada has sent \$24,260. The exact extent of the aid given by other countries is not known. On the basis of incomplete returns and estimates of the dollar value of help given in the form of personnel and other services, it is certain that not less than \$110,000 has been given by the Churches of England, Sweden, Switzerland, Australia, New Zealand, India, South Africa, Congo, even China, and other countries.

They Have Not—Yet They Give

Can we imagine the sacrifice which the French Protestants of unoccupied France are making to send their utmost contributions to "the tasks which the Lord has committed to them?" Privations of a blockaded country, aftermath of a continuing war, shattering of national hopes are all being experienced by these French church members. Yet in October they sent Frs. 20,000 to Gabon, in November Frs. 20,000 to Togo and Frs. 30,000 to Madagascar, in December Frs. 50,000 to Madagascar, Frs. 25,000 to New Caledonia, and Frs. 15,000 to Tahiti. Truly these missions are orphaned only temporarily when they have loyal parent churches such as these, willing to sacrifice to a degree we can scarcely comprehend.

HITLER'S NEW ROLE

Since Germany's invasion of Russia Hitler chooses to present himself to the world as the champion of Christian civilization. The *Spiritual Issues of the War*, published by the Religious Division of the Ministry of Information, London, in a collection of public comments unmask that colossal attempt at deceit. We give two of these:

Mr. Eden (Leeds, July 5th), said:

"When it suited Hitler's purposes, the Red bogey was much in evidence; when it did not, the bogey was conveniently forgotten; and now the world is asked once again to believe in Hitler as a champion of the Christian churches.

"There are a thousand witnesses to deny him, though they cannot speak, for they are in prisons and concentration camps under German rule.

"From Protestant Pastors to the last imprisoned Polish or Yugoslav priest, their

fate is testimony to Hitler's true attitude to the Christian Churches.

"Goebbels as a gallant Christian knight is surely too much for even the most gullible."

Dr. William Paton (in an Overseas broadcast):

"We think it a piece of utter hypocrisy for the Nazi Government to pretend to be fighting for Christian civilization. It suits the Nazi rulers now to play that tune because they know that Communism has been anti-Christian and they think that because they are opposing Russia they will be regarded as suitable guardians around the Christian citadel. We are not deceived. What little country that the Nazi power has engulfed in these recent months thinks of the Nazi Government as the friend of Christian civilization? Do the Dutch or the Norwegians, do the Poles or the Czechs? Do the French Christians, who have been struggling so manfully to succour the many thousands of refugees from Central Europe still in their midst? Do the Swiss, whose country has been so deeply influenced by Christian and democratic principles? On the contrary, they know as the evidence before our eyes tells us, too, that there has appeared in modern times no enemy of a genuinely Christian way of life so merciless, so subtle and so efficient in its brutality as the Nazi power."

ONE MINISTER TO ANOTHER

[Editor's Note: This happened in Chicago too. It is a letter addressed by Clyde McGee, to a brother minister and it has come to "Advance" through the solicitation of a friend of both ministers and the Editor.]

Advance, Boston, U.S.A.

Dear ———:

We have a KAT at our house who is such a WONDERFUL Pet that we feel obliged to spell his name that way! But his conduct has occasioned me as a minister of the gospel of peace and good-will great distress of mind and soul.

And now that the morning's mail has brought me another moving appeal from the "Ministers' No War Committee" on behalf of tolerance, peace, purity and perfectionism I am all the more perplexed, confused and mentally, morally and spiritually distressed.

We of course are very fond of our KAT, and we think of him as a member of the family. And as a member of a minister's family we desire him to purr sweetness and light at all times.

However, some marauding mice have been wantonly invading the pantry and Esch (such is the name of our Kitty) acting I suppose on some deep instinct of respect for his family status and responsibility, as well as out of regard for law and order, took it upon himself to resist the ag-

gressors. This he did in a way worthy of the finest traditions of honorable feline behavior. Mrs. McGee and the girls now look upon Esch with even greater favor and respect than before. The house is being rid of a real nuisance.

But Alas, my conscience has become so sensitive from listening to these lovely lyrics of sweetness and light from the Ministers' No War Committee, and so horrified at the thought of resort to the use of force and violence that my peace of mind is gone. I had been blind but now I see! And what I behold is nothing less than WAR. Our peaceful Esch has RESISTED the aggressor and destroyer! The logic is inescapable! He has become a war-monger! And WAR is AWFUL! It never settles anything. It begets more war! So there will be more war on the mice—that is, if we keep our KAT. What can we do? I have suggested that perhaps we could get some sort of Lindbergh Cat who would know how to appease the invaders of our pantry! The family will not hear to it.

But it now occurs to me, and this is the reason of my writing that as you are within the gates of great schools of learning, maybe you could advise me if there are any courses given on the campus whereby our KAT might be taught how to make tolerance and good-will effective against the depredations of mice. You see, he thinks of these marauding little creatures as destroyers whose ravages are to be checked. But if he thinks such thoughts he will be calling the mice "ruthless aggressors", and that is to call names! And to apply bad names to bad things, according to the Ministers' No War Committee, is bad. And also he will be led boldly and decisively to resist their attacks upon the pantry.

So if it has been found anywhere on your campus, whether in or out of the schools of religion, that moral neutrality is now the one way of salvation let me know. And if it has been discovered, too, that purring, parasitic perfectionism can be made truly effective against both marauding mice and men of ruthless will, send me word. And this above all—tell me how I can persuade our sensible KAT to accept such things.

Yours in the darkness of doubt and confusion.

As ever, Clyde.

The Church utters her most indignant anathemas at an unrighteous war but she has never refused to honor the faithful soldiers who fight in the cause of their country and their God.

We desperately need today a revival of religious fervor, a renewed humility before God in support of wholehearted adherence to high standards of individual and group morality.—Cordell Hull.

NOW I AM FOR THE CHURCHES

THE article which we present under this heading appeared in the January number of the Reader's Digest. As stated by Dr. Stanley High, Special Staff Writer, this was a reply to an earlier article by Channing Pollock, Why I Do Not Go to Church.

Dr. High further says that

"Within a month of its publication, The Reader's Digest received more than 15,000 replies to that article. The letters came from every state in the union, from all our American dependencies, from 22 foreign countries and from every rank and condition of people. All of us who read any part of that vast outpouring were greatly impressed by the amazingly fine quality of the letters, by their vigor and by the conviction that their testimonies carried.

"In such a number of letters there are, of course, many 'bests'. One of them—the one which seemed to us most likely to be of practical use to those in positions of church leadership and most likely to carry weight with those who do not go to church—is being published in the January issue of The Reader's Digest. An advance copy of that letter-article is enclosed herewith.

"The editors of The Reader's Digest believe that there are thousands of preachers throughout the country who, in their pastoral work, can make good use of such a layman's statement of rediscovered faith in the Church. That is why, as you will notice from these proofs, we are offering to send fifty reprints of this article free to any minister who requests them."

Condensed from The American Mercury
Roger William Riis

Six months ago I scoffed at the churches. Then one day, on a sudden whim, I attended a service. Since then I have been going steadily, first out of curiosity to see what the much-attacked churches are up to, lately out of rising excitement. I have not "got religion"; I always had that. But I have found out that churches today are dispensing something I need, and that church and religion go together.

One Sunday last May the newspaper offered me this: "Rotterdam is ablaze. Shooting is heard in every street". That was the morning I happened into a church, for the first time in 22 years. And what did the church offer me? A simple, reverent service, featured by a sermon on "Peter, The Rock", on the permanence and beauty of the church.

I found that I was acutely interested in hearing about anything that had permanence, beauty and unselfish endeavor. It fell on my spirit like water on a desert, and I went out stirred and grateful.

A week later I took my curiosity to another church and heard the minister, in a

singularly lovely building, talk simply and beautifully on "The Ascending Life". Without a trace of sanctimonious heroics, he conversed informally about the insistent demand of life to rise, to grow, to improve itself. It was adult, it was spiritual; and to me, personally, it was helpful.

Since then, as business and vacation travel took me about the country, I have made it a point to attend and study churches—all kinds. I have tried to discover what makes the leading churches vital in their communities.

And I state with assurance that the critics of the churches today don't know what they are talking about. True, a minority of churches still offer a dull, repellent form of salvation, some in ugly buildings, some with painful music, some with humdrum ministers. But you don't have to go to those churches, nor need you condemn all churches because some fail.

It is obvious that the assailants of churches do not go to church. They don't know what the churches are doing these days. I suspect the critics rationalize what is really laziness into a superior intellectual attitude. At any rate, that is what I used to do.

Now I am for the churches because they have something for me, and something for civilization. Dr. Ernst Fremont Tittle, of Evanston, Ill., one of the clearest voices I have heard, says: "Let God be thanked there is on earth an institution that has a high opinion of man, declaring that he is in some sense a son of God who has within himself Divine possibilities; an institution that transcends race, nation and class; an institution which is loyally undertaking to embody the spirit of Christ, and in his name to relieve human suffering, promote human welfare and carry on a ministry of reconciliation among men."

I find myself unable any longer to answer that kind of platform with "I'd rather go into the woods and worship alone. Many of the clergy are dull men, concerned over trivial taboos. Anyway, Sunday is my day for loafing."

Time and again, I have found in church something which lifted my spirit. That, I now believe, was what I unconsciously sought. The churches' varied social activities mean nothing to me. But if countless others find social outlets in churches, so much the better. They get what they seek; so do I.

New York's beautiful Church of the Ascension has great wooden doors which open outward, but they are carved on the inside because they are never closed. Every year over 30,000 persons slip in at odd hours for a moment of quiet meditation. They get what they seek.

The remote hamlet of Jonesville, Va., has been holding an annual four-day prayer

meeting for over a century. The day I was there 2000 people were in attendance. Men, women, children, earnest and devout. Revival stuff? No. Simple, direct Christianity. Love-thy-neighbor stuff. Good stuff. These people come from hundreds of miles around; they get what they seek.

The Dominican Sisters at Corpus Christi Church in New York conducted a "project" in tolerance in their church school. Not an attack on intolerance, but a positive, laboratory experiment in tolerance. This demonstration by Catholic, Jewish and Protestant children raised a wild flurry of hope in my heart; if human beings can do this sort of thing, we'll get this world fixed right yet!

When you go to church you should actively seek something. You must not go like an empty bucket, waiting passively to be filled. When you go to a movie, you take at least a sympathetic, hopeful attitude. That's the least you should bring to a church. Sunday after Sunday, I have seen congregations of 1,000 and 1,500 people, apparently getting whatever values they sought. Church attendance, by the way, is bigger than skeptics think, and is showing marked increases.

Why is one church a power in its community, while others are not? The clergy themselves say the personality of the clergyman is the most important reason. Naturally, many churches do not rise above the level of their communities. Churches are human institutions, clergymen are human beings; they are not all great spiritual leaders. But when they are—and they are often—they manage to make your relation with God an astonishingly practical, useful, alluring thing.

While church architecture, furnishings, and the quality of church music attract or repel worshipers, the clergyman stands out as the most influential factor. Most sermons are surprisingly good—and useful. Channing Pollock recently said that no one can deliver a "vital address" as often as a cleric must.* True, but why miss the many vital addresses he does deliver? Mr. Pollock said that sermons are remote from world affairs. Yet half those I have heard interpreted world affairs from the Christian viewpoint. A third of them were concerned exclusively with Gospel teachings.

Successful churches are those whose clergymen set forth uncompromising Christianity, sticking closest to Christ's difficult but challenging teaching. That is the great asset of the church. The more vigorously a church proclaims it, the more people respect and follow that church.

What I like most about going to church is that it turns one's attention, willy-nilly, to higher things for at least a little while each week. Man does not live by bread alone; he requires some cultivation of the spirit. Even when I have wandered into a

church where the minister was dull, the music bad, the interior ugly, I have been compelled by my very presence there to think about things loftier than my daily affairs. That, I know, has been good for me.

In a world haunted by violence, churches do their human best to represent the spirit. I am warmly grateful for that when I am in church. Significantly, the two nations which are officially anti-church are the nations of Communism and Nazism; the nations where the churches flourish are the democracies, where the spirit of man is free.

It may be that the democratic way will not overcome the totalitarian way until and unless the democracies somehow crusade under the banner of the church. How can we defeat the destructive dynamics of Nazism and Communism unless we employ the constructive dynamics of the spirit?

William Penn said, "Men must be governed by God or they will be ruled by tyrants". The world today is his witness.

"To love God", says one minister, "is to believe, despite every appearance to the contrary, that slavery, war and crippling poverty can be banished from the earth, and that conditions favorable to the highest development of the human spirit can be created".

That is extraordinarily practical Christianity. In fact I cannot distinguish it from the democratic ideal in action. Believing that, I can no longer say that I would rather do my worshiping alone and that Sunday is my day for loafing.

It is an exciting spiritual adventure, this going to church. Try it. Pay no attention to denomination. Just out of the curiosity you owe your spiritual health, explore a little. You will almost surely find, in every community, one church that will give you what you want, even if you can't put that into words.

Whether or not we realize it, each of us has a personal spiritual quest. It is only ourselves we cheat if we ignore it. In this, of all ages, it is time we were about that quest. I find the churches a good place to pursue it. If they offered nothing but that, they should now be upheld by all men of intelligence and goodwill.

Fifty reprints of this article will be supplied, without charge, to any clergyman requesting them.

NOTE.—We have had this article in print for many months, but have been unable to give it space. The virtue of the article has not been impaired by the delay. It is a timeless appeal, though we regret it could not have appeared earlier.—Ed.

Never be dispirited; never say, "It is too late"; never think that your day is past; never lose heart under opposition; hold on to the end and you may at last be victorious and successful.—Dean Stanley.

THE RESOURCES AVAILABLE

An address by Prof. R. J. McCracken of McMaster University, delivered at a Conference on Foreign Missions in Toronto.

A SENTENCE in John Buchan's autobiography has power to haunt the mind:

"The pillars of civilization are cracking and tilting."

That is not simply a vivid phrase; it is literal fact. . . . (After dwelling upon the situation Prof. McCracken proceeds to define the way of recovery.)

I listened, as I am certain many here did, to President Roosevelt's first speech to the newly-elected Congress. Do you recall its general trend? We are working for a new moral order that will unite the peoples and make for a better world. We are gradually going to refashion the whole of life—its economic basis, its political structure, its spiritual temper. We are going to outlaw war, exorcise fear, re-establish freedom to work and think and worship. I don't know how it was with you, but as the President spoke I was reminded of some lines popular in Britain immediately after the Great War:

These things shall be: a loftier race
Than e'er the world hath known shall
rise,
With flame of freedom in their souls
And light of knowledge in their eyes.

It is a lofty vision. Men have cherished it in every age. Again and again, when the storm has fallen upon them they have lifted up their heads and looked for the rainbow. When the pillars of civilization have swayed and tottered, they have begun to think in terms of a new order. It has been a long struggle but Man, "the recurring decimal" as Nietzsche called him, has refused to own himself baffled or beaten. And yet the whole irony of the situation lies in the plain fact that Man as he is, self-assured and unregenerate, cannot achieve what he so much wants to achieve. He cannot build the Utopia of his dreams. He cannot outlaw war and exorcise fear, hard though he tries. There is, as Herbert Spencer emphasized, no political alchemy by which he can get golden conduct out of leaden instincts. What then must he do? He must get his eyes off himself. He must learn how foolish it is to try to raise himself by pulling at his bootlaces. And no matter how reluctant he may be to face the fact, he must learn that he is not the measure of all things, that what he lacks is not talent, not purpose, nor the will to labor, but power. And John Addington Symonds is right. Man needs more and yet more freedom in his soul. He needs more and yet more knowledge in his eyes. But in addition to freedom and knowledge he needs interior resources, a dynamic whereby he

will be empowered to translate the ideal into the real.

In India, in China, in Africa, in Canada, we must show men how urgent and imperative is this need. More than that, we must demonstrate to them that it can be met. Power is available whereby fear can be exorcised and war outlawed and a New Order established. We are Christian men and women. We hold that Man need not be left to himself. He is not obliged to depend upon his own resources. The Word of Power has been spoken. In an age not unlike our own, an age of bewilderment and transition, One came among men whose name is Immanuel—God with us. That is the Gospel, the great good news of which we are trustees. What a wealth of suggestion James Hilton put into the title of one of his novels, *We Are Not Alone!* But what a wealth of content we can put into it! It was the conviction of the three Hebrew youths in the fiery furnace, of Paul and Silas in prison, of John in Patmos, of the little Christian martyr whose two sentences at her trial were "Christiana sum", and when she was sentenced to the lions, "Deo gratias". We know the answer to the world's need. We know that superhuman resources are available for the renewal of man's life.

What are these superhuman resources? First and foremost, there is

The Fact of God

He not man is the measure of all things, and holds in His hand the beginning and the middle and the end of all things. He is the Living God. He is God, the Father Almighty, Maker of heaven and earth. The universe in general and the world of men in particular are subject to His rule. We reject and resist the dictum of Walter Lippman, "Whirl is King" having driven out Zeus. We deny that God has abandoned the world either to Fate or Chance. Having listened to the testimony of Jesus, we are sure that God is no feelingless Absolute watching with impassive eyes the struggles and sins of men, but that He is creatively active and influential in human affairs. He is no absentee Deity; He did not make the world and then go away. He is the God of History, the great sustaining Spirit, the Father of our Lord and Saviour, Jesus Christ. With John Wesley we cry, "The best of all is, God is with us". He can make us adequate to meet every demand. He can give us strength for our burdens, wisdom for our responsibilities, insight for our times. He guarantees to bring us through whatever lies before us, not without wounds perhaps but with hearts unafraid and honor unsullied, and souls, if there is pain to bear, not shattered by it but the braver and better for it.

It goes without saying that it is not a simple matter to cherish a faith like this. There is so much in the contemporary

situation that seems to give the lie to it. Some, today, may be like Benjamin Jowett, who, when repeating the Apostle's Creed, was sometimes accustomed to murmur, "I used to believe in God the Father Almighty. . . ." The thing to remember here is that the Christian Gospel is a faith, a faith that has frequently to be maintained against appearances and heavy odds, as he well knew who cried, "Though He slay me, yet will I trust Him". Wasn't it F. W. H. Meyers who once defined faith as "the resolution to stand or fall by the noblest hypothesis"? There is also this to bear in mind; if it were otherwise, if we could completely and finally demonstrate a case for the conviction we hold about God, writing Q.E.D. with a flourish at the conclusion of our Apologia, our conviction would no longer harmonize with the memorable words in Hebrews, "Faith means that we are confident of what we hope for, convinced of what we do not see".

Confident! Convinced! There are people who talk about religion as though it were essentially a debilitating thing. They cannot have read the eleventh of Hebrews, the Westminster Abbey of the Bible. It is doubt that paralyzes; it drains the energies, depletes the resources, takes the heart out of us. It is faith that vitalizes; it supplies energy, increases resource, puts heart into us. That was what Paul found. "Wherefore, sirs, be of good cheer; for I believe God." "If God be for us, who can be against us?" It is what many another has found. "Do you expect to convert China?" asked the captain of the ship in which Robert Morrison sailed to the East. "No", replied that indomitable missionary, going out to claim China for Christ, "but I expect God will".

There is the fact of God. There is also

The Never-failing Presence of Christ

At a missionary conference more than at any other it is well to pause over the words that provide us with our marching orders and the terms of our commission. If they tell us what we are to do, they also tell us how it may be done. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." In the case of some of us, these great words are always linked with the comment upon them in David Livingstone's diary: "It is the word of a gentleman of the most strict and sacred honor." They are linked, too, with a remarkable incident. In 1856, after he had been sixteen years in Africa, the University of Glasgow conferred upon Livingstone the degree of Doctor of Laws. The students, bent on fun, were in the gallery, armed with sticks and pea-shooters. Livingstone appeared, gaunt and wrinkled,

after twenty-seven fevers, and with an arm hanging useless from a lion's bite. The pea-shooters ceased firing; all felt instinctively that fun should not be poked at such a man. Livingstone was allowed to speak without interruption. He referred to the honorable careers of many who had been with him in college, and with sadness to the fate of some who had gone wrong. He announced his intention of going back to Africa. "I return", he said, "without misgiving and with great gladness. For would you like me to tell you what supported me through all the years of exile, among people I could not understand, and whose attitude towards me was always uncertain and often hostile? It was this: 'Lo, I am with you always, even unto the end of the world'. On these words I staked everything, and they never failed." It is a remarkable testimony. Better than any words of mine it emphasizes that the felt presence of Christ is the guarantee of resource and staying power. The power of an endless life is shared by the person who can say, "I live, yet not I, but Christ liveth in me".

The Fact of God, the Presence of Christ,

The Fulness of the Spirit

About this last I can only speak very briefly, yet how important it is. When we open the New Testament we encounter men who persist in telling us that they have come into touch with a power that is not their own but that works through them. And when we read the chronicles of their doings we discover that all they say is true. They are not the men they once were. Some thing has come upon them, mastered them, transformed them, used them in their weakness in ways that are unbelievable and yet true. We see them going out, a very tiny group, to evangelize the world. And what a magnificent job they made of it! In an amazingly short space of time, the new Faith has spread like a great prairie fire from Palestine to Asia Minor, from Asia Minor to Greece, from Greece to Italy, and on from Italy to the confines of the then civilized world.

Look at the Church today. It is reckoned that there are over five hundred million Christians in the world. Think of the marvellous heritage represented by the different Christian Communions. Consider the extraordinary amount of organization and machinery at our disposal. Are we making anything like the same impact upon the world as the first Christians did? Or was the critic right who said, "The churches are going on as usual from one half-failure to another half-success?"

One thing is obvious. We require urgently today the resources that were available long ago. Do we know how to get them? Or are we in any sense like the men Paul met in Ephesus? Since they called themselves Christians, he asked them

"Have you received the Holy Spirit since you believe?" Their reply was frank and to the point: "We have not so much as heard if there be any Holy Spirit." What was everything to Paul they knew nothing about. Is that where the contrast between the first Christians and ourselves is most pronounced?

We believe in efficiency, in organization, in hard-breathing energy. If the life of the Church is languishing, we start another meeting; if progress is slow or the income down, we appoint a new committee or clamor for a commission of enquiry. But quick-running machinery and an increasing volume of propaganda can never be substitutes for the Holy Spirit. To have the Spirit of power, to be adequate in a demanding age, to be able to say, "We are more than conquerors" involves a first-hand and prolonged acquaintance with the Fact of God, the Presence of Christ, the Fellowship of the Spirit.

PRAYER

Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God. Thou art still our refuge and strength and our very present help in trouble. Hear us we beseech Thee as we cry unto Thee in this time of need. When hosts have encamped around us and wars have risen against us we look to Thee the rock of our salvation. Thou defendest the righteous cause and bringest to naught the counsels of violent men. Therefore we beseech Thee to be now and always our defence and to grant unto us that strength and guidance without which we can do nothing but fail in all that we undertake. Leave us not, neither forsake us O God of our salvation.

We know how unworthy we are of these blessings for which we pray; and we humbly confess in Thy presence our manifold sins and shortcomings. For our absorption in temporal things and our forgetfulness of the things that are eternal, above all for our estrangement from Thee and our turning to false gods that cannot save us, we beseech Thee to forgive us and to strengthen us by Thy spirit for better living and worthier service in the days that remain. Spare us O Lord for our sins are many. Correct us in Thy righteousness and preserve us lest we go the way of the nations that have forsaken Thee. Recall us to the faith wherein our fathers honored and served Thee and the righteousness through which Thou hast made our nation great. That we may be found clothed with the whole armor of God, that we may be able to stand fast in the evil day and having done all to stand. Turn us again O God and cause Thy face to shine upon us and we shall be saved.

Children and Youth

A MIGHTY FORTRESS

ONE of the great hymns in our collection is that beginning,

A safe stronghold our God is still
or stronger even, we think, is another version,

A mighty fortress is our God.

What hymn could be more suitable than this for these days of grave peril, not only for our Empire, but for the world?

Perhaps you know the name of the author for he was a great man, Martin Luther, often spoken of as The Monk that Shook the World. He was a very courageous man and did not hesitate to endanger his life for the cause he promoted. It was when he was on trial for his faith before a great court that he is reported to have said in expressing his determination to be true to his belief:

Here I stand can do none other, May God help me!

It was in the hour of great danger that his friends made sure of his safety by taking him prisoner and keeping him hidden in a great castle. Perhaps his security there suggested the thought of God as a fortress or safe stronghold, for Martin Luther had learned to put his trust in the only living and true God, and looked upon Him as his sure defence. His belief in The Gospel of Christ, that salvation is without money and without price, led him stoutly to oppose one named Tetzel who, representing the Church of Rome, was peddling indulgences, pardons for sin, in order to raise money for the Church. This was a famous dispute in which Tetzel was worsted and Luther's good name as a champion of the truth was greatly advanced.

To read this hymn through will renew the strength of anyone and impart courage. The foundation of it all we must remember is the confidence that He who is with us is more than all who can be against us, and that "it is not by might nor by power but by my Spirit" saith the Lord of Hosts. These last words were quoted by Earl Haig at a time in the Great War when the strength of the enemy seemed overwhelming.

It is an interesting study the life of this great man, Martin Luther. He was the son of a miner, and at the age of fourteen was sent to the Franciscan School at Magdeburg and the next year to the Latin school at Eisenach. Then three years later he was admitted to the University of Erfurt. Six years after he was ordained as a priest in the Roman Catholic Church. He left that Church however and became the great leader of the Protestant Reformation on the continent of Europe.

He was very blithe and joyous in disposition and his gladness expressed itself in

singing of which he was very fond. As a boy in the company of three other boys he used to go about among the small villages, the four singing in distinct parts, and afterwards was a member of a choir singing from door to door. In this fashion he earned his daily bread until a kind gentleman, attracted to the lad, took him into his home.

The hymn was written in German and was translated into English by the celebrated writer Thomas Carlyle. It is number 542 in our Hymnal and at the close of the hymn you may learn that Martin Luther lived 1483 to 1546 and Thomas Carlyle 1795 to 1881.

God is our refuge and our strength.

A safe stronghold our God is still,
A trusty shield and weapon;
He'll help us clear from all the ill
That hath us now o'ertaken.
The ancient prince of hell
Hath risen with purpose fell;
Strong mail of craft and power
He weareth in this hour;
On earth is not his fellow.

With force of arms we nothing can,
Full soon were we down-ridden;
But for us fights the proper Man,
Whom God Himself hath bidden.
Ask ye Who is this same?
Christ Jesus is His name,
The Lord Sabaoth's Son;
He, and no other one;
Shall conquer in the battle.

And were this world all devils o'er,
And watching to devour us,
We lay it not to heart so sore;
Not they can overpower us.
And let the prince of ill
Look grim as e'er he will,
He harms us not a whit;
For why? his doom is writ;
A word shall quickly slay him.

God's word, for all their craft and force,
One moment will not linger;
But, spite of hell, shall have its course;
'Tis written by His finger.
And though they take our life,
Goods, honour, children, wife,
Yet is their profit small;
These things shall vanish all;
The city of God remaineth. Amen.

Indecision brings its own delays,
And days are lost lamenting o'er lost days.

A millstone and the human heart are driven
ever round:
If they have nothing else to grind, they
must themselves be ground.

DAILY VACATION BIBLE SCHOOLS

Kirkland Community, N.B.

This school concluded its two-weeks' course of study on the 1st of August. It was held under the auspices of the Kirkland Presbyterian Church and in the Presbyterian manse. The leaders were Mr. Stuart Johnston, student minister in charge of the Presbyterian Church, and Mr. Harold McDonald, serving similarly in the United Church. The denominations represented in the school were Presbyterian, Baptist, Anglican, and United. The daily period of study was from 9 a.m. to 11.30 a.m.

This school was organized three years ago by the Presbyterian student in charge, now Rev. H. MacL. Buntain, Tyne Valley, P.E.I. The enrolment this year was 37 boys and girls ranging in age from 4 to 15 years. The attendance this year was the highest on record.

On the opening day the children marched to the Kirkland Presbyterian Church where an undenominational service was held and in which they took an active part. The closing event to which parents and friends were invited was much appreciated by the visitors. This gathering was held on the spacious manse grounds, and guests and children were seated around a great camp-fire. Mr. R. S. Johnston presided and a program of songs and recitations constituted the contribution from the children. Mr. Johnston addressed the company assembled on The School, Its Ideals and Program, and the concluding message was given by Mr. H. McDonald on The School and Its Future.

Certificates were presented for punctuality, attendance, and progress. Handcraft had a place in the work of the school and parents and friends had the opportunity of seeing on display the result of the children's effort. The interest of the children in the welfare of others was expressed by contributing each day to the help of the British civilian victims of German bombs.

Trail, B.C.

A Daily Vacation Bible School was sponsored by the First Presbyterian Church, Trail, B.C., for two and a half weeks during the month of July. It was under the leadership of the minister, Rev. Eric Larsen, assisted by three qualified teachers. While the attendance at this first school was comparatively small there was a steadily growing interest and enthusiasm shown among the pupils. A demonstration service was held on the Wednesday evening following the close of the school. Many visitors present at this service expressed their surprise at what had been accomplished in so short a period.

The school was an all-Bible school using a correlated program of Bible teaching and memory work for the Primary and Junior grades. Pupils and teachers were

delighted with the workbooks as provided in the Superior Summer School Series of Daily Vacation Bible School Material. The making of houses, shops, etc., for the construction of the village of Nazareth proved to be very interesting supplementary hand-work for the Primaries. The Junior group made a "Wheels of Knowledge".

Good use was also made of a flannelgraph board. Music too played an important part of the curriculum. The songs and choruses memorized will long be treasured as a pleasant memory of happy hours spent in the First Church Vacation School.



FOURTH SUMMER BIBLE SCHOOL Summerside, P.E.I.

Each year discovers that our Bible School is becoming more popular with the children of Summerside. In a town that has many attractions toward the sea in the summertime, and working on an altogether voluntary basis, citizens of the town keep saying, "I don't see how in the world you get any of the children to attend the Bible School in the summer". The matter of fact is that children ask me months in advance on the street, "Are you going to have a Summer Bible School this year?" They invariably express their intention of attending when I assure them that we are.

This year we had a total enrolment of seventy-four, with an average daily attendance of sixty-three. They were divided into five classes according to their grades in the public schools. We found that we had children from every Protestant Church in town, though the highest percentage was Presbyterian. The United Church, Baptist, Anglican, and Disciples made up fifty-one percent of our total enrolment.

The teachers were well qualified in both respects as touching their soundness and knowledge of the Christian Faith and their pedagogical abilities. Two teachers hail from Toronto, and can be seen on the left in the picture. Mr. John C. Robson is from Knox Church, and Mr. Chas Hay (below) is from Cooke's Church. They are both serving very acceptably churches on the Island

this summer, the former at Alberton, and the latter at Malpeque. Miss Isobel MacDonald, a deaconess, who is serving on the island for a year, also assisted in the school, as also did Miss Dolly Matthew a local teacher. These teachers all deserve much credit. The undersigned was both director and teacher.

Sunday, July 27th, the Bible School led in the Service of the Word, giving to the people, without any rehearsal, some of the Word of God they had committed to memory during the two weeks of school. This service is held annually after the closing of the Bible School during the regular morning diet of worship.

Your readers will be interested to know that we use no hand-craft of any kind, believing that the public school is the place for that, and that the Bible is inherently attractive enough to keep the children interested in it, if it is well presented by thoroughly qualified teachers. In that respect it is different from the Vacation Bible School. Formerly we used Dr. Lathem's materials exclusively, but this year we experimented with some new materials, retaining the best of Dr. Lathem's, which beyond a doubt are very good. The Scripture Press of Chicago is putting out a type of All-Bible material that for teachability can scarcely be surpassed. We used it with some of Dr. Lathem's.

Greetings to every All-Bible Summer School.—William Verwolf.

INTERNATIONAL S. S. LESSONS

LESSON—SEPTEMBER 14

The Eternal God, the Source of Help

Revelation 7:9-17

Golden Text: Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.—Revelation 4:8.

LESSON—SEPTEMBER 21

Overcoming the Adversary

Revelation 12:7-12; 15:2-4

Golden Text: And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.—Revelation 12:11.

LESSON—SEPTEMBER 28

The Fulfilment of History: The New Jerusalem

Revelation 21:1-7, 10-12, 22-24

Golden Text: He that overcometh shall inherit all things; and I will be his God, and he shall be my son.—Revelation 21:7.

LESSON—OCTOBER 5

God Our Heavenly Father

Genesis 1:26-28; Matthew 6:24-33

Golden Text: Our Father which art in heaven, Hallowed be thy name.—Matthew 6:9.

Our Church Calendar

Vacancies

Arnprior, Ont., Mod., Rev. L. H. Fowler, Renfrew, Ont.
 Arthur, Gordonville, Ont., Mod., Rev. Dr. Geo. Aitken, Harriston, Ont.
 Aylmer and Hull, Que., Mod., Rev. J. M. Ritchie, Westboro, Ont.
 Boston, Omagh, Ont., Mod., Rev. John Riddell, Box 57, Milton, Ont.
 Bradford, Ont., Mod., Rev. N. R. D. Sinclair, Barrie, Ont.
 Caledonia, P.E.I., Mod., Rev. W. Wadland, Belfast, P.E.I.
 Campbellford, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.
 Campbellville and Nassagaweya, Ont., Mod., Rev. A. H. Wilson, Eden Mills, Ont.
 Carberry and Wellwood, Man., Mod., Rev. J. K. Ross Thomson, Brandon, Man.
 Carlisle and Binbrook, Ont., Mod., Rev. A. L. Budge, D.D., 9 Cliffe Ave., Hamilton, Ont.
 Centre Road and West Adelaide, Ont., Mod., Rev. R. T. Rutherford, Alvinston, Ont.
 Clifton, New London, etc., P.E.I., Mod., Rev. W. Rhoad, Kensington, P.E.I.
 Cranbrook, B.C., Mod., Rev. W. J. Forbes Robertson, Creston, B.C.
 Eversley, etc., Ont., Mod., Rev. Ross K. Cameron, 700 Dovercourt Rd., Toronto.
 Fort Erie, Ont., Knox and St. Andrew's Assessor Minister for one year) Mod. Rev. G. L. Douglas, Niagara Falls, Ont.
 Gairloch, Middle River, and West River Station, N.S., Mod., Rev. C. H. Maclean, Durham, R.R. 2, N.S.
 Georgetown, Ont., Mod., Rev. A. Neil Miller, Brampton, Ont.
 Iroquois, Ont., Mod., Rev. M. W. Heslip, Prescott, Ont.
 Kenyon, Dunvegan, Ont., Stated supply for duration, Mod., Rev. E. E. Preston, Vankleek Hill, Ont.
 Kinloss and Kinlough, Ont., Mod., Rev. R. Esler, R.R. 3, Lucknow, Ont.
 Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows, N.S.
 Lancaster, Ont., Mod., Rev. Dr. J. G. Berry, Martintown, Ont.
 Lochwinnoch, etc., Ont., Mod., Rev. G. Killen, Cobden, Ont.
 Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.
 Milverton and North Mornington, Ont., Mod., Rev. J. R. Greig, Atwood, Ont.
 Montreal, Que., Outremont, Mod., Rev. A. S. Reid, D.D., 3485 McTavish St., Montreal, Que.
 Murray Harbour North, P.E.I., Mod., Rev. T. Owen Hughes, Montague, P.E.I.
 Murray Harbor South, Wood Islands, P.E.I., Mod., Rev. T. Owen Hughes, Montague, P.E.I.

Nairn and Beechwood, Ont., Mod., Rev. W. B. MacOdrum, Forest, Ont.
 North Battleford, Sask., Mod., Rev. R. M. Ransom, Rosetown, Sask.
 North River and North Shore, N.S., Mod., Rev. D. J. Gillies, Albert Bridge, N.S.
 North Sydney, N.S., St. Giles, Mod., Rev. Rod. McLeod, Boularderie, N.S.
 Peterboro, Ont., St. Paul's, Mod., Rev. A. Raeburn Gibson, Millbrook, Ont.
 Perth, Ont., Mod., Rev. K. McCaskill, McDonald's Corners, Ont.
 Pictou, N.S., First Church, Mod., Rev. G. S. Mitchell, Westville, N.S.
 Riverfield and Howick, Que., Rev. A. B. Casselman, Valleyfield, Ont.
 Rodney and New Glasgow, Ont., Mod., Rev. G. W. Murdoch, R.R. Rodney, Ont.
 Rose Bay, etc., N.S., Mod., Rev. A. Allen, Lunenburg, N.S.
 Saint John, N.B., St. Matthews, Mod., Rev. C. J. St. C. Jeans, Saint John, N.B.
 Simcoe, Ont., Mod., Rev. Gordon A. Peddie, Norwich, Ont.
 Sonya, Cresswell and Wick, Ont., Mod., Rev. J. A. McMillan, Kirkfield, Ont.
 South Nissouri and Kintore, Mod., Rev. J. Knox Clark, Belmont, Ont.
 Strathroy, St. Andrew's, Ont., Mod., Rev. T. Fraser, Wyoming, Ont.
 Tara, Allenford, etc., Ont., Mod., Rev. A. MacIver, Tiverton, Ont.
 Thedford, Watford, Ont., Mod., Rev. W. B. MacOdrum, Forest, Ont.
 Toronto, Ont., St. Paul's, Mod., Rev. Dr. J. B. Paulin, 67 South Drive, Toronto, Ont.
 Vancouver, B.C., St. Paul's, Mod., Rev. J. C. McLean-Bell, 211 East 28th Street, North Vancouver, B.C.
 Wiarton and Hepworth, Ont., Mod., Rev. J. Goforth Hornsby, 1112 4th Ave. West, Owen Sound, Ont.
 Whitechurch, Calvin, Langside, Ont., Mod., Rev. K. MacLean, Wingham, Ont.
 Winnipeg, Man., St. James, Mod., Rev. G. H. Sparks, 161 Cathedral Ave., Winnipeg, Man.

Calls

Morrisburg, Ont., to Rev. Chas. S. Miller, Pictou, N.S.
 North Bay, Ont., to Rev. C. A. R. Rowat, Saskatoon, Sask.
 Uxbridge, Ont., Rev. T. L. Williams, Cranbrook, B.C.

Inductions

Aurora, Richmond Hill, etc., Rev. S. W. Hirtle, August 6th.
 Clifton, P.E.I., Rev. H. MacL. Buntain, August 1st.
 Saskatoon, Sask., Rev. Dr. J. G. Inkster, Stated Supply for four months, Mod. Rev. R. M. Ransom, Rosetown, Sask.
 Sydney Mines, N.S., Rev. F. Clarke Evans, June 3rd.

Deaths in the Ministry

Rev. Frank Hutchinson, Leggatt's Point, July 14th, 1941.

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1	1	" 5 and 6 years old
2	0	" 6 and 7 years old
0	1	" 7 and 8 years old
5	1	" 8 and 9 years old
1	1	" 9 and 10 years old
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2	0	" 11 and 12 years old
0	2	" 12 and 13 years old
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Let prudence always attend your pleasures.

All the angels in heaven cannot satisfy a grouch.

The first test of a truly great man is his humility.

The abundant life requires attention and discipline.

To be healthy cast out worry and welcome joy.

Our danger is not that we die but that we never live.

Adversity and perversity are sometimes closely related.

Adversity borrows its sharpest sting from our impatience.

Courage never issues when there is nothing to be dared.

Nothing is easier to pick up or harder to drop than prejudice.

Count no drudgery unblest that ends in a surer vision of reality.

Blessed be mirthfulness. It is one of the renovators of the world.

The operation and function of the moral law is a fact of history.

Though tension in life cannot be eliminated it can be balanced.

If the meek are to inherit the earth they must abound in meekness.

Human courage grows magnificently to the height of human need.

Should one lose money let him not lose courage or the joy of living.

Mind allowed to rest gains new ideas and new force to carry out ideas.

Though I sink into a dark tremendous sea of cloud it is but for a time.

Surely that preaching which comes from the soul works most on the soul.

Rejecting things because they are old-fashioned would rule out sunshine.

The time we live in is awful but the truths that undergird reality are timeless.

Souls are made sweet by putting into them a great love, a new spirit, the spirit of Christ.

What makes a man a good man is what makes him good in anything, practice. Nothing else.

In our effort to elevate others success will be in proportion to their belief of our belief in them.

A distinguishing sign of greatness is readiness to profit from one's own and the mistakes of others.

A remarkable fact in the life of the humble oyster is its power to transform an irritant into a pearl.

Living, real living, comes with practice and with study as well as in the blinding flashes of divine grace.

It is for the body to rest, as well as to toil, and for the mind to relax and change as well as to concentrate.

None can escape the pressures of life, but recovery from permanent injury is found in our faith in God.

Conditions there are oft in ordinary life that require a courage nobler and greater than that of the battlefield.

Perhaps the greatest tragedy of the world is not its spectacular sufferings, but the smallness of much of its life.

One of the standing miracles of the Christian religion is its record of great achievements with small resources.

When times are difficult, one can only assert the more doggedly that God's purposes are unchanged and unshaken.

Faith is the mainspring and regulator of all the graces; our joy, our love, our hope, will all be in proportion to our faith.

A colored man's explanation of his cheerfulness was given in these words, "Ise just learned to co-operate with the inevitable".

Anger, irritation, fear, a criticising spirit, a hasty temper, and all sin-thought are poisons that flow from the mind to the body.

In many lives there is need for the restoration of that harmony of function necessary for standing stress and strain, overcoming environment, exercising initiative, and bearing responsibility.

NEC TAMEN

CONSUMEBATUR

The **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVI

TORONTO, OCTOBER, 1941

No. 10



BURNS CHURCH, MOSA, ONT.

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WANTED

"Wanted at the Maritime Home for Girls, Truro, N.S., two young women to fill the positions of Sewing Matron and Housekeeper, and Kitchen Matron and Dietitian respectively. Apply to the Superintendent, Maritime Home for Girls, Truro, N.S. University graduates preferred."

The Presbyterian Record

VOL. LXVI

TORONTO, OCTOBER, 1941

No. 10



RECONSECRATION WEEK

Proclamation

Wednesday, September 10th, marks the beginning of the third year of Canada's participation in the war. In acknowledgment of that fact the Government has issued a Proclamation setting aside the period September 10-17th as a week of reconsecration of the Canadian people to our cause and in national honour "For those who on land, sea and in the air are defenders of our country".

The following is the wording of the Proclamation :

"Whereas on the tenth day of September, one thousand nine hundred and thirty-nine, the Dominion of Canada declared a State of War with the German Reich; AND WHEREAS at the beginning of the third year of this war the leaders of democracy have re-affirmed their determination to continue the struggle until the evil of Nazi tyranny has been destroyed; NOW KNOW YE that we, by and with the advice of our Privy Council for Canada, have thought fit to ordain and declare and do by this Our Proclamation ordain and declare that the week commencing Wednesday the tenth of September and ending on Wednesday the Seventeenth of September, inclusively, in the present year, be observed throughout our Dominion of Canada in national honour for those who on land, sea and in the air are the defenders of our country, and in proud memory for those valiant hearts who have gone out from among us in the most precious of all sacrifices for our common freedom; AND KNOW YE FURTHER that we do also hereby ordain and declare this week as one of reconsecration of our lives and principles which under Divine Providence have been our stay and help in the past, to the end that torment may be lifted from men's hearts and peace and safety come for all nations and peoples; OF ALL WHICH our Loving Subjects and all others whom these presents may concern are hereby required to take notice and to govern themselves accordingly".

General Response

The time announced is past, the week specified being September 10th to 17th. Since the letter from the Principal Chaplain P. accompanying the proclamation

was dated August 29th, it was not only impossible to do our utmost as a Church, but it came too late for announcement in the Record.

Nevertheless so far as we have been able to learn there has been general compliance with the proclamation and appropriate messages and appeals were made from our pulpits on Sunday, September 14th. The Moderator of the General Assembly, Rev. J. B. Skene, expressed his desire that the Church should respond readily and fully to the Government's appeal.

Opportunity Abides

Though the designated period is ended the time for consecration and increased devotion is ever with us. We never reach the full measure of devotion. We grow in grace. Still achieving, still pursuing, we learn to labor and to wait.

For guidance in this particular it will prove helpful to study afresh the twelfth chapter of Romans. The various aspects of consecration are presented in that important message from the Apostle's pen, specially we are to observe the totality of the claim, the appeal for personal development in all that goes to make up a strong and beautiful character and for diligence in our respective spheres.

An Example

In this connection Prime Minister Churchill in a very vivid appeal has set forth the significance of consecration in the light of the Empire's needs,

"Come then, let us to the task, to the battle and the toil. Each to our part, each to our station, fill the armies, rule the air, pour out the munitions, strangle the U-boats, sweep the mines, plough the land, build the ships, guard the streets, succour the wounded, uplift the downcast and honour the brave. Let us go forward together in all parts of the Empire, in all parts of this Island. There is not a week, nor a day, nor an hour to be lost."

This he has supplemented by a declaration of purpose:

"We shall not flag or fail, we shall go on to the end. We shall fight on the seas and oceans, we shall fight with growing confidence and growing strength in the air. We shall defend our Island, whatever the cost may be; we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills. We shall never surrender."

Reconsecration-Week Prayer

O Lord of Hosts in this time of our reconsecration to Thy service and in defence of the light brought into this world by Thy beloved Son, we turn to Thee in prayer. We pray for our fighting men on land, on the sea and in the air that they may be imbued with courage to persevere and strength to vanquish the dark forces which now seek to rule this earth. We pray for endurance for all those who, in any way, are engaged in this great conflict, and, for our peoples, understanding of the truth. We pray for mercy for the stricken, consolation for the bereaved and eternal rest for those who, having blazed the path, have been gathered to Thine arms. These things we ask, O Lord, so that in the fulness of time the dread conflict may cease, the right may triumph, and our children be brought up to serve Thee and to do those things which are of good renown, to know and to spread the Christian Light.—Amen.

The Student Christian Movement Comes of Age

By the Rev. Wilfred F. Butcher, B.A.

THE Student Christian Movement of Canada, which is this year celebrating its twenty-first anniversary, is coming increasingly to be recognized as an important force in the religious and educational life of Canada.

From the 1900's until the close of the War of 1914-18, the Christian activities of the universities and colleges of the country found their organic expression in the Student Departments of the Y.M.C.A. and the Y.W.C.A., and in the Student Volunteer Movement. At the close of the war, however, there came a new desire for common study, thought and worship. More important, many of the young men who returned from the war to the colleges brought a new social passion and a new vision, which led to the formation of a new organization, the Student Christian Movement. Among its pioneer members, there was a great desire that the evils which had been so violently evident in the conflict might be done away; that in Canada a new sort of Christian civilization might be built. The power for the necessary effort was to be found, they felt, in the Christian Faith, especially in an understanding of the Synoptic Gospels. There was an impatience with all forms of tradition, with all the inheritance which might have enriched the world, but had allowed it to sink into barbarism of war.

As the years passed, the S.C.M., though always active in the colleges, gained little public recognition. It had no direct connection with the churches. It did not command the loyalty of the majority of the students. It sought for neither. Its object was, through study groups, conferences and other means, to bring students to a closer knowledge of Jesus Christ, and of the practical meaning, for the individual and for society, of faith in Him. Naturally these aims attracted minorities.

But that public recognition which the Movement has so rarely sought is being gradually won for it. Men and women who have been active in its work are proving to be a great force in our national life. Those to whom it has given a vision of Christian possibilities are making their influence felt increasingly, and that particularly in connection with missionary education, and with the ecumenical movement.

From 1920 until 1936, the Student Volunteer Movement continued to work in Canada, but its influence gradually dwindled. Further, membership in the S.V.M. and the S.C.M. largely coincided, and continued existence of the two organizations seemed no longer necessary. Those who were most concerned about missionary education in the colleges came to realize that the type of information and appeal which could grip

students had changed, as the World Mission itself had moved on to a new stage. The need was for information about the World Church, and its influence on the modern scene. The distinction between "home" and "foreign" had almost vanished.

To give organic expression to the new approach, a new relationship was worked out. The Student Volunteer Movement was dissolved in 1936. Now its work is carried on by the Missionary Committee of the S.C.M., on which sit representatives of the Foreign Mission Boards of the Canadian Churches, while those Boards also contribute a large proportion of the sum necessary to maintain a Missionary Secretary of the S.C.M. As a result of these efforts, missionary knowledge and interest have increased considerably among students in recent years.

During the last ten years, it has been a deliberate policy on the part of the leadership of the S.C.M. to seek to bring students to a more profound understanding of the historic Church. For many, including numbers of theological students, this has come through connection with the Ecumenical Movement. Perhaps the most important fruit of this activity lies in the close understanding which has arisen between numbers of young ministers and other keen Christian workers who belong to differing communions, as they have come to know each other, in the intimacy of common study and worship, through the S.C.M.

Not the least influential contribution of the S.C.M. to the national life of Canada has been its connection with the World's Student Christian Federation. Through this means many Canadian students have come to know and in some measure to understand Christian students of other lands. Through its work, too, the universities of Canada have been visited again and again by some of the greatest of the leaders of the World Church—Dr. John R. Mott, Mlle. Suzanne de Dietrich, Dr. T. Z. Koo, Dr. W. A. Visser 't Hooft, and many others. It is fitting, too, since the Federation has set up temporary offices on this side of the Atlantic, that the General Secretary of the Federation, Rev. Robert C. Mackie, a minister of the Church of Scotland, should now make his home in Toronto.

In connection with the Twenty-First anniversary, graduates of the S.C.M. are raising a Sustaining Fund of \$21,000, to make possible the continuance and extension of its work. During the anniversary period, many groups of graduates, throughout the country, will be meeting. The importance in Canadian life of a Christian community such as this, representing wide fields of work, can scarcely be overestimated.

Be still and think about God clearly; be still and pray to God sincerely; be still and give yourself to God wholly; and thou shalt know that God is God.

RECORD WEEK

SO far as we know a special week set apart as a time for commending the Record to congregations and for zealous and wise effort to increase the circulation means the establishing of a new custom in our Church. It is one of long standing in some other churches, notably in the Presbyterian Church in U.S. (Southern) and with respect in particular to the Christian Observer which has served that Church as a weekly for 128 years. A week in October is usually fixed by the General Assembly for promoting the circulation of that paper, and the form of effort is a canvass of all the families of every congregation for subscriptions.

Our observance should therefore serve the same end for it is the desire of the Assembly, expressed again and again, that the Record should have a place in every home.

To the Record Committee, the Assembly has committed the arrangements for such observance, Assembly Minutes, page 17.

That the General Assembly adopt the first week in November of each year as Record Week and instruct the Record Committee to arrange for its observance throughout the Church.

The main purpose of this observance is to increase the circulation of the Record since it has never in the history of the Church reached the standard set by the Assembly. Though the present circulation is quite close, proportionately, to the highest figure before the division in our ranks, it is most desirable that a nearer approach to the ideal should be made.

Undoubtedly the best method to obtain this result is that of a general canvass. That is the method adopted by the Presbyterian Church in U.S. and other churches. To the efficacy of this method we can testify. We have never had a canvass in any congregation of a comprehensive and energetic character that has not resulted in an increase of subscriptions, sometimes doubling the number and even more.

Such canvass should not be the task solely of the Record Secretary in the congregation. It is essential that it be committed to some organization or a company chosen for that purpose in which the local secretary shall take the lead. It is a light task when the canvass is entrusted to a company in keeping with the number to be visited, the congregation being divided into districts and with one or two individuals, the latter preferable, assigned to each district. This is good work for a young people's organization. In the Church we have referred to the Woman's Auxiliaries undertook the task.

This appeal does not apply to congregations which out of their funds pay for a sufficient number of Records for each family. It may be desirable in the case of some to ask if they take a sufficient number for that purpose, and if not to request consideration of taking a large number.

The Record Committee therefore earnestly requests ministers and members of Session to make this first observance of Record Week in our Church successful to the limit of possibility.

The Committee has arranged to send out posters and cards giving information and to supply envelopes where desired to enable subscribers to place the necessary amount upon the plate of the Church.

Controlled by a high purpose and animated by the spirit of devotion, acting wisely and promptly, utilizing all available helpers, and working enthusiastically, there can be no doubt of large results, and that we shall see the General Assembly's purpose in this respect more widely effected to the gratification of all who have a share in the enterprise.

The Religious Press

A Newspaper Man's Tribute

William T. Ellis

Foreign and War Correspondent and Newspaper
Syndicate Writer.

"For nearly half a century, my life has been chiefly devoted to reading and writing. My calling has made me an addict to secular periodical literature; yet every week I have also perused carefully several religious papers.

"Now, looking back, I want to bear tribute to the value of these religious publications. They have been a large part of my education. Through them I have got a continuous picture of life in its more serious aspects. They have kept me *au courant* with the religious movements of the world. Their editorial and contributed articles, their quotations from the wise of all ages, and their good poetry, have entered largely into my literary inheritance.

"Best of all, the religious press has continually fertilized my spiritual life, giving me a ceaseless awareness of the things of God. Without the corrective of these to my constant newspaper reading, I am sure that my own outlook would have been materialized and distorted. Times beyond count I have met God in the pages of the religious press."

From Our Constituency

At the regular meeting of the Presbytery the Budget Committee in their report recommended that the Clerk of Presbytery forward to the Editor of the Record an expression of appreciation for the help given the missionary work of the Church from month to month, and that all Sessions within the Presbytery be urged to see that the Record is placed in every home if possible.

* * * *

We continue to enjoy the Record and look forward to its coming each month. The articles written by you are certainly never overlooked, they are always most enjoyable, being very much to the point. Your contribution for the children is always arresting. It is always read aloud to our children who are most attentive to it.

* * * *

I also enclose a cheque for \$5.00 and would ask you to send copies of the Record for that amount for this year to some poor mission in the West. I subscribe for it through my own church here and enjoy it so much I should like others to have it.

* * * *

I like to read the Record and I should like to see such interest in it awakened as would lead to purposeful reading of every issue.

Among The Churches

Baddeck, N.S.

Knox Church, the original and first Christian Church established in the Baddeck district in 1841 by Highland Scottish, Gaelic-speaking pioneers, was the scene of a program of centennial observance. In the morning of Sunday, August 3rd, a Gaelic service was held when probably the largest Gaelic-speaking congregation in many years assembled from all parts of Victoria County. Rev. A. D. MacKinnon of Little Narrows, was the preacher at this service and he delivered what is described as a forceful and inspiring sermon in the mother-tongue of the Gael. A Gaelic choir representative of many rural churches led the singing of the Psalms of David. A welcome visitor on this occasion was Mrs. Hugh MacKellar of Hamilton, who addressed the congregation in Gaelic.

In the evening a congregation of 400 people filled the church. The speaker, a native son of Cape Breton, now a minister prominent in the city of Pittsburgh, Pa., U.S.A., was Rev. Dr. A. Gordon MacLennan, who preached in English taking for his subject **Ignorance and Disloyalty**. He praised the British people for their loyalty and complete devotion in behalf of the Empire and the world in the present struggle and appealed for a similar surrender in the Church, quoting Winston Churchill in this connection, saying that Christ also required blood, toil, tears, and sweat in His service.

The Greenwood United Church congregation adjourned their regular service and attended the Presbyterian Church in a body. Their consideration in this regard was commended by the minister, Rev. A. W. R. MacKenzie, who was in charge of both services, morning and evening. Mr. MacKenzie mentioned four outstanding ministers who had given to the Baddeck district devoted service: Rev. Kenneth MacKenzie, Rev. Donald MacDougall, Rev. C. C. MacIntosh, and Rev. John MacKinnon. Associated with the celebration were some links with the past, Mr. Alex. MacKenzie, Halifax, son of Rev. Kenneth MacKenzie, whose kindly message was received; Mrs. G. F. MacRae and Miss Jean MacDougall, Baddeck, daughters of Rev. Donald MacDougall; Mrs. Gladys MacKinnon MacRae, daughter of Rev. John MacKinnon who was the soloist on this occasion. Mr. J. G. MacDonald, M.A. (Acadia) student minister assisted Mr. MacKinnon in the morning. The Gaelic precentors were Malcolm MacDonald, Tarbot; Dan A. MacLeod, North River, St. Anns; Malcolm A. MacLeod, Skir Dhu, and assisting them were Malcolm MacLean, Neil MacKay, and D. J. MacKay, Big Baddeck, and Dan MacIver, Baddeck. A Gaelic solo was sung by Thomas MacDonald, Breton Cove.

The Sunday following the centennial ser-

vices were continued, the feature of which was an old-fashioned conventicle service in Gaelic and English held outdoors near the site of the historic church on the Bay Road.

An incidental objective in the centennial celebration was to raise the sum of \$600, the balance due on the mortgage on the church building. The sum of \$548 was received to date.

Knox Church was erected in 1927 at a cost of \$12,000, and since 1925 a splendid manse property was purchased at a cost of \$3,000.

The ministers since 1925 were Rev. T. Owen Roberts, 1928-1929; Rev. S. Buchanan Carey, 1931-1934; Rev. A. W. R. MacKenzie whose ministry here began in 1935 is still in charge.

Port Dover, Ont.

Knox Church lost a faithful and valued member and an ever willing worker by the recent death of Mr. Albert K. Greenbury. His membership in this church extended over forty-five years. He served on the Board of Management and as an usher for over twenty years, was elected an elder in 1925 and became Clerk of Session in 1928 and served in this office until failing health forced him to retire. By his truly Christian life and his example of devotion to the worship and work of the Church he exerted a strong influence in the community. He was born in Haldimand County, but spent his life practically in this district. Surviving are Mrs. Greenbury and one daughter, Mrs. Chas. Curran of Hamilton.

Milverton, Ont.

The departure of Rev. John Elder and family for their new sphere of labor in British Guiana was the occasion that disclosed the high esteem in which they were held by the congregation and their friends in the community. For eleven years Mr. Elder has been minister of Burns Church and North Mornington Presbyterian Church. For fourteen years Mr. Elder's work was carried on within the bounds of Stratford Presbytery, his first charge being Cromarty from which he came to Milverton to be the minister of Burns Church. He was inducted on July 15, 1930, when Burns Church was the only congregation. Early in the following year however North Mornington was added. His designation to British Guiana took place on July 29th and at a social gathering held shortly after in Burns Church the opportunity was provided for the congregation to express the sentiment of all by the presentation of an address and individual parting gifts. This address declared "You have won the respect and affection of not only your parishioners but, without exception, the entire community. Your influence for good has extended far beyond the limits of this particular congregation. . . . As a minister your place will be hard to fill. . . . Your sermons were of

an exceptionally high order. Your sympathy and understanding in times of bereavement are best known and appreciated by those who found in you a source of strength and encouragement. . . . Your enthusiasm for the work has been an inspiration to young and old alike."

From a tribute paid in the columns of the Milverton Sun we learn that Mr. Elder was regarded as "an outstanding minister whose labors were highly successful in both congregations. . . . He took a very active part in all community and patriotic activities and his services as chairman for different functions were greatly in demand. His pleasing personality coupled with a ready Irish wit made him a general favorite at all gatherings. An untiring worker and an organizer of exceptional ability he made a success of everything he was associated with."

The meeting at which these farewell tributes were paid was held in the Sunday School, the company filling the auditorium. After a musical program Mr. and Mrs. Elder were conducted to the platform where they were presented with the address accompanied by wrist watches and a filled wallet. Following this a delegation of the W.M.S. and the Ladies Aid Society then presented Mrs. Elder with a set of travelling bags and an address.

In the light of the character and work of Mr. and Mrs. Elder, one can well appreciate the regret with which the congregation parted from them and the desire of all to bestow upon them some tokens of the affection and regard in which they were held by the church and the community. Mr. and Mrs. Elder and family left Milverton on August 14th.

Montreal, Que.

The Ladies Aid Society of MacVicar Memorial Church sponsored a delightful welcome-home party recently in honor of Rev. and Mrs. C. Ritchie Bell and their children, David and Janet, upon their return from vacation. The address of welcome was given by Mr. John MacFarlane, representative elder of the congregation. Mrs. W. A. Wood, President of the Aid presided and a bouquet of roses was presented to Mrs. Bell from the congregation by Mrs. Florence Stuart. In replying to the address Mr. Bell expressed his deep gratitude for the warmth of this welcome and acknowledged his indebtedness for much of the success of the past five years to his predecessor, Rev. James G. Potter, reaping where he had sown. He was grateful also for the many kindly messages of appreciation of his work received on the completion of the fifth year of his ministry and to all who stood by him so faithfully during that period. Without their help his work would have been impossible. That spirit was the guarantee of success in the days to come.

Brandon, Man.

Quite recently two pioneers of the West, devoted members of our Church, whose friendship we have enjoyed for many years, took up residence in Toronto, Mr. and Mrs. A. Shewan of Brandon, Man. Their departure has brought to the congregation of First Church a keen sense of loss and this has been expressed in a communication from that source.—Ed.

"It was with deep regret that the members and adherents of First Church, Brandon, felt the departure of Mr. and Mrs. Alex. Shewan from their midst.

"For nearly fifty years these true disciples of Jesus Christ have been devoted to the Presbyterian Church in Brandon. Mr. Shewan has for that time been a member of the Kirk Session and Clerk of Session while Mrs. Shewan has been particularly active in the Women's Missionary Society and Ladies' Aid Society, having held the president's chair in both organizations. In 1925 these people were two that were definitely instrumental in the "carrying-on" of our beloved Church.

"Aside from his Church connection Mr. Shewan has been in business here for fifty years, while both have been actively engaged in all community work, educational and welfare organizations.

"On their departure go with them the sincerest of wishes from the members of this congregation and the citizens of Brandon at large for a well-merited rest. Before leaving they were presented with an illuminated address and purse of money from the congregation and Mr. Shewan was honored by the presentation of a purse from the Board of Trade on behalf of his many business associates.

"May these dear servants of God richly enjoy the Master's gracious blessing for many, many years to come."

NEW BRUNSWICK PROTESTANT ORPHANS HOME

St. John, N.B.

This institution in prosecuting its good work during the past year cared for an average of 208 children in residence, every day, as against 219 for the previous year. The annual report states that the Home has been able to care for every normal, healthy, worthy, destitute child between two weeks and fourteen years of age committed to its care. Many applications for admission and placing could not be accepted for various reasons. The number of children in residence on April 30th, 1941, was 203 classified as follows: 42 babies under three years, 76 girls between three and fourteen years, 85 boys between three and fourteen years, at the several branches of the home. There were available for placing out 67 children, 7 girls between three and fourteen years, 16 girls between two weeks and three years, 21 boys between two weeks and three years, 23 boys between three years and fourteen

years. These 67 children were entirely without relatives, guardians, or any other source from which a contribution could be made for their maintenance. The remaining 136 are nominal boarders, each one having a relative, a guardian, the Federal Department of Pensions, The Federal Department of Dependents' Allowances, or some other source of small income. From these sources the contributions for maintenance vary from \$1.00 per month per child to \$22, an average of \$4.16. It is a melancholy subject of contemplation the causes that have made these children wards of the institution. Death of course figures widely but desertion has too large a place. It is pitiful to think of children thus abandoned and in the light of that fact the good work of the Home stands out in such a way as to commend it most highly. The report by counties of the number of inmates from each shows that the whole province is being served by this benevolent work. The sum total of the Home's service is expressed in the fact that 359 little children have been helped on the way to independence in life and to service in the community. This number is slightly in excess of that of last year.

The support of the Home is derived from endowments and voluntary contributions from individuals, churches and counties. The total from churches was \$4,422.23, \$52.63 less than the previous year. Supplementing these sources of supply the Home has its own live stock and grows a sufficient quantity of potatoes with other vegetables to supply all needs. Grain and coarse roots are provided for the stock. The Home has benefited by contributions of merchandise, toys, games, books, fruit, etc. The year shows also a considerable addition to the capital fund. The investment account of the institution showed at April 30, 1941, a balance of \$345,969.60. So the helpful community service rendered by the Home has commended itself to its constituency and the Board rejoices in this general sympathy and loyal support.

ANNOUNCEMENT

St. Andrew's Church, Sarnia, is preparing for the celebration of its Centenary. It is planned to begin the special services on October 19th and to continue these until November 2nd.

The list of speakers for successive Sabbaths as now arranged is:

Oct. 19, Rev. Dr. Stuart C. Parker, St. Andrew's, Toronto.

Oct. 26, Rev. Dr. H. M. Paulin, St. Andrew's, Windsor.

Nov. 2, Rev. Dr. Malcolm Campbell, First Church, Montreal.

On October 21st the congregation and friends will assemble for a Birthday Dinner. An historical review is in preparation and will be issued in the form of a well-bound and attractive book.

REV. R. B. STEVENSON, M.A.

Rev. Robert Bruce Stevenson, M.A., was born at Britton, Ontario, on November 10th, 1869. He was a graduate of Toronto University and Knox College. Upon graduation in 1908 he was called to Lucan, and was ordained by the Presbytery of Stratford on May 28th, 1908. He held pastorates also at Tavistock, Shelburne, Ashburn, Knox Church, Brantford and Mount Pleasant, and Bradford.

For ten years he served on the staff of The Lord's Day Alliance as Field Secretary in the Province of Ontario. In 1934 he moved to Toronto, and for several years gave occasional supply until prevented by ill health.

His death occurred on September 5th, 1941, in his 72nd year. The funeral service was conducted by Rev. N. Stevenson, assisted by Rev. S. H. Pickup. Interment took place at Harriston, Ontario.

Mr. Stevenson is survived by his widow and one son Harold, both residing in Toronto.

Mr. Stevenson was a conscientious and diligent laborer in the Master's vineyard and his fine qualities won for him high personal esteem.

REV. W. J. WEST, M.A.

"The Presbytery of Stratford records with deep and profound regret the passing of the Rev. W. J. West, a member of this court who was called to his reward after a brief illness, in Victoria Hospital, London, Ont., on July 24th, 1941.

"Rev. W. J. West was born in the Township of Darlington in the county of Durham in the year 1869, the son of Samuel West and Mary Evans. When he was quite young the family moved to Woodstock, Ont. He was educated in Woodstock, University of Toronto, and Knox College, graduating from the latter institution in 1895. Post-graduate studies followed at Edinburgh which led to the granting of the degree of M.A. by the University of Toronto. Mr. West spent his entire ministry in the Province of Ontario. He was ordained at Bluevale, in the Presbytery of Maitland, in 1897 where he labored very successfully for fifteen years. In 1912 he was called to Port Perry where he remained until 1917. His third charge was Dunnville where he spent nine years. From Dunnville he was called to Atwood where he remained until 1935 when he retired from the active ministry taking up residence in Stratford and moving to London in April, 1941.

"Mr. West took an active interest in the general work of the Church. Besides serving on various committees of the General Assembly he was for a number of years Clerk of the Presbytery of Maitland, and later of the Presbytery of Stratford. In 1932 he was honored with the Moderatorship of the Synod of Hamilton and London.

He was a member of the Masonic Order, the Chosen Friends and the Canadian Order of Foresters of which latter order he was High Chaplain for fifteen years.

Mr. West was married to Victoria Gordon, daughter of the late J. K. Gordon, LL.B., and Mrs. Gordon of Whitby, Ont. He leaves to mourn his loss, besides his widow, two sons and two daughters, Capt. W. G. West, R.C.A. M.C., Charlottetown, P.E.I., Rev. J. K. West, B.D., Monkton, Dnt., Rhena J. West (Reg. N.) London, and Mrs. E. W. Tyrrell of Fort Erie.

In addition to his immediate family he is survived by two brothers Thos. E. West of Woodstock and Judge W. S. West of Cayuga. A brother and six sisters predeceased him.

The funeral service was held in the Oatman Funeral Home, London, on July 26th, conducted by Rev. H. R. Williams, Moderator of the Presbytery of Stratford, assisted by Rev. T. J. Watson of New St. James, London, who gave the address. Interment was made in the Presbyterian Cemetery, Woodstock, the service at the grave being conducted by Rev. Dr. John McNair.

Rev. W. J. West was a man of strong convictions and of sterling character. He was a dignified Christian gentleman, an earnest preacher of the Gospel and a true and faithful servant of the Church. Wherever he labored he was greatly respected by those who come into contact with him.

REV. THOMAS WILSON

In his eighty-fifth year, fifty-five of which were spent in the ministry of The Presbyterian Church in Canada, Rev. Thomas Wilson, minister emeritus of Mount Pleasant Church, Vancouver, B.C., died in that city on August 16th. While he had retired in 1929, he supplied at Gordon Church, Edmunds, for two years, and until his health failed had maintained an active interest in all the work of the Church.

Coming to Canada from Elgin, Scotland, he was educated at Hamilton, Ancaster, and Waterdown, Ontario, graduating from Knox College in 1886. His first charge was Tottenham, Ont., then he served in Dutton, London and Walkerton, Ont., Medicine Hat, Alta., and from 1926 to 1929 in Mount Pleasant Church, Vancouver.

His last ministry, in Mount Pleasant Church, Vancouver, was of great value to our cause in that city. After disruption he gathered about him a large company of Presbyterians and the present worthy edifice was erected in 1927 during his pastorate.

Mr. Wilson was much beloved wherever he served, and by his gifts as preacher and pastor many were brought into the Church. His own keen interest for missionary work he transmitted to his several congregations.

The funeral was held under the auspices of the Presbytery of Westminster, in Mount Pleasant Church, and was conducted by Rev.

T. E. Roulston, Moderator. Assisting him were Rev. J. B. Skene, Moderator of the General Assembly, Rev. John McTurk, Moderator of the Synod of B.C., and Rev. F. G. St. Denis, minister of Mount Pleasant Church. Interment was in Dutton, Ont., where a large and sympathetic congregation paid their last tribute to one who formerly had been their minister.

DR. MARGARET MacKELLAR

India has been the sphere of labor for not a few notable women of our Church serving as medical missionaries, Dr. Elizabeth Beatty was the first. Two years later Dr. Marion Oliver came upon the scene. In 1890 Dr. Margaret MacKellar joined the missionary company at Indore and a little more than a year later Dr. Margaret O'Hara also entered upon the work at Indore. Dr. O'Hara retired in 1927 and died at Smiths Falls on August 28th, 1940. One year later, Dr. MacKellar followed her early and close companion in service, her death having occurred in Toronto on August 24th.

Dr. O'Hara maintained to the end her membership in The Presbyterian Church in Canada, but Dr. MacKellar entered the United Church at the time of union. The funeral service was held in Old St. Andrew's United Church, Rev. Dr. Peter Bryce of Metropolitan United Church, presiding, and Rev. Dr. Munro, assistant minister of Old St. Andrew's Rev. Clifford Grant, recently appointed Principal of Indore College (United) assisting. The address in tribute to the deceased was made by Rev. Dr. Arnup, Foreign Mission Secretary of the United Church of Canada. Our Church was represented by Rev. Ross K. Cameron, Rev. Dr. J. Stanley Glen, and Mr. E. W. McNeill among the honorary pallbearers and by Rev. Dr. W. M. Rochester as an active pallbearer.

Dr. MacKellar had a remarkable career as a medical missionary in which she earned recognition by the British Government which bestowed upon her the Kaiser-i-Hind medal for public service in the time of famine and plague. It is gratifying to recall that she was nurtured in The Presbyterian Church in Canada, that it was under her auspices she went to India and that to her she gave thirty-five years of her forty years of labor, embracing the most arduous and heroic period of her career.

MR. JOHN FISHER

After four months' illness, bravely and patiently borne, Mr. John Fisher of Grimsby and Toronto, passed away on August 23rd, 1941, in Mount Hamilton General Hospital, Hamilton.

He was born near Stratford, eldest son of Alexander Fisher and Margaret McGillawee Fisher. In Toronto for many years he was favorably known in business as the honorable partner of his brother Archie M. Fisher in Fisher Publishing Company, publishers

of trade and technical magazines. Since retiring he worked on plans for community development and advocated decentralization of population from large cities to many small ones and rural communities surrounded by restricted farming areas. John Fisher was a Christian gentleman in all relations of life, home, church, business, and community. From early manhood he was one of the most faithful of church members, first in the Presbyterian Church and later in the United Church. In Toronto he was a member of Emmanuel Presbyterian Church where he organized and taught the boys' Bible Class, and of Central Presbyterian in the time of the beloved Dr. McTavish. After Church union he was identified with Westminster Central and St. George's United. For the past three years Mr. and Mrs. Fisher lived in Grimsby, Ont. Mr. Fisher married Mary McDiarmid, Toronto, daughter of Rev. H. J. McDiarmid, Presbyterian minister of Kemptville, Ont., who survives him. Others surviving are sisters and brothers, Miss Christina Fisher, Toronto; Dr. Alexander Fisher, formerly of Toronto and Calgary, now Stoney Creek; James Fisher and Archie M. Fisher, Toronto; and Miss Katharine Fisher, New York.

The funeral in Toronto was conducted by Rev. W. J. Watt of Grimsby United Church and the address was given by Rev. Stuart Woods, retired Presbyterian minister of Beamsville.

Books

Christ and the Spirit

By William Samuel Bishop, D.D. Published by Longmans Green & Co., 215 Victoria St., Toronto. Price \$2.50.

The writer has given us in this book a strictly interpretative study of the New Testament with respect to the Holy Spirit. The Old Testament however is not ignored in its bearing upon this subject and in addition to citing prophetic utterances the author discusses the angelology and the theophanies of the Old Testament.

The whole study brings into bold relief the high significance of Pentecost and magnifies the Spirit's functions in the progress of the Kingdom, convicting, transforming, comforting, developing, working in us both to will and to do. The Holy Spirit is "no merely impersonal influence but a personal Paraclete, advocate, guide, teacher, admonisher". He declares also that "the manifestation of the Holy Spirit is a primary and essential fact of the Gospel revelation. . . . The outpouring of the Holy Spirit as a fact of history even takes its place beside the Incarnation of the Son of God itself; it both interprets and makes effective the Incarnation". Such is his view of the importance of the New Testament doctrine of the Holy Spirit. In his conclusions he repre-

sents in the main at least, the catholic (general) faith of the Churches in this regard save when he considers the Ministry of the Sacraments. These we limit to Baptism and the Lord's Supper but his is the Anglican view which includes also Ordination, Absolution and Confirmation. In mentioning these however he is charitable to those who differ, insisting that the word sacrament is of "ecclesiastical coinage" and "is not a rigid, hard-and-fast term". The book while it is a profound treatise is a great contribution to Christian living and service.

* * *

Lift Up Your Hearts

By Canon Frederick George Scott, C.M.G., D.S.O., V.D., D.C.L., F.R.S.C. Published by The Ryerson Press, Toronto. Price 25c.

The author is the well-known padre of the Great War of 1914 and it is evidently out of his experience there that this volume of verse springs. It is plain also that the present conflict has moved him as indicated in *To France*, a call "to shake off the tyrant's heel" and his salute to the airmen. Hope which springs eternal in the human breast will be revived and strengthened by these messages.

* * *

Old Everton

And the pioneer movement amongst the Disciples of Christ, by Rueben Butchart. Published by the Compiler at 27 Albany Ave., Toronto, for The Church of Christ (Disciples) Everton, Ont. Price 50c.

The book affords the reader the privilege of an excursion into an interesting locality making real to him pioneer conditions and enabling him to appreciate the sturdy and resourceful character of early settlers and the valorous service of the pioneer ministers. It is written by one who has had experience of writing and publishing and in both these aspects it is a worthy production. Though it is the work of a religious body other than our own the catholic spirit of the Presbyterian Church enables us to compliment the author and to commend the book to all who would more fully inform themselves of the progress of religion in those not too distant days.

* * *

Holiday in Canada on the Ottawa River

By S. Rupert Broadfoot, K.C., 85 Sparks St., Ottawa, Ont. \$1.50, postpaid \$1.70. Published by Pine Lodge, Bristol, Que. Proceeds in aid of The Queen's Canadian Fund.

The reader who notes the extent and extraordinary variety of the contents of this book will regard the title as not merely inadequate, for it deals not with holidaying only and does not confine itself to the Ottawa River, but actually a misnomer. It is none the worse for that however, for it makes no pretensions and is devoid of order and continuity. Like the world it is made

up of a number of things and they are all most interesting whether persons or places be considered.

For instance it opens with generous attention to the Royal Visit, giving beautiful pictures of Their Majesties and some particulars of their reception. Other men of eminence have a place such as Winston Churchill. This part of the book is enriched with splendid photographs of the capital city, Parliament Buildings, works of art throughout the city and airviews of the capital and its surroundings. Poetry is given a large space and some of it is original for the author indulges, and capably, in verse.

An intimate bit of biography engaged our attention in tribute to one who served the author in the capacity of Secretary, Miss Helen Fraser who was a devoted member of St. Andrew's Church, Ottawa, which concludes:

"And now we say a long farewell to you, Helen—dutiful daughter, loving sister, secretary extraordinary, loyal, trusted employee, staunch friend, trained church and social worker—and withal a gallant soldier of Christ."

Of course in keeping with the title much space is given to the playgrounds of the Ottawa region. The reader cannot but revel in this book with its kaleidoscopic contents, particularly since it is concerned with Canada and with persons and places perhaps of the reader's immediate acquaintance.



MISS MARGARET WEBSTER

Succeeding Miss Violet Tennant, Miss Webster on the 1st of September entered upon the work of Girls' Work Secretary under the auspices of the W.M.S. (W.D.) and the Board of Sunday Schools and Y.P.S.

Miss Webster is a daughter of Rev. G. Carlyle Webster, minister of Zion Church, Charlottetown, P.E.I., and comes to this post with the qualifications of deep interest in the work of the Church, service in it from her early years, and a good educa-

tional background. She is a graduate of Prince of Wales College, Charlottetown, P.E.I., and of Western University, London, Ont., from which she graduated in 1939. Following graduation she spent a year training in the College of Education, Toronto, then she taught High School in the town of Elora, taking the work of English and History. Miss Tennant, her predecessor, is now Superintendent of the Y.W.C.A. in Ottawa, Ont.

MILITARY CHAPELS IN CANADA

The following information has been furnished us by the office of the Principal Chaplain P., Ottawa.

IN March of this year, shortly before Easter, the War Department at Washington, U.S.A., made the interesting announcement that the sum of nearly \$13,000,000 had been appropriated to build over 600 chapels in posts, camps, and stations occupied by soldiers of the U.S. Army. Never before in the history of the Army had there been such an undertaking. This historic construction program, according to the official announcement, was intended to provide adequate facilities for carrying on religious activities under the direction of Army Chaplains, and to do away with the necessity of conducting Divine Service in any spare space that happened to be available, in theatres, mess halls, recreation buildings, tents or parade grounds. . . .

There has been no large appropriation such as this in Canada but there has been a considerable effort on the part of both interested civilians and military leaders to meet the need, as far as possible. In most of the Military Districts there are chapels which may be used for Communion Services, private devotions, marriages and baptisms. In most cases there is a vestry attached where the chaplain may hold interviews with any who wish to see him in private.

These small sacred edifices are the result of the devoted interest and co-operation of many people, the chaplains in the district usually taking the initiative and obtaining the assistance of friends. . . . In one camp area materials for a chapel were donated by church friends, and the building was erected by means of voluntary labor on the part of the local detachment of Engineers. This chapel, now completed and in use, is one of the finest to be erected, so far.

The following brief notes on chapels in the various Districts across Canada may be of interest:

M.D. No. 1 (H.Q.—London, Ontario)

In the London Military Hospital on Trafalgar Street there is a chapel which seats 200 people. It is equipped with an altar, lectern, organ and other furnishings. In addition there is an amplifying system so that services may be broadcast to patients in the wards. At Wolseley Barracks, also in London, there is a chapel seating 150, well furnished.

In Windsor at the Barracks on St. Luke's Road there is a beautiful little chapel known as St. Luke's. It is so arranged that while it only holds 30 people, folding doors can be thrown open into the main floor of the Barracks where 600 can be accommodated. Communion linen for this chapel was donated by All Saints' Church, Windsor, and the windows have been artistically painted by a private soldier of the Essex and Scottish Regiment to resemble stained glass.

At Woodstock in the Training Centre there is a small chapel with plain furnishings used for Communion Services. In the Training Centre at Kitchener there is also a small chapel with excellent equipment. The floor is completely covered with rubber matting, and the aisle is carpeted in red. There is a fine altar and the windows are decorated with religious themes. At the rear of the chapel is a desk where the Chaplain holds interviews.

M.D. No. 2 (H.Q.—Toronto, Ontario)

In Camp Borden there are three Communion Chapels, the main one seating 140, the other two each accommodating 60. All three of these have musical instruments, and the two smaller chapels are located in the Y.M.C.A. building and the Salvation Army hut. Other chapels have been arranged for Camp Borden by Chaplains in their own lines.

At the C.N.E. Barracks in Toronto there is a fine chapel which was officially dedicated by the Principal Chaplain (P), which seats 70 people and is constantly in use. There is also a chapel at the Long Branch Training Camp, and one at the Standard Barracks in Hamilton.

At Brantford a small space has been curtained off as a little sanctuary, in the Y.M.C.A. hut. The curtains for this purpose were donated by the Citizens' War Services, while the altar with its Cross and other furnishings was given by Grace Church, Brantford.

In North Bay there is a complete chapel, fully equipped, with a Chaplain's Room attached.

At Niagara, while there are no chapels in the surrounding area where troops are stationed, plans have been prepared for a chapel in Niagara Camp, itself.

M.D. No. 3 (H.Q.—Kingston, Ontario)

In the large camp area of Petawawa there are three chapels. The largest of these, built by the Engineers, accommodates 300, and was dedicated by the Principal Chaplain (P) as St. George's Chapel. There is a smaller chapel in the Y.M.C.A. hut, and another in the Salvation Army building. All three are used on Sunday mornings, and St. George's is used for Sunday evening Services by the different denominations.

M.D. No. 4 (H.Q.—Montreal, Quebec)

Chapels in this District are of a tem-

porary nature, services being held, for the most part, in recreation rooms. In the Montreal area there is a "quiet room" in the Salvation Army hut, and services are held in the Salvation Army assembly hall. At Three Rivers one of the buildings is being remodelled in order to provide a chapel and offices for the two chaplains.

M.D. No. 5 (H.Q.—Quebec, Quebec)

At Valcartier Camp there is a fully equipped chapel seating 130. It is furnished with an altar, a lectern, prayer desk, and organ, and even boasts a bell in a small belfry.

M.D. No. 6 (H.Q.—Halifax, N.S.)

At Aldershot there is a very fine chapel in what is known as the Legion Church Hut. It was built by the Engineers after funds had been obtained from friends through the vigorous efforts of H/Capt. Fowlow. The altar was made locally, and is an excellent piece of work with the crest of the Chaplains' Service carved on the front. The altar cross and candlesticks have been loaned for the duration of the War by St. John's Church, Cornwallis.

At Halifax and Amherst rooms are especially furnished for Communion Services, in the Y.M.C.A. buildings, while in Newfoundland the Legion War Services hut is used as a chapel, and a temporary altar is erected on the platform each Sunday.

M.D. No. 11 (H.Q.—Vancouver)

There are chapels at Vernon, Gordon Head and Nanaimo. In the Vancouver Area there is also a chapel seating 40, which is open all day for the troops. The furnishings have been provided by Churches and individuals in Vancouver. At Victoria there is a fine though small chapel attached to the Y.M.C.A. hut in Macauley Camp.

Furnishings in this case are on loan from St. Christopher's College Chapel which has been closed for the present.

M.D. No. 12 (H.Q.—Regina Sask.)

There is one chapel in this District, located at Dundurn. It consists of one room in the Recreation Building, and holds 125 people. It is completely furnished with altar, lectern and prayer desk.

Further progress is expected with regard to chapels in Districts 7, 10 and 13. Certainly in those places where chapels have been provided the effort has been richly rewarded in the appreciation shown by those who use them.

They Found a Way

Considering the hazards involved in having church services in England, a group of churches in New York City have united in sponsoring a service broadcast every Wednesday over short wave station WRUL of Boston, to their brethren in England, so that they may have the benefit of worship with the hazard of public gatherings eliminated.—Exchange.

To the rescue came that doughty, vigorous and aggressive group of Jewish Christians known as the American Board of Missions to the Jews with headquarters in Brooklyn, New York, but with arms and branches reaching around the world. The only Christian Jew living today, qualified by personality, culture, and training, to undertake the stupendous task of a new translation of the Yiddish New Testament, was

drafted for the job. He is Rev. Henry Einspruch, D.D., director of the Jewish mission work for the United Lutheran Church in America, with headquarters in Baltimore. Dr. Einspruch has for many years been dissatisfied with the previous Yiddish translations of the New Testament. Some friends of Dr. Einspruch having been led to see the vital importance of a new translation, established through the Lutheran board a \$50,000 fund known as the Louis J. and Harriet S. Lederer Yiddish New Testament Translation Fund, and with part of that money Dr. Einspruch bought typesetting machinery, and equipped a full printing office. Then he himself put on the leather apron of the typesetter, and went to work. He plodded and plodded for the space of perhaps five years. Never was a man more meticulous and fussy in every shade of meaning and in every nuance of wording; so it was also in every curve, dot and shadow of the type itself. Little did he think that God was bringing him to the Kingdom for such a time as this.

Suddenly America found herself without any supplies of Yiddish New Testaments. The Bible Societies' shelves were sucked bare, and over the country there rose a cry,

We need Yiddish New Testaments! In that hour of need, the American Board of Missions and Dr. Henry Einspruch clasped hands, and united in this stupendous and epoch-making piece of work. Dr. Einspruch was told to hurry along as fast as he could and to finish the translation. Printers were told to get to work on estimates and designs, etc. Dr. Einspruch, because of the fineness of his artistic sense and his fastidiousness, was appointed the chief architect of every phase of this New Testament, from the setting of the first line of type to the final rolling off of the finished book with its jacket and design.

Then the announcement was made that by July 15th there would be an edition of 10,000 New Testaments ready for distribution among the Yiddish speaking Jews of America. The book is really a work of art, and reflects credit on the Christian supporters of Jewish Missions in America. Suitably enough it is called, **The American Translation of the Yiddish New Testament**. It is hoped that these New Testaments can be given free to Jewish Missions and to Jewish missionary workers. Perhaps a slight charge will be made for cost of expressage or mailing, but otherwise the American Board of Missions to the Jews is striving to make these books available without charge to all legitimate Jewish missionaries.

The Jew Approachable

From a recent report of a worker among the Jews there comes this statement, "There is urgent need for the Yiddish edition of the New Testament". From workers everywhere throughout the country there is a continually rising cry for New Testaments

for the Jews. The war has cut deep into the heart of the Jewish nation, and rarely has the Church of Christ had the opportunity of presenting to the Jews the Gospel through the printed pages as we now have.

Fuller information concerning this history-making American Translation of the Yiddish New Testament, can be had by addressing the American Board of Missions to the Jews, Brooklyn, New York, Rev. Joseph Hoffman Cohn, General Secretary. If any friends feel that they would like to have a share in the cost of this undertaking, gifts specified for that purpose will certainly be acceptable to the Mission, although it is not their principle to solicit funds. Their policy has been persistently through the years to tell of the work and trust to the care and provision of an all wise God who has always provided for every need that this remarkable Mission has ever had.

The Mission also publishes a monthly paper entitled **The Chosen People**, which is a revelation of what is being done by these people to reach the entire world of Jewry with the knowledge of Salvation through the Lord Jesus Christ. A copy of this paper will be sent to any interested friends, for 10 cents. If you have not become acquainted with the vast out-reach of the American Board of Missions to the Jews, with their remarkably efficient refugee work, their missionary stations throughout the world, their intensive and aggressive missionary programs in the important cities of America, you have a rare treat coming to you, and an eye-opener as well. Address inquiries and gifts to, American Board of Missions to the Jews, 27 Throop Avenue, Brooklyn, N.Y.

ALLIED GOVERNMENTS AND MISSIONS

Two interesting pieces of information concerning the attitude of allied governments to the work of missions have recently come to our notice.

The Norwegian Government in London has voted £50,000 for missionary work in Africa and Asia. The Norwegian churches are responsible for over 200 missionaries in about 60 stations in different parts of the world, including Zululand, Belgian Congo, Madagascar. Money has also been voted to Norwegian churches outside Norway.

The Christian (9.4.41) quotes correspondence between General de Gaulle and Mr. Charles Collet, the London Secretary of the Paris Missionary Society, who has been entrusted with the full responsibility for the mission-fields of the society in British Africa (Barotseland and Basutoland) and has been asked to take over the correspondence of the missions in Cameroun (French Mandate), Togoland (French Mandate), Tahiti, the Loyalty Islands and New Caledonia.

(Continued on page 306)

MISSIONS

BUDGET RECEIPTS

August 31, 1940	\$105,443.80
August 31, 1941	103,390.83

N.B.—Those concerned are reminded of the Fall Offering to be taken up before the end of November and followed up by personal approach to non-contributors so that all may have a chance to help to finance the general work of the Church.

* * *

Interchurch Missionary Conferences Western Canada

The Foreign Mission Secretaries of the four co-operating churches have arranged for a series of meetings in Western Canada during the month of October. They have secured as the central figure of these gatherings, Dr. John R. Mott, who may rightly be called the world's foremost missionary statesman. The dates and places as arranged are:

Winnipeg—October 8th and 9th;
Regina—October 10th;
Saskatoon—October 11th and 12th;
Edmonton—October 13th and 14th;
Calgary—October 15th;
Vancouver—October 17th and 18th.

At each centre it is proposed to have a meeting of ministers, a general session or sessions for discussion and conference, denominational luncheons, public meetings and, where these can be arranged, supper meetings and banquets. Dr. Mott will give addresses at the ministers' meetings, the noonday banquets and at the public evening meetings. In addition at each University centre meetings with students are being planned.

At the cities where it is possible to hold three general sessions, the themes considered will be:

1. The Church in the Field Abroad;
2. The Church in the Home Field;
3. Partnership through Stewardship.

It is planned that a representative of each Church shall accompany Dr. Mott to assist in the General Sessions and at the denominational gatherings. It is hoped that not only from city churches but from the district tributary to each city ministers and elected representatives from all congregations may attend to receive the inspiration which it is hoped these gatherings will bring.

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Addresses Belleville Conference

The addresses delivered by Mr. Basil Mathews at the Conference on Missionary Education, held at Albert College, Belleville, in July, under the auspices of the four Co-operating Churches are now ready for distribution. These have been neatly printed in an attractive form, and sell for .25c each or 10 copies for \$2.00. These would form an admirable background for group study by

Bible Classes, Young People's Societies or Congregational Study Groups.

The other addresses of the Conference given by Mrs. Mathews, Professor Watson Kirkconnell and missionaries of Protestant Churches throughout the world have been mimeographed, and are also available at the same price as Mr. Mathews' lectures. These, too, would make very valuable material for discussion in study groups.

Orders may be sent to Room 807, 100 Adelaide St. W., Toronto.

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Women's Missionary Society (E.D.)

The following is taken from the report to the last General Assembly:

From year to year there is little change in our work; we still retain our eight Presbyterials, and territorial area continues the same. We regret that during the past year our losses in membership and Auxiliaries have been greater than our gains. However, we are pleased to state that during the year our general average attendance has increased to 54 per cent of our membership.

The Annual Meetings of our Presbyterials were enthusiastic gatherings, giving us cause for thankfulness and encouragement.

We attribute our losses in a large degree to the fact that so many congregations are without pastors; and therefore the young people are not being instructed in the necessity of leadership in missionary work. We are greatly concerned over this, particularly as the elderly members in our Auxiliaries are passing on to their reward, and the younger ones are not trained to take their places.

Our Foreign Mission work in the different fields is continued as in previous years. In British Guiana we support one missionary, Miss Martin, and two native deaconesses. A grant of \$400 was also forwarded to the Perpetua Kawall Memorial School. In Japan we supported only one missionary, Miss MacDonald. Last July she returned to her field after spending a year at the Japanese Language School in Tokyo, thereby complying with the request made by the Japanese government. Our full grant was forwarded to be used in the work of this mission. Our annual grant of \$500 was also sent to the Kobé Theological Seminary.

The Hebridean Mission, being the first foreign work undertaken by the Canadian Church, was held very dear in the hearts of our pioneer women. To keep up this tie with the past we send an annual grant to the Santo Training School in the New Hebrides, also a small amount to the International Union of the Reformed Church.

Following the advice of the General Board of Missions, and in the hope of increasing our missionary interest, we are looking forward to taking up work in India in whatever field is most advisable.

In our Home Mission work we engage

seven deaconesses, whose reports show the interest taken in the amount of work accomplished. Two of these deaconesses are placed in the Homes at Chalmers Jack and River Herbert. There they have the opportunity of teaching the children through the week as well as on Sunday and of keeping in contact with their homes. These properties belong to the W.M.S. (E.D.)

Our Port Worker, who ministers to the migrant coming into the Dominion, has during the latter part of the year been working among the boys of the Armed Forces, bringing cheer and comfort to many a lonely lad.

All branches of our work are deeply interested in preparing boxes which are sent to the deaconesses. This form of service during 1940 was particularly active. One hundred and fifty-five boxes were sent and thirty one comfort bags were given to the Port Worker.

Seven students studying for the Ministry have received bursaries from the W.M.S. (E.D.)

Through our publication, the Presbyterian Message, we endeavor to give our readers information on the work of the W.M.S. and its workers at home and abroad. Subscriptions received for 1939-40 were \$2,441, and it has become self-supporting.

Our Literature Secretary reported an increase in sales over last year, and the Presbyterials having circulating libraries find the books very useful in the rural districts. We are indebted to the W.M.S. (W.D.) for literature and notices of new books.

During the year we received two small legacies which enabled us at the 1940 Annual Meeting to vote a small amount to the orphaned missions in Europe.

Our organization consists of:

Presbyterials	8
Auxiliaries	215
Membership	3,471
Y.P. Societies Members	580
Girls' Organizations Members....	373
Mission Band Members	1,523
Home Helpers	795
The contributions for 1940 were:	
Foreign Missions	\$8,842.82
Home Missions	6,037.20
* * *	

Bible Society Notes

The Bible Society's booth at the Canadian National Exhibition was visited by thousands. In addition to the usual staff, missionaries from the various churches gave voluntary service. The Society's Auxiliary, the Upper Canada Bible Society, maintained a selling booth with excellent results.

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Over 220,000 Presentation New Testaments have been issued by the Society to H.M. Forces, solely through the Chaplaincy Department of the Ministry of Defence. Further supplies are continually being requested. In addition some 17,000 volumes

have been distributed in prison and internment camps. Appreciative testimony to the value of the work is being continually received.

In recent months the Society has lost by death many valued friends. These include Mr. Theron Gibson, Toronto, an Honorary Life Governor, and Honorary President of the Upper Canada Auxiliary. Mr. Gibson's interest in the work continued during his long life, and was of great value to the Society. In the passing of the Rev. John Reid, District Secretary for South Saskatchewan, the Society lost a faithful worker and devoted friend. The sudden passing of Rev. Professor F. Anderson, M.A., D.D., Huron College, London, Ontario, has been a great loss. He has been Honorary Recording Secretary since 1926. Few Secretaries anywhere were more accurate and efficient, and service for the Society was for him, as for the other friends mentioned, labor of love.

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As far as staff is concerned, the Society is indeed fortunate to be able to utilize the services of the Rev. H. O. T. Burkwall, formerly of Canton, China, in North Alberta; of Mr. G. H. Vinall, the Society's exiled Secretary for Japan, in South Saskatchewan, and Mr. G. M. Franck, formerly of Chengtu, in Montreal and Quebec. The Rev. H. D. Marr, District Secretary Emeritus for South Alberta, has also been rendering valued service in South Saskatchewan, and the ever energetic Rev. E. J. B. Salter continues as Acting District Secretary for Manitoba, taking duty for Capt. the Rev. J. Irwin McKinney, attached to the First Canadian Division Overseas.

Allied Governments and Missions

(Continued from page 304)

donia, all of which are under the administration of General de Gaulle.

In reply to requests for facilities for correspondence with the Cameroun and Gaboon Missions and for recent news of them, Mr. Collet has received the following letter from General de Gaulle: "I am happy to inform you that there is no obstacle of any sort to the activity of the Evangelical Missions in the territories where they are working. Indeed, as soon as we had finished the occupation of Gaboon, we thought of your missions and of their needs and of the means of giving them the help which they needed, and at the request of the Governor of Gaboon a special credit has been placed at his disposal so as to allow him to help, with both money and supplies, the missionary establishments which are in his territory. The local authorities have my instructions to facilitate, as far as possible, the work of the missionaries of whatever confession in their territories."—Spiritual Issues of the War.

OUR OVERSEAS MISSIONARIES

Under General Board of Missions and W.M.S. (E.D.)

Bhil Field:

****Rev. D. E. McDonald.

Rev. and Mrs. F. C. Knox, Mendha, via Bhabra, Central India.

Rev. and Mrs. A. Earl Toombs, Barwani, via Mhow, Central India.

Dr. and Mrs. Wm. R. Quinn, Jobat, via Dohad, Central India.

Rev. and Mrs. C. L. Wood, Jobat, via Dohad, Central India.

***Rev. John Buchanan, M.D., D.D., Toran Mal, Khetia, Central India.

Jhansi Mission:

Mr. and Mrs. Angus Mackay

Rev. and Mrs. Jos. Muchan

*Mr. and Mrs. John Cheshire.

} Jhansi, U. P. India.

Formosa:

****Dr. and Mrs. G. Gushue Taylor.

****Rev. and Mrs. Geo. W. Mackay.

****Rev. and Mrs. H. A. MacMillan.

Manchuria:

****Rev. and Mrs. Allan Reoch.

*Rev. and Mrs. E. H. Johnson.

****Rev. and Mrs. Wm. G. Davis, Christian and Missionary Alliance, Zamboanga, Mindanao, Philippine Islands.

Japan (Among Koreans):

****Dr. and Mrs. L. L. Young.

****Miss Ethel MacDonald.

British Guiana:

**Rev. and Mrs. Jas I. Dickson

Miss Esther Thomson

Miss Thelma Martin, Canadian Manse, New Amsterdam, British Guiana.

***Dr. and Mrs. J. B. Cropper, 172 Crown St., Georgetown, Demerara.

} Box 288, Georgetown, Demerara, Br. Guiana.

South China:

Rev. Z. K. Zia, Christian Literature Soc. Shanghai, China.

*On Furlough.

***Retired.

**Under appointment.

****Temporarily withdrawn from field.

Missions under the W.M.S. (W.D.)

Bhil Field:

India

Miss Marion Williamson

Miss Ellen I. Douglas

*Miss Mary Sherrick, B.A.

} Amkhut, Ali Rajpur State, Central, India.

} At present serving under Board of Missions in British Guiana.

*Miss Isabel McConnell, Reg. N.

Miss Bessie M. MacMurchy, Reg. N.

Miss Margaret F. Kennedy

Miss Beatrice Scott (under appointment).

} Canadian Presbyterian Mission, Jobat, via Dohad, Central India.

Jhansi Mission:

Miss Annie L. Whatling

*Miss Irene Stringer

Miss Lily A. Simpson, Reg. N.

Miss Elizabeth H. Thurrott, M.D.

Miss E. M. Magee, B.A.

Miss Margaret MacRae, Reg. N. (under appointment).

} The Presbyterian Mission, Jhansi, U.P., India.

*On Furlough.

Missionaries Returned from Fields in Far East

Formosa

Miss Ethel M. Chisholm, Reg. N., Moose Creek, Pictou Co., Nova Scotia.

Miss Hildur K. Hermanson, Reg. N., Hospital, Rocky Mountain House, Alberta.

Miss Margaret M. Ramsay, 540 Russell Hill Road, Toronto, Ont.

Miss Isabel Taylor, A.T.C.M., 54 Dunedin St., Orillia, Ont.

Miss Dorothy C. Douglas, Lucknow, Ont.

Miss Ada E. Adams, B.Sc., 53 Millwood Road, Toronto, Ont.

Miss Alma M. Burdick, 156 St. George St., Toronto, Ont.

Miss Ruth Heighton, 1022 Chamberlain St., Victoria, B.C.
Miss Mildred Weir, Reg. N., Agincourt, Ont.

Manchuria

Mrs. Langdon W. Gehman, Reg. N., R.R. 7, Galt, Ont.
Miss Helena W. Gibbs, 19 Groff St., Simcoe, Ont.

Japan

Miss Mary E. Anderson, Acton, Ont.

MISSIONARIES IN BRITISH GUIANA AND THEIR FAMILIES

REV. JAMES I.
DICKSON,
MRS. DICKSON
AND CHILDREN



REV. JOHN ELDER, MRS. ELDER AND CHILDREN

The Hazen Conferences

The first Canadian Hazen Conference was held this year at Chaffey's Locks, Rideau Lakes, June 23-29. To those unfamiliar with this educational effort this extract from the program will be of interest.

"The Hazen Conferences were established over a decade ago by The Edward W. Hazen Foundation. Twenty-four conferences have been held in various parts of the United States and have been attended by a few Canadians as members and speakers. The general purpose is to afford an opportunity for the unhurried discussion of problems of University life. The conference attendance has averaged about sixty and has included both administrative and teaching members of Universities and Colleges, representing different departmental and other interests.

"The discussions have related not only to academic matters but also to questions of student organization, health, psychology, and religious faith. They are not conferences on religion, but it is assumed that religious values are a central concern to those who are interested in the wider problems of University life which are suggested on the programs."

An outstanding scholar is chosen as the chief speaker at each conference and on this occasion Mr. John B. Thompson, Professor of Religion in The University of Oklahoma, gave the evening addresses on *Values in a Changing Society*.

The leaders of discussion were from the Universities and Colleges of Canada and the subject in broad outline was the Canadian Universities, their personnel, policies and functioning.

Love the Sign

I remember attending a class in Iran where a Persian teacher was instructing theological students in church history. He said, "Young men, the Christians of the first century were set apart from the pagan society which surrounded them by many things. But above all else they were noted for the way they loved one another".

Mansur Sang, the Christian Dervish of Iran, was returning at one time from Meshed to Teheran. It was bitter winter weather and they were delayed along the way. Mansur had a "pusteen" or great sheep-skin coat. He gave it to a Russian refugee who had very little clothing. As a result he was taken down with pneumonia from exposure on the trip, but his heavy coat had no doubt saved the life of the Russian refugee, whom he had never seen before. The love of Christ constrained Mansur Sang to do that. He would never have thought of such an act before he found Christ and learned of His love. "Beloved, let us love one another, for love is of God". —Rev. J. Christie Wilson, D.D.

Various Matters

Atlantic Ocean Conference

Prime Minister Churchill

We had a service on Sunday in our Atlantic bay. The President came on the quarter deck of the Prince of Wales, where there were mingled together many hundreds of American and British sailors and marines. The sun shone bright and warm while we all sang the old hymns which are our common inheritance and which we learned as children in our homes. We sang the hymn founded on the Psalm which John Hampden's soldiers sang when they bore his body to the grave and in which the brief, precarious span of human life is contrasted with one with whom a thousand ages are but as yesterday when it is past and as a watch in the night.

We sang the sailors' hymn, "For Those", and there are very many "In the Peril of the Sea". We sang "Onward Christian Soldiers" and indeed I felt this was no vain presumption but that we had a right to feel we were serving the cause for the sake of which the trumpet has sounded from on high.

When I looked upon that densely-packed congregation of fighting men of the same language, of the same faith, of the same ideals, and now, to a large extent, of the same interests and certainly, in different degrees, facing the same dangers, it swept across me that here was not only the hope, but also the sure hope of saving the world from measureless degradation.

And so we came back across the ocean waves uplifted in spirit and fortified in resolve.

The Return Voyage

Some American destroyers who were carrying mails to the United States marines in Iceland happened to be going the same way, too, so we made a goodly company at sea together, and when we were right out in mid-passage one afternoon a noble sight broke on our view. We overtook one of our convoys which carry munitions and supplies of the new world to sustain the champions of freedom in the old.

The whole horizon seemed filled with ships. Seventy or 80 ships of all kinds and sizes arrayed in 14 lines, each of which could have been drawn with a ruler, hardly a wisp of smoke, not a straggler, but all bristling with cannon and other precautions on which I will not dwell, surrounded by their British escorting vessels, while overhead far-ranging Catalina airboats soared, vigilant protecting eagles in the sky. And then I felt that hard and terrible and long-drawn-out as this struggle may be, we shall not be denied strength to do our duty to the end.

Chinese Resistance

Orillia, Aug. 26 (Special).—Chinese resistance to Japan during the four years of their undeclared war was nothing short of amazing, and must be ranked alongside the courageous stand of Britain, said Dr. A. J. Brace, for 25 years a Y.M.C.A. worker in China, in an address to the Orillia Kiwanis Club yesterday.

"Not only on the military front but on the industrial front, the Chinese have put up a stubborn resistance to the Japanese aggression and they have bogged down Japan and whipped her to a frazzle. In their four years of war the Chinese have left a million Japanese dead on the battlefields, and have shot down more than a thousand airplanes. They have re-taken 31 Chinese cities formerly occupied by Japan.

"One of the five important Chinese exports is tungsten, used in the manufacture of steel, and this has been exported in great quantities to the democratic powers. In return Britain and America have extended credit and opened up the Burma road. The Chinese are now able to produce their own machine guns, rifles and ammunition for the use of their active army of five million and their army of five million now in training", he added.

The construction of the Burma road from India, 600 miles into the Chinese interior, was described as the greatest single feat of the nation. It provided an improved link for the transportation of goods. The six hundred-mile road crossed ten mountain ranges and four river systems. Seven hundred bridges had had to be constructed, but the entire project had been completed in a year with crude tools.

One of the chief reasons for the success of the Chinese was the fact that Christianity had made such great strides, he said. Although only one per cent of the population were Christians ten per cent of the Chinese leaders had been drawn from that one per cent.—Telegram, Toronto.

* * *

Oxford Entertains the Blitzed Part of the History of England

To build up their health and resistance before the winter bombing begins, relays of blitz sufferers from Bristol are being entertained as their guests by the various colleges of Oxford University.

The scheme began with a handful of guests, chosen from all ranks of life and from varying income groups, at the beginning of July, and has been so successful that hundreds more will arrive in relays until the end of September. Arranged by the Bristol War Services Council, the organizing has been put into the hands of the Y.W.C.A., who appointed as Commandant, Mrs. P. C. Fenwick, hitherto in charge of a big social service centre in Birmingham.

Inspiration for the whole scheme came from Prof. C. M. MacInnes, Reader in Im-

perial History in Bristol University. Canadian by birth, blind since he was five years old, he is an old Balliol College man, and, because he had spent four such happy years at Oxford, he felt that nothing could more soothe the nerves of those who had lost their homes, and often their relatives, than the quiet beauty of life in college.

Bristol men and women alike live actually in college rooms, lunch and dine in the college halls, use the cloisters and gardens. They occupy the rooms of undergraduates or dons, a bedroom and sitting room for each, as well as having the use of common rooms for communal gatherings. They sit at the centuries-old-oak tables, rise to their feet for the ceremonial entry of the Master and Fellows, bow their heads for the old Latin blessings (often a grace of sixty words), drink from the silver tankards of the colleges.

"We were nervous of all this kind of thing when we came", said one old-age pensioner. "The women folk went off to the shops the first night, but after the Master, in all his robes, had welcomed us and told us we were now part of the history of Oxford and of England, we all saw things differently, and the women would think they were wasting their time if they went shop gazing when they could go round the colleges with the 'dons' themselves to tell us things. Now we understand history and the sort of part we are playing in it."

The college servants ("scouts") and chefs have given up their holidays to wait on these honoured guests, and serve with all the ceremony of the University. In Corpus Christi College the "Manciple" or head chef, a tall man seeming almost a giant with his high snowy cap and long white apron, is a figure commented on by all guests.

It is not only the many entertainments arranged and the peace of the colleges and their gardens which delight the women from Bristol, but the freedom from worry about catering. A widowed visitor who now has four children to care for, said: "I cannot remember when I sat down to a meal in complete peace last. Once I was a University lecturer myself; now that the War Services Council have found me a new home for the one I lost, I must have boarders. Now to eat this good food and never think what coupons bought it nor how it could best be cooked, is wonderful."

Mrs. Ryan, mother of ten and grandmother of eight, carried hot tea over a suspected unexploded bomb all one early morning to the A.R.P. workers and the homeless; the bomb exploded that afternoon killing thirteen. "Oxford hospitality is marvellous", she says, "I couldn't have believed that any people could be so kind. Mrs. Cole, a Canadian lady, had us to tea in her house, and on her lawn. Now when I read in stories how the heroine 'stepped

on to the velvety lawn' I shall know such things are true, for I have stepped on to a velvety lawn myself".—British Weekly.

* * *

Keep Out of the War

The greatest weakness of so much of the "Keep America out of the War" propaganda is its utter selfishness. An immense amount of it is based upon the idea that this nation can be free, safe, strong, prosperous and happy, simply by keeping aloof from everything that has to do with the rest of the world. If other nations are bleeding to death, prostrate under injustice, we should simply ignore all unpleasant symptoms and turn our eyes elsewhere. That policy is not possible, even if it were desirable; and it is not Christian. It is time for this nation to realize that our fate is bound up with the rest of the world; that our welfare is inextricably intertwined with that of other nations and peoples; and that it is our Christian duty to take steps to assist our destitute and suffering brothers, in whatever land they may be found. The most feasible and practical way to do this, it seems to me, is for us to join with other nations in working out some practicable international system for the redress of grievances, and impartial justice, to all nations on the face of the earth. It will not be easy to do this, and I do not expect to see it realized in perfection; but if we once made up our minds to tackle the problem, I believe we could make a real beginning on its solution. The only alternative is chaos.—R. I. Crindell, in *The Telescope*, U.S.A.

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Y.M.C.A.

A little publicized side of the Y.M.C.A. War Services is that of its efforts on behalf of religion amongst the enlisted men.

One is apt to forget this important work and place far greater emphasis upon recreation, sports, entertainment, etc.

But that things spiritual are not being neglected by the "Y" is evidenced by the fact that during the month of July over twenty men at the R.C.A.F. Station, Royal Victoria College alone, were led to unite with the Church through the efforts of the "Y" Secretary there. While at the R.C.A.F. School at St. Thomas, a Bible Discussion Group is developing an ever-increasing following.

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From a Letter

We have had a communication from a correspondent in the United States deeply interested in the progress of our Church who keeps himself through the Record and the Assembly Report well informed with respect to its work and its problems. This extract from his letter is expressive of that interest and makes a statement with respect to the attitude of the U.S.A. toward the war:

"Needless to say, the Record is still as welcome a visitor as ever. Especially in these times it is refreshing to hear news from a country and a church where matters are not so in doubt and confused as they are here. It is gratifying to see signs here each year of growing realization of the danger of the situation to ourselves and of growing desire to give full help to those who are really defending us. One sometimes wonders whether the full realization will come quickly enough to be of telling effect. In the east I think sentiment is very strong for the Allies, even to war, if necessary. The west seems less favorable although I think that a war with Japan would see a much greater degree of national unity, I hope that the churches throughout your Dominion may continue to pray for us that God may guide us to do the right, and that in time.

"I had quite an extensive trip through Quebec and Ontario this summer and got to see many of the Presbyterian churches. I also had the great privilege of worshipping in St. Andrew's, Toronto, on a day when Dr. Parker was there. I also worshiped in McNab St. Church, Hamilton, and Knox-Crescent, Montreal, although both the ministers were on holiday".

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A Word for Our Times

In the seventeenth century, when war had bitterly divided the people of this kingdom, there was built the chapel of Staunton Harold in Leicestershire. The dedication inscription is there to-day, as a message for our own times:

IN THE YEARE 1653
WHEN ALL THINGS SACRED WERE
THROUGHOUT THE NATION
EITHER DEMOLLISHT OR PROFANED
SIR ROBERT SHIRLEY, BARRONET
FOUNDED THIS CHURCH:
WHOSE SINGULAR PRAISE IT IS
TO HAVE DONE THE BEST THINGS IN
YE WORST TIMES,
AND
HOPED THEM IN THE MOST
CALLAMITOUS.

—Sydney Walton in the Methodist Magazine.

The miseries and horrors of war have shown us again the capacity for love and sacrifice, for courage and endurance, for good humor and self-forgetfulness in multitudes of ordinary people.

BEREAVED

Rev. M. H. Sewell of Montreal, has been notified by cable that his son, Sergeant Vernon Y. H. Sewell, serving overseas in the Air Force, is reported missing. This sad message was received after an operational flight. Sergeant Sewell had served in Scotland for four months.

The Quiet Hour

REMEMBER AND REPENT

Rev. R. A. Sinclair, B.A., Innisfail, Alta.

And unto the Church in Sardis write: These things saith he that hath the seven Spirits of God and the seven Stars; I know thy works, that thou hast a name that thou livest, and art dead.

Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life, but I will confess his name before my Father, and before his angels.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Rev. 3:1-6.

A SERMON preached on Armistice day last year which a deeply interested hearer forwarded to us. We have not yet had an opportunity of publishing it, and in giving it a place in the Record. Now its message will be found timely though a special occasion called it forth.—Ed.

On this Remembrance Sunday, I would have you meditate with me on this ancient letter written to the church at Sardis; and, first, an excursion into the realm of ancient history.

In the days when the other glory of Greece was still in the future there stood in Asia Minor as the focal point of the empire of the fabulously wealthy Croesus, the city of Sardis. With the shifting of powers, it became the main outpost of the Persian Empire, and jumping-off place for her armies' attacks on the rising power of Greece. Sardis was a beautiful example of a city built upon a hill. Crowning the summit of a lofty promontory which sheered away to the north, east and west, it was approachable only from the south by a ridge which joined it to a nearby mountain. This well nigh impregnable fortress provided by nature gave the city an enviable security, but on two widely separated occasions in her history those cliffs were scaled by a foe. Here in this great city of the past met the highways of commerce, the routes of armies, the ebb and flow of empire.

However, in the days when, under the impetus given by the Apostle Paul, the Church spread like fire through the cities and towns of Asia Minor, Sardis was basking in the reflected light of a fading glory, and there, as has so often happened, when the fire of greatness and achievement has cooled, the theme of life was to be found in degeneracy, immorality, and dissipation. Such a background formed a fertile soil for the redeeming Gospel of Christ, and the young and vigorous Church quickly took root, but when a generation had passed and the zeal of her

early evangelism had become the settled existence of an established church, then, as now, the people of the church began to adopt as their standards of life the standards of those about them. The degeneracy, immorality and dissipation of Sardis became the degeneracy, immorality and dissipation of the church in Sardis. Thus this brief, prodding letter. "You", says the writer, "are supposed to be a living church, you attend church services you support your bishops, you occasionally add to your membership, but actually at heart you are dead or practically so. By your fruits you are known, and you have been found far from perfect before God! Remember how you received and heard Christ, hold fast, and repent of your waywardness and indifference! Otherwise judgment will come suddenly upon you as those scalers of your cliffs came years ago.

"There are still some among you who have proved themselves steadfast of faith and life, and worthy of the crown of life. Wake up then! Rally those who are left, strengthen the things which remain, while yet there is time, before your church perishes through sheer inertia and anaemia."

And, strange as it may sound on the ears of a church which so often fails to preach from conviction and for conversion and is almost surprised when her preaching bears fruit, this little letter seems to have achieved its aim, for the church in Sardis did not die but for a considerable time the bishop there occupied an important place in early church history.

How then does this speak to us today? Twenty-two years ago came the order to cease fire, and countless thousands of men from many nations, wearied from four years of carnage and destruction, laid down their arms, but other countless thousands had already laid down their arms in the supreme sacrifice for a cause that was dear to them and to us. They had fought and they had died for freedom, honor, justice, truth, love, happiness—for their fellowmen, and we summed it up in that word, democracy. From their failing hands they threw to us a torch, and as the world turned its energies to the task of reconstruction, that blazing ideal was to be our light. But our hands were busy with tools and we could not carry a torch. So we set it aside, and in the breezes of hatred, suspicion, selfishness, greed, lust and gaudy pleasure seeking, it flickered, sputtered and here and there went out. Our freedom, our justice, our honor, our democracy, bore the semblance of life but the reality of a lingering death. Our works were not found perfect before God. In many ways we did not keep faith with those who died. So that now to remember our fallen we pause, not in the rush of commerce and industry, not in the midst of our indolence and pleasure, but in the awful maelstrom of a conflict that is

bigger, bloodier, deadlier than before; and we are called to remember, to recall that vision which once we knew, steadfastly to hold it high, and humbly to repent of our sins. The cry rings forth, "Awake! Rally those who are left, strengthen the things which remain". Through the years the call has been echoing, but too often having eyes we saw not, having ears we heard not, having hearts we failed or refused to understand.

Then, as the thief in the night, came judgment. It was war, but still the nations were slow to awaken from their slumber. Suddenly, all hell seemed to break loose, and one by one the nations fell in a swath across Europe until in stark realistic relief the picture lay before us. There, in apparent helplessness, her breast bared for the assassin's stroke, her unprotected fields exposed for the conqueror's ruthless tread, was the motherland of Britain, heart of Empire, all that remained of that vast array of might which we counted our protection. Did some strange force from far off spaces blown speak then to that people? Did that cry ring through their hearts, "Awake, strengthen the things that remain, that seem on the point of destruction?" Again God's miracle was wrought, the voice was heard and heeded, and it's story has been written on the land, in the air, and on the sea, while the world has marvelled. There on a little island a people has proved itself worthy.

In this intense hour of our history, Remembrance Day cannot be a dreamy drifting into the past. In our hearts there must be an abiding, reverent gratitude for those who died on our behalf, but even more, if we would keep faith with them, there must be a renewed and deepened consecration to the task they left us. There must be an awakening to the realities about us, a recognition of where we are weak and ready to die, a strengthening of those things that remain. It seems impossible to accept the premise, so challengingly expressed by Anne Morrow Lindberg in her recent book, *Wave of the Future*, that our cause is of the Past, the forces of Naziism and Fascism, etc., are the bursting forth of the forces of the Future, change is inevitable and to resist change is sin. It is true that much of what we have known we may know no more, and much that is new will come, but God has promised that the things that are shaken shall be removed, that the things that cannot be shaken may remain; and this must be our rallying point. Humbly we must consecrate our very lives to God; then shall we be worthy, and as we say of those who died in another generation, that "their name liveth for evermore", so shall we hear another word, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life".

And right here lies the particular challenge to us as the Church of Christ. For our works have not been found wholly perfect before God. Not completely have we worked the works of Him who commissioned us. Like the church at Sardis we have tended to be content with the ways and ideals of the world, and though we have endeavored to maintain an appearance of life we have allowed a creeping paralysis to deaden our limbs and vitality has gone from us at many points. While the heart of the world bleeds in its anguish we squander our strength on trifles. The philosophy of the world has infiltrated into our very faith and we have become debilitated. Nevertheless within the Church there are yet many who have not defiled their garments, nor bowed the knee to Baal. Still in many hearts glows a mighty faith and devotion, and there is our strength. To us there comes the charge, "Wake up, and strengthen the things which remain, that are ready to die. Remember the Gospel committed to you, hold fast amidst all these storms and repent of all your sins". With sincere heart searchings we must seek the things which cannot be shaken. The house of our faith must be firmly established upon the Rock, lest the floods and storms sweep it violently away. As a Church we must lay firm hold upon the unshakeable Word of God, live by it, and proclaim it far and wide without fear or favor, casting the Bread of Life unstintingly upon the waters.

This cannot be done by dreaming, "Awake", says Christ to those who preach His Word. "Awake!" must they re-echo to their people. "Awake!" must be the message which they in turn carry forth to those without. The world cannot afford to attempt again to rebuild itself without Christ, for we have seen what such an attempt has led to. For with all the failings of the Church and of the peoples pursuing the democratic ideal, it cannot be denied that the direct responsibility for this holocaust lies at the door of those regimes which have cast out Christ. The strength and life of a nation is as its spirit, and where that spirit is anti-Christ the outlook for both Church and people is bleak, but where that spirit is the spirit of Christ, the people are the body of Christ, and no power can overthrow the Church. If the Church is to endure in the struggles that lie ahead she must be strong; and if the Church is to be strong, the families of the Church must be strong, and if these Churches are to be strong, their congregations must be strong, and this can only be when the individuals within them are possessed of a dynamic and vital faith; and it can be so. The things which remain can be strengthened, when there is a will to strengthen them. The Church in Sardis proved it long ago. The people of Britain are proving it today. By the grace of God the Church will prove it. Thus may this Day of Remembrance initiate an era of

consecrated life and triumph for the Church of Christ.

May God grant that we of St. Andrew's Presbyterian Church shall be found worthy. May he grant to The Presbyterian Church in Canada that it be found worthy. May God grant to the Church of Christ in all lands, amongst all peoples, to gain the victory and that her countless names shall not be blotted out of the Book of Life but be confessed before the Father and before His angels.

"He that hath an ear, let him hear what the Spirit saith to the Churches."

Thou wast their Rock, their Fortress and their Might;

Thou Lord, their Captain in the well-fought fight;

Thou, in the darkness drear, their one true light.

Hallelujah!

O may Thy soldiers, faithful, true and bold,

Fight as the saints who nobly fought of old,

And win, with them, the victor's crown of gold.

Hallelujah!

And when the strife is fierce, the warfare long,

Steals on the ear the distant triumph song,

And hearts are brave again, and arms are strong.

Hallelujah!

PRAYER

We pray for Thy Church and especially for the branch of the Church in which Thou hast called us into Thy service, that she may be found faithful to her trust of proclaiming to all men the Gospel of peace and eternal salvation. Grant unto Thy Church new vision and new charity, new wisdom and fresh understanding that the eternal message of the Gospel may be hailed as the good news of salvation from all the ills of the world. Inspire Thy Church to meet the present need and grant unto all who profess the name of Christ grace so to manifest His spirit that they may commend His truth and show forth the redemptive power of His Gospel.

Our gracious Father, who makest wars to cease unto the ends of the earth, we pray for the speedy overthrow of these forms of evil that have risen up against us, and for the blessing of peace, for ourselves and for all mankind. Grant that these present troubles may be overruled to Thy glory in the extension of Thy Kingdom and the union of all nations in Thy faith and fear and love; and these our prayers we offer unto Thee in the name of Jesus Christ our Lord, to whom with Thee the Father and the Holy Spirit be all glory and praise both now and evermore.—Amen.

Children and Youth

THE GOOD FIGHT

Fight the good fight of faith.—1 Timothy 6:12.
Keep thine heart with all diligence; for out of it are the issues of life.—Prov. 4:23.

YOUR thought-world will be the battlefield where you must fight and win. Do not allow your mind and memory to be soiled with a degrading page or picture. Guard your eyes and ears from all that would make your battle the harder to win. Crowd out evil by filling your thoughts with pure and noble ideas. As you read the best, you will turn away from the worst. Keep busy; when tempted, turn immediately to some task or hobby. It is the idle man who falls an easy victim to the Tempter.

Above all things, fight this battle in God's strength, not in your own. He alone can give you the power to defeat the Evil One. Hosts of young men have passed unscathed through the hottest furnace because by their side has walked "One like unto the Son of God". As they have conquered, so you may conquer. But it will be by God's help and by your constant vigilance.

You will sometimes feel depressed at the slow growth of your Christian character. Someone has said:

"A great part of the discipline of life arises simply from its slowness."

Problem after problem will present itself to be solved, and you must have patience with yourself and patience with other people. When life becomes puzzling to you, it shows you are beginning to solve some of these problems. The Christian life is like a profession: we gain progress and mastery simply by practice. As, step by step, you are challenged by the world and its false beliefs, you must go forward steadily doing the right.

"Brother, where two fight, the strongest Wins, and truth and love are strength."

When Sir Walter Scott lay dying, he said to Lockhart, his son-in-law: "My dear, be a good man. Be virtuous. Be religious. Be a good man. Nothing else can give you any comfort when you come to lie here". As you try to do God's will, the puzzles will be solved:

First, find thyself, 'tis half-way house to God;

Then lose thyself, and all the road is trod.

When the Prodigal Son "came to himself", he came to the father's home. When we realize our own weakness, we shall seek God's strength. By doing His will in a self-forgetful way, we shall gain a happiness and peace to which all self-seekers are strangers. If you want to be really happy, take up some definite Christian work. It may be helping at a boys' gymnasium, it may be taking a Sunday School class; it

may be some small task that seems almost too trifling to discharge. But, if you do this work in the very best way, taking all possible trouble about it you will keep your Christian life in good repair. More men relax their Christian principles because of failure to exercise them in active work than for any other reason. Doubts come thick and fast to idlers; but a cheerful enduring faith is the reward of the busy.—Boyhood to Manhood, Williamson.

SUMMER BIBLE SCHOOLS



Millerton, N.B.

As a new venture this school afforded great encouragement for the average attendance was thirty-six. These pupils were under the care of four teachers, Rev. P. M. Sampson and Mrs. Sampson, Miss R. Johnston, Deaconess, and Miss Gladys MacLean, a member of the Sunny Corner Bible School last year, now in Toronto Bible College. Miss Johnston is shown at the right in the third row standing, and Mr. Sampson at the left in the second row standing.

The school at Sunny Corner closed on August first with a record surpassing any in the five years of its history. The enrolment was 174 and the average attendance 150. A good staff of six teachers, two secretaries and a pianist was in charge, and attendance was promoted by the employment of two motor cars and a truck. These two schools will be continued. Sunny Corner under the General Board of Missions constitutes one field with seven preaching places under the care of Rev. P. M. Sampson.

Northside, Regina, Sask.

Northside Church held its first Daily Vacation Bible School during the second week of August. The attendance on the first day was twenty-seven, and as the word was passed along it increased daily until on the final day sixty-five were present. One of the features of the school was the splendid interest shown in the mission work of the church. Prizes were distributed for attendance and memory work. It is hoped that the school will be held for ten days next



year. The staff included Miss M. Todd, deaconess; Mrs. E. G. D. McEachern, Mrs. Hagan, Miss Marion Pollock, Miss Marion Watson, Miss M. Ellis, Miss Jenkinson and Rev. R. H. Williams, minister.

QUEBEC CHRISTIAN ENDEAVOR SUMMER CONVENTION

By Peter Macaskill

For the first time in a number of years a young people's Summer Convention was held by Christian Endeavorers in the Province of Quebec. Mackay House, a hotel situated on the shores of Lac Quenouille in the Laurentian Mountains, was the location of the Convention which was held from June 28 to July 5. There were forty registered delegates and leaders. Inspiring leadership and a carefully planned and well-balanced program did much to make the Convention an outstanding success. The Faculty of the Convention consisted of Mr. W. Kenneth Hall, President of the Montreal C. E. Union, who was the supervisor of the entire Convention; Miss Mary Ferguson, secretary of the Montreal C. E. Union; Rev. C. Ritchie Bell, Pastoral Counsellor of the Montreal Union, Rev. H. S. Clugston of Ottawa, Ont., and Rev. John W. Patterson of Lachine, Que.

The daily program commenced with a Quiet Hour conducted by one of the leaders. These brief services illustrated by their inspirational qualities what power can be imparted by starting the day with private devotions. Following breakfast the delegates reassembled for Bible Study with Mr. Clugston. The Book of Revelation was the subject of the study. A book that had previously seemed puzzling and almost unintelligible was carefully explained to the delegates in such a simple way that the true richness of this part of the Holy Word was brought out.

Rev. Mr. Bell next conducted a series of talks on Christian Endeavor methods. These gatherings were of great practical aid to the members for many valuable hints were given on ways and means of enabling Christian Endeavor work to be a more effective instrument of Christ.

The theme of the Convention, Christ Is the Answer, was the subject of discussion

Eighth Annual Ontario P.Y.P.S. Convention

CHRIST—OUR LIFE

Despite the decrease in numbers due to enlistments and war activities, the Provincial Y.P.S. of the Province of Ontario are carrying through their plans for the Eighth Annual Convention, October 10-14.

Guelph is the 1941 Convention City and it is expected that they will be hosts to some four hundred young people over the Thanksgiving week-end. Among the leaders who will guide the convention along lines of thought on the theme *Christ—Our Life*, are Dr. Stanley Glen of Toronto, Rev. Allan Reoch, Manchuria, Rev. Geo. Mackay of Formosa; and the executive members of the Provincial Society under Daniel J. Firth.

Highlights include the Fellowship Banquet on Saturday, Communion Service Sunday morning, a Bible Drama on Monday by the Y.P.S. of St. Paul's Church, Hamilton, and the election and installation of officers for the coming year.

A feature of these conventions is the Sunday evening Rally Service. This will be held in St. Andrew's Church, Guelph, and all those who find it impossible to be present for the week-end are urged to make an effort to attend this service of consecration and re-dedication of lives to Christ's service.

in a third group under Mr. Clugston's guidance. The conclusions which were brought forth at the end of the discussions strikingly revealed the truth that Christ can provide the solution for every problem in every phase of life. Mr. Patterson conducted a fourth group on missionary work in which the delegates realized that spreading the Gospel is of vital concern to every Christian, and that there is a very urgent need for this work, not only in uncivilized countries but also in Canada.

The afternoons were devoted almost entirely to recreation which was found in a treasure hunt, a tennis tournament, a marshmallow toast, in swimming, in boating, and hiking. Monday evening found the convention enjoying a Stunt Night to which almost every delegate contributed some form of entertainment.

The closing of each day was marked by a Vesper Service taken by Mr. Bell. The thrilling messages and prayers of the leader, together with memories of what that day had meant, made each delegate realize that a day spent in Christian service brings the greatest happiness of all. Each table group held another Vesper Service of its own at the conclusion of the larger one. Here the delegates conferred on their personal Christian experiences and discussed the Convention's contribution to their future.

Two special services are well worth mentioning. A Communion Service was conducted on Sunday morning by Dr. MacVicar, a well-known retired missionary who was able to be with the Convention only for the weekend. In this service all present were urged to seek the pre-eminence of God in all things. At the Consecration Service on Friday evening, the delegates were deeply stirred by Mr. Bell's appeal to make sure that their consecration was a full and complete surrender to Christ.

Not one delegate of the Convention after his experience at Lac Quenouille of fellowship with inspiring leaders and with fellow-endearers and of sincere fellowship with God through prayer, Bible-study and song, could fail to learn that truly CHRIST IS THE ANSWER.

Build today, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall tomorrow find its place.—Long-fellow.

In regard to the great Book, I have only to say, "It is the best book God has given to man". All the good from the Saviour of the world is communicated in this Book.
—Lincoln.

INTERNATIONAL S. S. LESSONS

LESSON—OCTOBER 12

Christ Our Saviour

Matthew 20:25-28; Luke 19:1-10

Golden Text: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.—John 3:16.

LESSON—OCTOBER 19

The Holy Spirit Our Helper

John 3:5-8; Acts 1:8; Romans 8:16-28;
Galatians 5:22-26

Golden Text: As many as are led by the Spirit of God, they are the sons of God.—Romans 8:14.

LESSON—OCTOBER 26

Civic Responsibility Regarding Beverage Alcohol

Deuteronomy 5:32, 33; 11:26-28; Isaiah
28:1-6; Habakkuk 2:12

Golden Text: Righteousness exalteth a nation: but sin is a reproach to any people.—Proverbs 13:34.

LESSON—NOVEMBER 2

Sin and Its Consequences

Galatians 6:7, 8; I John 1; 5:2-6

Golden Text: If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—I John 1:9.

Our Church Calendar

Vacancies

Arnprior, Ont., Mod., Rev. L. H. Fowler, Renfrew, Ont.
Arthur, Gordonville, Ont., Mod., Rev. Dr. Geo. Aitken, Harriston, Ont.
Ashfield and Ripley, Ont., Mod., Rev. S. M. Scott, Kincardine, Ont.
Aylmer and Hull, Que., Mod., Rev. J. M. Ritchie, Westboro, Ont.
Barrie, Ont., Mod., Rev. Dr. N. R. D. Sinclair, Barrie, Ont.
Boston, Omagh, Ont., Mod., Rev. John Riddell, Box 57, Milton, Ont.
Caledon East, Knox, etc., Mod., Rev. H. Lindsay Simpson, Orangeville, Ont.
Caledonia, P.E.I., Mod., Rev. W. Wadland, Belfast, P.E.I.
Campbellford, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.
Campbellville and Nassagaweya, Ont., Mod., Rev. A. H. Wilson, Eden Mills, Ont.
Carberry and Wellwood, Man., Mod., Rev. J. K. Ross Thomson, Brandon, Man.
Centre Road and West Adelaide, Ont., Mod., Rev. R. T. Rutherford, Alvinston, Ont.
Clifton, New London, etc., P.E.I., Mod., Rev. W. O. Rhoad, Kensington, P.E.I.

Cranbrook, Kimberley, B.C., Mod., Rev. W. J. Forbes Robertson, Creston, B.C.
Durham, Ont., Mod., Rev. G. M. Young, R.R. 2, Holstein, Ont.
Elora, Ont., Mod., Rev. W. A. Young, Fergus, Ont.
Eversley, etc., Ont., Mod., Rev. Ross K. Cameron, 700 Dovercourt Rd., Toronto.
Fort Erie, Ont., Knox and St. Andrew's (Assessor Minister for one year) Mod., Rev. G. L. Douglas, Niagara Falls, Ont.
Gairloch, Middle River, and West River Station, N.S., Mod., Rev. C. H. Maclean, Durham, R.R. 2, N.S.
Iroquois, Ont., Mod., Rev. M. W. Heslip, Prescott, Ont.
Kenyon, Dunvegan, Ont., Stated Supply for duration, Mod., Rev. E. E. Preston, Vankleek Hill, Ont.
Kinloss and Kinlough, Ont., Mod., Rev. R. Esler, R.R. 3, Lucknow, Ont.
Kirkhill, Ont., Stated Supply for duration, Mod., Rev. H. K. Gilmour, Maxville, Ont.
Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows, N.S.
Lancaster, Ont., Mod., Rev. Dr. J. G. Berry, Martintown, Ont.
Lochwinnoch, etc., Ont., Mod., Rev. G. Killen, Cobden, Ont.
Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.
Milverton and North Mornington, Ont., Mod., Rev. J. R. Greig, Atwood, Ont.
Montreal, Que., Outremont, Mod., Rev. A. S. Reid, D.D., 3485 McTavish St., Montreal, Que.
Mount Brydges, etc., Ont., Mod., Rev. John Honeyman, Appin, Ont.
Murray Harbour North, P.E.I., Mod., Rev. T. Owen Hughes, Montague, P.E.I.
Murray Harbor South, Wood Islands, P.E.I., Mod., Rev. T. Owen Hughes, Montague, P.E.I.
Nassagaweya, etc., Ont., Mod., Rev. J. L. Burgess, Morriston, Ont.
Nairn and Beechwood, Ont., Mod., Rev. W. B. MacOdrum, Forest, Ont.
North Battleford, Sask., Mod., Rev. R. M. Ransom, Rosetown, Sask.
North River and North Shore, N.S., Mod., Rev. D. J. Gillies, Albert Bridge, N.S.
North Sydney, N.S., St. Giles, Mod., Rev. Rod. McLeod, Boularderie, N.S.
Paris, Ont., Mod., Rev. H. H. Turner, Ingersoll, Ont.
Peterboro, Ont., St. Paul's, Mod., Rev. A. Raeburn Gibson, Millbrook, Ont.
Perth, Ont., Mod., Rev. K. McCaskill, McDonald's Corners, Ont.
Pictou, N.S., First Church, Mod., Rev. G. S. Mitchell, Westville, N.S.
Riverfield and Howick, Que., Mod., Rev. A. B. Casselman, Valleyfield, Que.
Rockwood, Eden Mills, etc., Ont., Mod., Rev. J. C. Grier, 25 Park Ave., Guelph, Ont.

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Simcoe, Ont., Mod., Rev. Gordon A. Peddie, Norwich, Ont.

Sonya, Cresswell and Wick, Ont., Mod., Rev. J. A. McMillan, Kirkfield, Ont.

South Nissouri and Kintore, Mod., Rev. J. Knox Clark, Belmont, Ont.

Stayner, Ont., Mod., Rev. C. G. Boyd, Collingwood, Ont.

Strathroy, St. Andrew's, Ont., Mod., Rev. T. Fraser, Wyoming, Ont.

Tisdale, Sask., Mod., Rev. W. J. McKeown, Melfort, Sask.

Thedford, Watford, Ont., Mod., Rev. W. B. MacOdrum, Forest, Ont.

Toronto, Ont., St. Paul's, Mod., Rev. Dr. J. B. Paulin, 67 South Drive, Toronto, Ont.

Vancouver, B.C., St. Paul's, Mod., Rev. J. C. McLean-Bell, 211 East 28th Street, North Vancouver, B.C.

Wiarion and Hepworth, Ont., Mod., Rev. J. Goforth Hornsby, 1112 4th Ave. West, Owen Sound, Ont.

Winnipeg, Man., St. James, Mod., Rev. G. H. Sparks, 161 Cathedral Ave., Winnipeg, Man.

Calls

Bradford, Ont., to Rev. J. D. MacKenzie, Chesterville, Ont.

Creemore, Ont., to Rev. W. J. Cook, Fergus, Ont.

Smith Falls, Ont., Rev. D. D. Davidson, Georgetown, Ont.

Southampton and Elsinore, Ont., to Rev. T. E. Kennedy.

Whitechurch, Ont., to Rev. A. H. Wilson, Rockwood, Ont.

Inductions

Cardinal, Ont., Rev. W. FitzSimons, Sept. 5th.

Chippawa, Ont., Rev. Wm. Coutts, Sept. 11th.

Dundalk and Ventry, Ont., Rev. A. V. Brown, Aug. 8th.

Georgetown, Ont., Rev. C. C. Cochrane, Sept. 9th.

Morrisburg, Ont., Rev. Chas. Miller, Sept. Toronto, Ont., Wychwood, Rev. A. A. Lowther, Sept. 11th.

Uxbridge, Ont., Rev. T. L. Williams, Sept. 9th.



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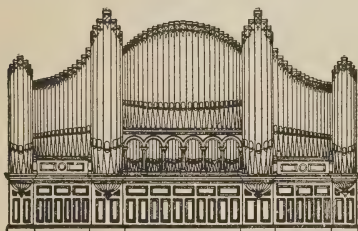
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Cranks are necessary where there are no self-starters.

Earthbound eyes may easily miss a divine direction.

There are extraordinary possibilities in ordinary people.

Defeat is but education, the first step to something better.

It is good to know how to live and how to make a living.

All that is human must retrograde if it does not advance.

Derision often gives way to respect when the facts are known.

He who had not where to lay His head has made us all rich.

Beauty of character proceeds from the centre of one's being.

We do not always know the things that make our lives significant.

A false balance is one that makes money weigh heavier than morals.

God pity the man who cannot feel the lash on another man's back.

If young men and women fear not to face adventure, keep their youthful enthusiasm and freshness, and hold high the torch of duty, the world is at their feet.

In lengthening the cords it is necessary to strengthen the stakes.

You go to your church and I'll go to mine but let us walk along together.

Christ offers us in His employ not blind service but intelligent partnership.

Man or woman, you will never do anything in the world without courage.

China is the greatest area and volume of unrelieved suffering in modern times.

It does not take great men to do great things; it takes only consecrated men.

Long life is denied us, therefore let us do something to show that we have lived.

The race has been helped most by benefactors who struggled with slender means.

Even the drab and the dull can be made interesting if we have the will to make it so.

Adversity is the turn in the road; it is not the end of the trail unless one gives up.

Beware of magnifying yourself. It is only little things that need to be magnified.

Let us raise a standard to which the wise and honest can repair. The event is with God.

Obedience, submission, discipline, courage, are some of the characteristics of a true man.

A friend shares sorrow and makes it but half but he swells my joy and makes it double.

Life takes on a new meaning and vital interest when we become fellow-workers with God.

Necessities may become a source of blessing and hardship may lead to a permanent enrichment.

A good man doubles the length of his life; to look back upon it with pleasure is to double it.

He whose thoughts and exertions are for others rather than himself is most worthy the name, man.

The great lesson of the Revival of the eighteenth century was that it did not plan a new order but made new men. Ideals impossible to human nature alone became laws of life to newborn people.—Rev. J. Willis Humphrey (Br. Weekly).

NEC TAMEN

CONSUMEBATUR

The
**PRESBYTERIAN
RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVI

TORONTO, NOVEMBER, 1941

No. 11



ST. ANDREW'S CHURCH, VICTORIA, B.C.

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CHAPLAINCY SERVICE

The Committee on Chaplaincy Service reports the appointment of the following ministers as chaplains to the C.A.S.F. or the R.C.A.F. since the report to the General Assembly.

For full time employment

Rev. H. J. Lowry, Hull, Quebec.
Rev. A. R. Ferguson, Simcoe, Ont.
Rev. R. J. Stewart, Sudbury, Ont.
Rev. Hugh Davidson, Fort Erie, Ont.
Rev. W. Wadland, Belfast, P.E.I.
Rev. J. V. Mills, Toronto, Ont.
Rev. D. Crawford Smith, Toronto, Ont.
Rev. G. M. Jamieson, Port Credit, Ont.
Rev. M. MacInnes, West Hill, Ont.
Rev. D. C. Hill, Exeter, Ontario.

For part time employment

Rev. A. H. Johnston, Fort William, Ont.
Rev. P. A. Ferguson, Portage La Prairie, Man.

Presbyterian Chaplains in the Third Division
H/Capt. J. Y. Fraser, minister of Victoria Church, Toronto, on leave of absence, when speaking to the General Assembly, shortly before going Overseas, stated that

(Continued on page 324)

BUDGET RECEIPTS

Sept. 30, 1940	\$122,652.17
Sept. 30, 1941	117,058.52

The Presbyterian Record

VOL. LXVI

TORONTO, NOVEMBER, 1941

No. 11

By the Editor

BACK-SEAT DRIVING

ASKED if his wife had learned to drive the car, a man replied, "Yes, but only in an advisory capacity". His answer was somewhat tactful, gallant, perhaps. Had he expressed himself more directly and bluntly he would have said that she had qualified as a back-seat driver. An observer can readily appreciate the difficulties for the man at the wheel when directions are given him from the back seat. What is intended to help becomes an interference and hindrance, even a danger, and because these directions are gratuitous and impertinent, though not intentionally so, for it is assumed that the man at the wheel is incapable, they are not only unwelcome but irritating, even to exasperation.

Back-seat driving however is not confined to the fair sex, or limited to the handling of a motor car in the press of modern highway traffic, and we only refer to it to direct the attention of our readers to its prevalence and seriousness in other realms, one in particular.

The back-seat driver finds an opportunity everywhere and always, but seems to flourish in time of war. He is not a participant in the struggle, he has assumed no responsibility, he is not at the wheel, but is an onlooker and becomes for the time being an arm-chair critic. As an uninformed and inexperienced counsellor with his chatter and his writing he may become most vexatious and perhaps embarrassing. When however the motive is malice the case is more serious.

President Lincoln, the Martyr President of the U.S.A., suffered sorely from this type of interference. He had back-seat drivers aplenty. The deep lines on his face were not the result merely of war strain, as he thus indicated. "There are three men who pester me and will not be repressed. They urge that I should immediately issue my proclamation of emancipation, though I am firmly convinced that the time is not yet ripe, and I tell them so. They pay no heed to remonstrance and follow me everywhere and harass me." Only his trust in God, his confidence in his own judgment, and his superb sense of humor preserved him in sanity and in steadfast adherence to his high purposes. In his own inimitable fashion he rebuked such exhorters after this fashion. The celebrated tight-rope walker, Blondin, was then before the public

eye, and one of his many feats was to cross the great gorge of Niagara upon his wire rope. Lincoln made the case of Blondin serve his purpose.

"As you watch Blondin attempting his perilous course, would you cry out, 'Now Blondin, lean a little to the right, now a little to the left, now hold steady, move a little faster, now more slowly' and so on? No," he said, "you would keep absolutely still, even holding your breath, fearful lest any movement or word on your part would unnerve him and imperil the daring man's life." He did not need to say more.

The words of a modern war interpreter are to the point: "Military strategy should not be dictated by the public. Generally it is undesirable that the hands of the soldier should be forced by uninformed persons."

According to a recent speech in the House of Commons, our great Empire leader, Winston Churchill, has had his share of comment from the back seat. In this address he divulges his experience.

Of his organizing efforts, he says:

"In my capacity as Minister of Defense, I prepared for the War Cabinet during the first three months of this year a revised general scheme bringing together the whole of our munition production and the whole of our import program and prescribing the just and reasonable targets at which we ought to aim. . . . This general scheme received the final approval of the War Cabinet and therefore became mandatory. Execution of the scheme was committed to the three great supply departments, the Admiralty, Ministry of Supply, and Ministry of Aircraft Production."

Notwithstanding this wise and comprehensive organizing accomplishment he was the subject of gross misrepresentation. "The picture so luridly drawn of chaotic and convulsive struggles of the three supply departments without guidance or design is one which will no doubt be pleasing to our enemies, but happily has no relation to the facts."

Dealing with a proposal that a ministry of production should be formed, he says, "Some are for complete merging of the supply departments of the Admiralty, Air Ministry and War Office, one great common shop serving all fighting needs. Who is this superman who will dominate the vast, entrenched and embattled organization of the Admiralty teach the present Ministry of Aircraft Production how to

make aircraft quicker and better than any now being made or who is going to interfere with Lord Beaverbrook as Minister of Supply? When you have decided on the man, let me know his name. I shall be very glad to serve under him (laughter) provided I am satisfied that he possesses all the Napoleonic qualities required. . . ."

A Whispering Campaign evokes this:

"We do not stand here to defend the slightest failure of duty or organization, but a kind of whispering campaign has been set on foot. There is a flood of anonymous letters, vague charges are made, and all this gets into the shop window greatly to our detriment."

He flatly contradicts the charges made by an honorable member of the House. "The charges made by the honorable member for Aberdeen North are quite untrue so far as aircraft on British orders are concerned. . . . There is no failure or oversight of this kind in ordering British aircraft. . . ."

While frankly stating that no one in war time should be deterred from doing his duty merely because he is voting against the Government, it is quite another matter when members of all parties feel "that their war work should be to belabor the Government and to portray everything at its worst in order to produce higher efficiency".

Vague statements about prevailing opinions which are all too common everywhere receive vigorous treatment:

"We are often told that the House thinks this, or the general feeling was of grave uneasiness and there was much disquiet in the lobby. All this is telegraphed all over the world with evil effect, but no one has a right to say what is the opinion of the House unless there be a division. . . . It is a very heavy burden, if, without a vote being cast, the idea should be spread that, in the opinion of the Commons, our affairs are being conducted in an incompetent and futile manner and that the whole gigantic effort of British industry is a muddled flop."

In his references to the labor question and to the matter of a greater effort, he speaks not only for the occasion but for all time:

"Sir John Wardlaw-Milne said our people were only working up to 75 per cent of their possible efficiency. He had no wish to harass the national defense but this sentence has been wrested from its context. It is serious when it is broadcast apart from its context. I have to think of its effect in Australia where party politics are pursued with the robust detachment exhibited by our forerunners in this House in the seventeenth and eighteenth centuries. Australian troops are bearing with great distinction much of the brunt of the fighting in the Middle East and it must be very painful to Australia to be told that we are only making a three-quarters effort here at home to put the proper weapons in their

hands. In America such a statement is meat and drink to the isolationists.

"What is important is whether this statement is true. Two questions arise: Whether it is 75 per cent and 75 per cent of what?"

"I take the datum line of the three months after Dunkirk when our people worked to the utmost limit of their powers—men fell exhausted at the lathes and working men and women did not take off their clothes for a week at a time. Are we working at only 75 per cent of that?"

"There are a few reasons why we cannot maintain indefinitely the intensive personal effort of a year ago. If we are to win this war—and I feel solidly convinced that we shall—it will be largely by staying power.

"For that purpose there must be one day in seven for rest as a general rule and there must be one week's holiday a year. We have relaxed to that extent since Dunkirk. If we had not done so we should have had a serious crash. . . . Allowance must be made for the very severe change in diet of the heavy manual workers which is far less stimulating than a year ago.

"We want more meat in the mines and foundries and more cheese. . . ."

This is a tale of heroic effort and it is a reminder to labor and to employers and the public that man suffers from physical limitations, that he is under the reign of physical law and that law must be observed if the most and the best is to be accomplished.

All this is needful and wholesome speaking not for war-time only but for peace as well. It behooves us to respect others in their endeavors, to guard against unfounded judgments, to learn to live and work together in mutual consideration and helpfulness and especially to hold ourselves well in hand in crises, observing the counsel that comes so pertinently in western phraseology from the stage-coach era:

"Don't sass the driver when driving down breakneck canyon."

CHAPLAINCY SERVICE

(Continued from page 322)

he was the only Presbyterian chaplain in the Third Canadian Division.

The Committee on Chaplaincy Service has received the following report from the office of H/Col. G. A. Wells, Principal Chaplain P. "At the present time there are two Presbyterian chaplains Overseas in the Third Division, H/Major J. Logan Vencta, and H/Capt. J. Y. Fraser. Both these chaplains were appointed when the Third Division was organized, but H/Major Vencta was held back in Canada to proceed with the second flight of the Third Division. At the present time there are only nine Protestant chaplains in the Third Division."

It will be seen from this that out of nine Protestant chaplains in that Division two are Presbyterian, one of whom is Assistant to the Senior Chaplain.

THE CHURCH IN RURAL AREAS

WE very readily give such publicity as the Record can afford (see report in other columns) to the proceedings of a recent conference in Simcoe County on The Church, the Farmer and the Rural Community, for the Church should be interested in every phase of human life to the end that general well-being shall be advanced and in particular that all shall receive the just reward of their labors and have leisure to enjoy life and to follow such pursuits as will contribute to culture in every form.

A rural congregation undoubtedly presents a great opportunity to a minister who can take a broad view of his responsibilities and can enter into fullest sympathy with his people in all their interests. His is a privilege not to be despised for its possibilities have been disclosed by history. That was a feature of a timely message by the Prime Minister, Rt. Hon. W. L. Mackenzie King, to the General Assembly in Ottawa in 1929. He exalted the country minister as one who had a distinctive sphere, enjoying the privilege of training youth who later having migrated to the city would occupy high places and exert wide and strong influence. Our report at that time said that Mr. King asked ministers to bear in mind constantly the great power they exercised in moulding the life of the nation. He gave special encouragement to ministers in rural parishes by inviting their attention to the fact that the leaders in other realms in industry, learning, politics, came for the most part from rural districts, the country minister wielding an influence, the extent of which probably did not dawn upon him. No ministerial opportunity could compare with his.

However, too much may be expected of the Church as is sometimes indicated. It cannot be a ruler and divider over the people. It cannot solve always the problems in agricultural areas whether of production or distribution. In that realm policies must be framed and methods adopted as science and experience require, as in the case of other realms of industry and business. Nevertheless the Church may help and the minister may be a wise counsellor and able advocate in many ways. In general he should be the outspoken champion of the oppressed and exploited. It is his business to proclaim the teachings of Christianity so strong in their condemnation of selfishness and his message should still be in keeping with that great message with which the Christian era opened, Peace on earth and goodwill to men.

It should not be said that The Presbyterian Church is not interested in the welfare, material and spiritual, of the rural district. The country congregations are the heaviest charge upon our resources and some of our ablest ministers have served

and are now serving in this sphere. We do not now have an organization such as serves in other denominations, namely, a Board of Social Service. It should not however be concluded from that that the Church is not engaged in social service. Our benevolent agencies at home, such as our schools and hospitals, and similar institutions abroad, all stand as proof of the Church's interest in the prosperity of the people. It is also true that our Church has in the past given distinct attention to the question of rural well-being. At the greatest assembly of our Church, known as the Pre-Assembly Congress, held in Toronto in 1913, the largest hall in the city was packed to the doors regularly each session. On the program place was given to the problem of the rural community as follows:

The Rural Problem:

The Spiritual Crisis in Farming: Warren H. Wilson, Esq., Ph.D. New York, N.Y., Superintendent of Presbyterian Department of Church and Country Life.

The Rural Question in Canada: Rev. John Macdougall, B.A., Spencerville, Ont.

The Problem of the Country: Rev. Hugh Matheson, LL.B., Bethesda Church, Eglinton, Ont.

Rural Institutions: Rev. H. G. Crozier, B.A., Neepawa, Man.

The agricultural communities therefore may be assured of the Church's good will and her profound interest in all her problems and her assiduous efforts, in keeping with her mission, through her Boards and ministers to do the utmost for the highest prosperity of the rural community.

ORPHANED MISSIONS

In his financial report of June 30th, 1941, Dr. Warnshuis gives the total contributions from the churches in Canada as follows:

Received to June 28th, 1941.

Church of England in Canada	\$3,250.69
Church of England in Canada	39.41
The Presbyterian Church in Canada	8,025.00
Canadian Baptist Church	6,450.00
United Church of Canada, special appeal	8,250.00
United Church of Canada, Board of Foreign Missions to Finnish missionaries in Angola	500.00
Foreign Missions Conferences, Toronto, Jan., 1941, and sundry gifts	296.00
Inter-Board Committee, Women's Missionary Societies	700.00
Contributed from an individual	100.00
	<hr/> \$27,611.10

This total is \$15,171.68 more than was reported to the end of December, 1940.

Among The Churches

Victoria, B.C.

One of the pioneer congregations of British Columbia, St. Andrew's, Victoria, celebrated the faithfulness of Almighty God through seventy-five years of worship and service in September. The congregation dates from Wednesday, September 5th, 1866, when by the vote of a number of Presbyterians resident in the then young city, a Christian community was set up under the auspices of and in connection with the Church of Scotland. The first Kirk Session was elected in July, 1869, Rev. Thomas Somerville, M.A. being the first minister. The congregation continued under the benign care of the Church of Scotland until 1887 when it united with The Presbyterian Church in Canada. The present church edifice, opened in January, 1890, was erected to house a congregation which in twenty-one years had grown to such an extent that the original building would no longer serve its needs. It stands today downtown, in the business section of the capital city, a monument to the faith and foresight of those who built not for their own day alone, but for generations to come and who in eleven years paid off a mortgage indebtedness of sixty thousand dollars, leaving St. Andrew's without debt. The building was erected during the pastorate of Rev. P. McFarlane McLeod, and the debt was cleared off, largely, in the early years of the thirty-four year ministry of Dr. W. Leslie Clay. Today the congregation, with Rev. J. Lewis W. McLean, M.A., the minister, has 560 on its roll of active members. Thus in the cosmopolitan city of Victoria with its perennial tourist population The Presbyterian Church in Canada continues to have an important place.

Observance of the seventy-fifth anniversary began on Communion Sunday, September 14th, with services conducted by the minister. This was followed by a public reception presided over by a member of the Session, Lt.-Col. James Sclater, at which felicitations were conveyed to the congregation by His Worship the Mayor of Victoria, the Clerk of the Presbytery of Victoria, the Victoria Ministerial Association, and several ministers of neighboring congregations. The choir presented two appropriate numbers, and refreshments were served in the Lecture Room. Preceding this meeting the organist played a half hour's program of selected melodies on the memorial tower chimes.

On the following Friday evening, there was held a well-attended family gathering of the congregation. Following dinner, served by a committee of the ladies of the congregation, an audience that filled the Sunday School hall heard an interesting program. Mr. J. A. Kennedy of the Board of Managers was Chairman and gave a

witty and inspiring address suited to the occasion. Present at the Sunday services on this occasion was Mrs. R. B. McMicking, who had just celebrated her ninety-third birthday and who during all the seventy-five years of the congregation's life has been a communicant member. On behalf of the congregation Mr. Alex Cruickshank, Roll Clerk of Session, presented Mrs. McMicking, and also Mrs. W. H. Dorman, whose connection with St. Andrew's extends over a period of sixty-five years, with a gold bar brooch suitably engraved and having mounted on it a gold Burning Bush crest. Each of these pioneer ladies was presented with a corsage by the minister's wife, who in turn, with Mrs. W. L. Clay, "the mother of the congregation", was similarly honored by Mrs. C. W. Hawkins, President of the Women's Guild. Greetings by letter were conveyed by Dr. A. B. Winchester, a member of the Session fifty years ago, and by Rev. H. P. S. Luttrell, a former minister. A pleasing musical program interspersed the addresses.

On Sunday, September 21st, special services were conducted morning and evening by the minister, at which Rev. Robert T. McFarlane, minister of Westminster Presbyterian Church, Seattle, Wash., was the preacher. He brought greetings from his branch of the Presbyterian family and helpful inspirational messages.

His Honor, the Lieutenant-Governor Eric W. Hamber and Mrs. Hamber attended the service and His Honor read the lesson. Dr. MacFarlane was formerly a Canadian, a native of Vancouver. He is a veteran of the Great War, having served overseas with the Canadian infantry and with the Royal Air Force. Following the war he completed his academic training at the University of British Columbia and graduated in 1925 from Westminster Hall, our Theological College at that time in Vancouver, B.C. He has during the last sixteen years been ministering in the U.S.A. in California and more recently in Westminster Church, Seattle, Wash. A mid-week service of thanksgiving and intercession, and public worship on Sunday, September 28th brought the celebration to a conclusion. The Moderator of the General Assembly, Rev. J. B. Skene, was associated with the minister Sunday morning, bringing an instructive and challenging message on The Life of the Church. Mr. McLean's sermon in the evening was on The Power of the Keys. Mr. C. C. Warren, L.R.S.M., A.T.C.M., directed helpful music by the choir.

Twenty-five years ago, it was pointed out, St. Andrew's observed with the nation at war a half-century of Christian fellowship. The present war served to impress upon all the significance of the Church of Christ, and the faithfulness of God, the Redeemer, unto whom these services were offered as an expression of faith.

Kintail, Ont.

The Presbyterian Church and a wide community mourns the death of one who for thirty-seven years was the beloved family physician in a large rural area, Dr. A. A. J. Simpson. His death took place recently in Kintail, the result of a sudden heart attack, in his 77th year.

He was born near Walkerton, Bruce Co., Ont. His youth was spent on a farm near Whitechurch. In the schools of Walkerton and Owen Sound he qualified for the teaching profession and in this capacity he served Britannia Bay, near Ottawa, for seven years. The medical profession being his choice he pursued his studies and graduated from the University of Toronto in 1903. After serving as an interne in Singhampton Hospital, U.S.A., he came to Kintail and established himself in rural practice. His ministrations covered a wide area. He also served as medical health officer for Ashfield. He was devoted to his calling and whether the hour was night or day he gave his best in his work of ministration. His professional ministrations were strongly supported by a sympathetic and courteous manner, and a radiant spirit. He was devoted to the Presbyterian Church and specially interested in the Ashfield congregation where he was a member of Session. He was also a trustee of Kintail Camp. The funeral service was conducted by Rev. J. R. Esler, assisted by Rev. John Pollock of Whitechurch, Rev. D. J. Lane of Goderich and Rev. R. A. McDonald of Lucknow. Dr. Simpson is survived by Mrs. Simpson, one daughter and four sons.

Chippawa, Ont.

A very hearty welcome was accorded Rev. C. W. Coutts, B.A., September 11th. A social gathering in the Sunday School following the induction provided the opportunity for members of the congregation and friends to meet and welcome Mr. Coutts and his family. Rev. Geo. L. Douglas of Drummond Hill Church, Niagara Falls, interim-moderator of Session, presided over this gathering. It was not merely a mass welcome but representatives of the various organizations were heard. Mr. Arthur Willick spoke for the Session of the Chippawa congregation, Mr. R. C. Somerville for Crowland Session, Mr. Donald Dell for the Board of Management, Miss Edith Cruickshank for the W.M.S., Mrs. M. Bacon for the Ladies' Aid, Miss Florence Baxter, organist, for the choir, Mrs. John Copeland for the Young People's Society, and Mrs. Walker Johnson for the Sunday School.

Representing other churches greetings were brought by Rev. Newton Smith, rector of Trinity Anglican Church and Rev. William Fingland, minister of St. Andrew's United Church, Niagara Falls. To all these greetings and good wishes, Mr. Coutts replied in terms of gratitude and confidence with respect to progress in the work in this new sphere.

Sherbrooke, Que.

A large assembly in St. Andrew's Church paid final tribute to one who was prominent in the Ladies' organizations and in the community as well, Mrs. W. R. Price, who died on September 21st at the age of 71 years. The service was conducted by Rev. W. R. Northridge, minister of St. Andrew's Church, assisted by Rev. S. Robert Weaver, of the Baptist Church, and Rev. Alistair Murray. She was most active in the work of St. Andrew's. For some years she served as deaconess and Superintendent of the Junior Sunday School and of the Junior Missionary Society. Her place in the scheme of the congregation and the church is indicated in the fact that she was honorary Vice-President of the Provincial W.M.S., Honorary President and Honorary Life Member of St. Andrew's Missionary Society, and Honorary Vice-President of the Presbyterial. She was born on October 5th, 1870, at Cobourg, Ont., the daughter of Mr. and Mrs. John Baird. Her husband, Rev. W. R. Price, predeceased her twenty-one years ago. She is survived by two sisters, Mrs. J. F. S. McCaw of Sherbrooke and Mrs. F. Lauder of Toronto, and a brother, Mr. George Baird of Peterborough, Ont.

Victoria, B.C.

St. Paul's Presbyterian Church, Victoria West, observed its Jubilee year on September 28th. Two large congregations gathered morning and evening. The preacher for the morning was Rev. John McTurk, Moderator of the Synod of British Columbia, who gave an inspiring and edifying sermon on God's Jubilee, as based on Leviticus 25. In the evening Rev. Dr. H. N. Maclean, a former minister, gave a strong message on The Things Which Cannot Be Shaken. The sermon was a sound Scriptural message, and very searching. In the morning a quartette of the choir brought an inspiring message in song and Mrs. Floyd rendered a solo. In the evening the choir was augmented by the Wesley United choir and presented two anthems.

The following Monday evening was devoted to a social gathering of the congregation and its friends. Rev. John McTurk gave a short lecture on The Providence of God in British History, and Mr. G. McCandless, the Session Clerk, gave in brief the history of the congregation. The absence of Mr. W. Sloan, owing to a sad bereavement, was much regretted. Greetings were brought from the Presbytery by Rev. J. L. W. McLean and Rev. S. Lundie. The United Church was represented by Rev. J. Jackson and Rev. J. Hood and Rev. Dr. Rowell brought a message from the Baptist Church.

The congregation then retired to the lecture room where the ladies had provided refreshments. Corsages were presented to Mrs. Cessford, Mrs. Lee, Mrs. Patterson, and Mrs. Hyde. A large birthday cake of

four tiers, the work of Mrs. H. Sloan, was a feature of the evening. The top tier was presented to Rev. J. McTurk, since his birthday and the Jubilee fell on the same day. The cake was cut by Mrs. M. Cessford nearing the age of ninety-six and much beloved by all the congregation. An evening of rejoicing and good fellowship was brought to a close with the National Anthem.

The work that issued in the founding of St. Paul's was begun by Rev. Donald MacRae in 1886. Two other congregations sprang from this mission, Knox Church, Sooke, and St. Aiden's United. After meeting for some time in Semple Hall steps were taken to erect a church and the corner stone was laid in May, 1891, by Hon. John Robson, then Premier of British Columbia. The building was dedicated on September 20th of the same year. Dr. MacRae's ministry continued until 1913 when impaired health compelled him to retire. Four ministers have served the congregation since that date, Rev. H. N. Maclean, Rev. J. S. Patterson, Rev. G. F. Cox and Rev. J. Hyde, now in charge, who was inducted in 1934.

Chesterville, Ont.

The fifty-second anniversary of the opening of St. Andrew's Church was observed, Sunday, September 21st, when Rev. C. Ritchie Bell, B.A., B.D., minister of MacVicar Memorial Church, Montreal, was the preacher. Twelve years ago Mr. Bell was a student pastor of Chesterville and Dunbar for a period of six months. Large congregations were present at both services. In the morning Mr. Bell chose as his theme, The Church and Its Message to the World. He said that the Church lived to affirm the reality of God, the truth about ourselves, the redeeming grace of Jesus Christ and the available power of God. In the evening the United Church withdrew its service and Rev. Mr. Tait, minister of that congregation, read the lesson. Rev. John MacKenzie is the minister in charge.

Dunnville, Ont.

On Sunday, September 28th, Knox Church celebrated its 108th anniversary with two well attended services on the part of our people. Rev. W. B. Mitchell of Dundas was the special preacher and delivered two very able and instructive sermons. The music by the choir, who were assisted by Mrs. Cowell of St. Catharines and Misses Echmeier and West of Grimsby, was especially fine. The floral decorations were very lovely. A special feature of the occasion was a display on the communion table of the old pulpit Bible which was presented (according to wording) by the female members of the church in 1849, the communion service of early days, the silver trowel used at the laying of the corner stone of the present church. The letter written to Scotland in

1834 reporting the establishing of a congregation in 1833 was also prominently displayed. The present minister of this historic church is Rev. I. B. Kaine, who has been with us for a little over two years and whose untiring efforts are doing much for the building up of our congregation.

On the following Sunday at the morning service of Communion Dr. H. Walker presented to Mr. Kaine a beautiful silk Geneva gown, making at the same time an appropriate address, in reply to which the minister very feelingly expressed his deep gratification at this evident token of good will.—Con.

Toronto, Ont.

In Knox Church Quarterly appears the record of the particulars of the recent tour of the West by the minister, Rev. T. Christie Innes. It is an incident in Canadian Church life which in some aspects is unique.

OUR MINISTER SERVES CANADA!

Trans-Canada Lecture-Tour on The Undimmed Light.

At midnight on the 7th September, after three services in Knox, I enplaned at Malton Airport for Vancouver, which was reached about fifteen hours later. On Monday evening in the First Baptist Church there, I gave the opening lecture of my Trans-Canada Lecture Tour on "The Undimmed Light", so generously and cordially sponsored by an interdenominational committee in Toronto. I concluded the series when I preached in St. John's United Church, Winnipeg, on Sunday evening the 28th—having lectured, spoken or preached in eight Canadian cities in twenty-one days about thirty times! We had three Deans, three Canons, a Lt.-Governor, a deputy Mayor, as well as ministers of the United, Baptist and Presbyterian Churches presiding.

Everywhere my two lantern lectures on "Bible Panorama" (the Bible surveyed for personal use), and on "Dead Men Tell Tales" (the Bible illuminated by Archaeology) were received with deep interest and gratitude. It was my (sad) privilege also to show some (A.P.) copyright photographs (courtesy of The Evening Telegram), of the Bombed British churches, such as Westminster Abbey, St. Paul's Cathedral, Coventry Cathedral, the City Temple, and others. Very real concern and sympathy were shown everywhere when it was told that about 1,000 British churches have been destroyed, and 1,660 others more or less seriously damaged. The offerings are dedicated to helping these bombed churches to carry on.

The President of Messrs. McAinsh very kindly donated four different version demonstration Bibles, and these were eagerly examined by prospective buyers in each place.

The greatest privilege along the route was meeting the Ministerial Associations, which have convinced me that there is a

real trend towards a more Biblical and evangelical attitude and message. We believe that this was stimulated.

The gratitude universally expressed to the Sponsoring Committee, to Knox Church, and to me was sincere and encouraging and very moving.

Barrie, Ont.

A ministry of seventeen years in St. Andrew's Church was brought to a close on September 28th when the minister, Rev. Dr. James S. Shortt, conducted public worship and preached and with a congregational gathering on the evening of October 3rd when Dr. Shortt was tendered a reception and addressed the gathering bidding them farewell. At this gathering the lecture room was crowded and representatives of various organizations expressed their high regard for both Dr. and Mrs. Shortt and their deep appreciation of the services they had rendered to the congregation during his long ministry. Concerning this meeting the Barrie Examiner reports:

"Tangible evidence of this esteem was seen in the presentation of gifts: to Dr. Shortt a handsome leather gladstone bag and a combined overnight bag and brief case to match, the latter containing a purse with a sum of money; and to Mrs. Shortt a beautiful silver tray with cream and sugar pieces from the ladies of the congregation, to match the lovely silver teapot in melon pattern previously given her by the missionary organizations of the Church, also a gorgeous sheaf of 'sky pilot' gladioli from the congregation."

Dr. E. L. Brereton was Chairman and the program consisted of brief addresses by representatives of the organizations, the special address being that of His Honor Judge Wismer. Judge Wismer stated that "Dr. and Mrs. Shortt were counted amongst the most valued friends of all the congregation for the past seventeen years. In his departure the congregation sustains a very great loss, not only for Dr. Shortt's helpful messages and his fidelity to his pastoral duties, but because of the warm personal association with him and Mrs. Shortt which has existed through the years." He made reference to the invaluable help of Dr. and Mrs. Shortt in the difficulties in connection with Church Union both at the time and in the succeeding years to bring about recovery from the results of that struggle. He said that Dr. Shortt had brought honor to the congregation by his valuable services to the whole Church and by his election in 1934 as Moderator of the General Assembly. He referred also to the good work done by Mrs. Shortt in the Women's Missionary Society and other women's organizations in the Church. He stated that both would always be held in highest esteem and affection and they and their family would be followed by the congregation's prayers and good wishes.

Dr. Shortt in reply had a word to say

about the benefits of long pastorates. The minister thus had the advantage of establishing new friendships and also guiding the lives of the young people growing up under his care. Barrie would always be to him the chief scene of his ministry and he would cherish the most grateful recollection of his associations in St. Andrew's and in the community. In speaking thus he spoke not only for himself but for Mrs. Shortt. They would never forget the kindness shown them in so many ways during the period of his ministry.

Mrs. Shortt also spoke briefly in acknowledgment of the gifts and in appreciation of the friendship shown by the members of the congregation.

In leaving Barrie Dr. Shortt comes to High Park Church, Toronto, to serve for the duration of the war in the absence of the minister, Rev. J. V. Mills, now in the Chaplaincy Service.

Wainwright, Alberta.

At the Gilt Edge appointment, on October 5th, four new members were added to the church and forty partook of the Lord's Supper. The elders from Wainwright, Messrs. J. Patterson and F. E. Dixon, officiated. At the evening service at Wainwright two others were received on profession of faith.

Calgary, Alta.

Grace Church mourns the loss of its late senior elder, John A. Bell. His death was the third in our Kirk Session within recent date of men who had completed fifty years in the eldership.

Thomas B. Moffat completed fifty years as an elder early in 1938, and was called from his labors late in 1939. He was keenly interested in work among the young men of the congregation and also in the Sabbath School. For over fifteen years he acted as Session Clerk.

James H. Maguire had just completed fifty years as an elder in July, 1940, when shortly after his summons to higher duty arrived. He was greatly interested in the work of the Church and on several occasions was a commissioner to the General Assembly. For some years before his death he was anxious that a new issue of the Book of Praise be obtained for our church and had started a fund for same. Since his death the members of the congregation and friends have placed orders for 800 copies with the necessary number for the choir and dedicated them to his memory.

John A. Bell was one of the original members of Grace Church, and when the new building was projected acted as Chairman of the Building Committee. He has served as Session Clerk, Superintendent of the Sunday School, and had been active in all that pertained to the welfare of Grace Church up to within a week of his death on 7th September.

New Denver, B.C.

The members and adherents of Knox Church were profoundly affected by the death of Mr. G. Wycherley, who has been in charge of the congregation for the past year. For some time he had been in poor health but insisted on carrying on his work which was quite arduous. He preached twice every Sunday, New Denver in the morning and at Slocan in the evening every second Sunday, a journey of 20 miles. The next Sunday he preached in New Denver and at Silverton in the evening and back to New Denver after the service, a trying trip late at night. At the evening service on September 14th the church was well filled, the service being of a memorial character attended by the Pythian Sisters and the Knights of Pythias. At the conclusion of this service he was completely worn out, and there seemed something significant in the closing hymn, God be with you till we meet again, for on the morning of the 17th he passed away.

At a memorial service on Sunday, September 21st, an address was given by Miss Pearl McKinnon, deaconess, taking as her subject, peculiarly appropriate to the occasion, An Israelite in Whom there is no Guile. Miss McKinnon will be in charge of the services on the field until a successor to Mr. Wycherley arrives.

Lunenburg, N.S.

St. Andrew's Presbyterian Church received a very acceptable gift on Sunday, September 28th, at the morning service, in the form of a private communion set, presented to the church by the treasurer, Mr. Harold Morash, one of the elders. On behalf of the congregation the minister, Rev. Alexander Allen, accepted the gift, setting it aside with prayer.

Buckhorn, Ont.

This field was under the care last summer of Mr. J. P. Schissler, a student of Knox College. He reports that at the request of the congregation a series of evangelistic meetings was arranged extending from September 7th to 19th. The services of Rev. W. McRoberts of Bobcaygeon were secured and he preached every evening throughout the period, except on Saturday. Music was provided by members of the Salvation Army and the Bethany Tabernacle in Peterborough. Deep interest was manifest in all the meetings and it is believed that great good was accomplished. A prayer service was held every afternoon at 3 o'clock. Not only was fresh interest awakened among all in the progress of their Christian life but two persons were led for the first time to make public confession of their faith. Mr. Schissler has devoted himself earnestly to the work of this field.

Welland, Ont.

After forty years in the ministry of The

Presbyterian Church in Canada and fourteen years as minister of St. Andrew's Church, Welland, Rev. R. A. Cranston tendered to the Presbytery of Hamilton at the October meeting his resignation, expressing his desire to retire from the active ministry. Regretfully the Presbytery accepted the resignation and fixed the date when it shall take effect as the second Sunday in November. The Presbytery's resolution was:

"That the resignation of Rev. R. A. Cranston of St. Andrew's Church, Welland, be granted and that his request to be placed on the Pension Fund be sanctioned, retirement to take place on and after the second Sunday of November next."

A large and influential delegation from St. Andrew's was present, all of whom spoke in terms of generous tribute to Mr. Cranston, for the character of his work both in the pulpit and in the congregation. By his self-sacrificing labors and effective service in the pulpit he had won the respect and affection of all. These tributes were supplemented by addresses by members of Presbytery highly appreciative of Mr. Cranston both as a man and a minister. His departure from the congregation and the Presbytery will be regarded as a great loss. Mr. Cranston is a graduate of University of Toronto, having completed his course in 1897, taking honors in Science. After service in the mission work he completed the theological course in Knox College, graduating in 1901. Cromarty, Ont., was his first charge, and from this after five and one-half years' labor he was called to Palmerston, where he spent twelve years. A pastorate of eight years and three months in Trenton, Ont., followed. Then came Welland, where his services have extended to nearly fifteen years.

Hamilton, Ont.

The Presbytery of Hamilton at its October meeting adopted a program designed to stimulate church life and work within its bounds. Early last year, several special meetings of Presbytery were held at which two questions were considered, What is the Gospel we present? and, What is wrong with our organization? The conclusions reached were:

To preach the Gospel in its entirety according to the tradition of our fathers would result in great enrichment of national life and

The fault in our organization is our failure to put it into operation.

At the September meeting that year it was agreed that a committee composed of conveners and vice-conveners of the committee on Evangelism and Church Life and Work, Home and Foreign Missions, Sunday School and Young People's Societies should meet and plan an educational and spiritual campaign. The greater part of a day was given to this proposal and it was resolved to begin with the Presbytery and that two

speakers should be heard at the October and November meetings this year. At the former the two speakers, Rev. Dr. M. B. Davidson of Galt, and Rev. G. W. MacKay of Formosa, profoundly impressed the members who expressed their pleasure and satisfaction. Others will be heard at the November meeting at which the speakers to be chosen will present respectively, Principles and Aims of Presbyterianism, Organization and Work, tersely designated by a member, Dynamics and Mechanics. Meanwhile Presbytery is occupied with the following plan:

1. That a conference of church workers, composed of the Kirk Session, the Boards of Management, the Trustee Boards, and the executive officers of all organizations, in each congregation, be held at eleven centres throughout the entire Presbytery.

2. That the conference take the form of a supper (charge 35c) to be addressed by two speakers, one dealing with the principles and aims of The Presbyterian Church and the other dealing with its organization and work.

3. That the Presbytery be divided into two main districts, eastern and western, under Rev. Stuart Woods and Rev. Peter A. Dunn respectively, and that, as far as possible, speakers from the eastern district address groups in the western district and vice-versa, in order to demonstrate the oneness of our Church and Presbytery.

4. That the minister of the first named church in each group be chairman of his group and his congregation be responsible for the supper arrangements; meetings in the eastern group to be held in October and in the western group early in November.

The following are examples of congregational groups: Watertown, Burlington, and Nelson; McNab Street, Central and St. Paul's, Hamilton, etc.

Accompanying this statement are notes for the direction of all concerned.

THE CANADA YEAR BOOK, 1941

Announcement of the issue of this valuable national publication is made by the Dominion Bureau of Statistics in part as follows:

The publication of the 1941 edition of the Canada Year Book, published by authorization of the Hon. James A. MacKinnon, Minister of Trade and Commerce, is announced by the Dominion Bureau of Statistics. The Canada Year Book is the official statistical annual of the country and contains a thoroughly up-to-date account of the natural resources of the Dominion and their development, the history of the country, its institutions, its demography, the different branches of production, trade, transportation, finance, education, etc.—in brief, a comprehensive study within the limits of a single volume of the social and economic condition of the Dominion. This new edi-

tion has been thoroughly revised throughout and includes in all its chapters the latest information available up to the date of going to press.

The 1941 Canada Year Book extends to over 1,000 pages, dealing with all phases of the national life and more especially with those susceptible of statistical measurement. A statistical summary of the progress of Canada is included in the introductory matter. This gives a picture in figures of the remarkable progress that the country has made since the first census of the Dominion was taken in 1871, seventy years ago. . . .

In the present edition, a complete list of articles and of historical or descriptive text that has not been subject to wide change and is therefore not repeated, is given following the Table of Contents. This list links the 1941 Year Book with its predecessors and indicates the extent to which the Year Book must now be regarded as a series of publications rather than as a single volume.

Persons requiring the Year Book may obtain it from the King's Printer, Ottawa, as long as the supply lasts, at the price of \$1.50 per copy; this covers merely the cost of paper, printing and binding. By a special concession, a limited number of paper-bound copies have been set aside for ministers of religion, bona fide students and school teachers, who may obtain such copies at the nominal price of 50 cents each, but application for these special copies should be directed to the Dominion Statistician, Dominion Bureau of Statistics, Ottawa.

Applications, for special paper-bound copies at 50 cents each, from those eligible to purchase them (see last paragraph above), should be directed to:

THE DOMINION STATISTICIAN,
DOMINION BUREAU OF STATISTICS,
OTTAWA.

CLERK OF PRESBYTERY

Rev. B. F. Andrew, Clinton, Ont., has been appointed Clerk of the Presbytery of Huron in place of Rev. D. C. Hill now on Chaplaincy service.

A Welcome

The College Street Church, Toronto, Canada, of which Dr. G. A. Leichter, is pastor, carries on its church bulletin the following poem written by Doctor Leichter:

To the crowds that throng the city streets
Or jostle in the marts of trade;
To carefree youth whose joyous feet
Dance through the world that Thou hast made;
To masters in the realm of thought,
And toilers all, beneath the rod;
To lonely hearts by men forgot,
Be this to each—the House of God.

—The Telescope.

THE CHURCH AND RURAL LIFE

WHAT has been designated a unique conference was that held in Barrie in the early autumn when some 60 ministers, laymen and leaders of the Federation of Agriculture in Simcoe County met to discuss the part of the Church in the solution of rural problems. The conference was distinctive in that, according to the report:

"It was the first conference of its kind in Canada since it brought laymen and agricultural leaders together with an interdenominational group of ministers and laymen to study the role of the Church in the present rural situation."

The problem confronting the farming community was defined by Mr. Orville Todd, President of the Simcoe Federation of Agriculture. In brief he said that the economic stress on the farmer has produced a social problem which might well be termed rural decay. The farmers, he said, were not asking for privilege but they will no longer carry more than their fair share of the common burden in order that others may carry less. Referring to the four aspects of freedom presented by President Roosevelt in a recent address, Mr. Todd stated that the farmers, too, wanted freedom, freedom to cultivate the land, God's gift, that our nation may be secure.

Some idea of the problems as conceived by the Federation was expressed in these terms:

To create a long range program for agriculture that will enable farmers to compete on an equitable basis with labor and industry, to assure the farmer of fair return for his labors, to restore something of the dignity of farm life and to build again the fine community spirit which has contributed so much to rural Canada.

Miss Irene Jones, President of Women's Institutes, outlined the aims and work of these organizations.

Rev. Geo. Morrison of Wyevalle spoke upon the relation of the Churches to the Federation, specifying the opportunities presented by the pulpit, study clubs, church boards, and colleges to advance the well being of the rural community. Rev. Morton Freeman declared that the Church in these areas was privileged, in harmony with its ideals to promote goodwill, the co-operation of all classes, and the ideals of freedom, justice and love.

In the discussions Canon Judd of the Social Service Council of the Church of England in Canada declared that farmers must be organized to safeguard their just interests and that ministers must fulfil their mission as leaders and workers with the farmer.

Mr. Donald McLean pleaded for more serious educational effort. Wherever a farm movement has been launched in Ontario the impetus is given by education. To surrender control of production, distribution, and

finance at the rate it has been yielded in the last twenty years, was to lose very soon complete political control. He was convinced that the rural minister could do much by study groups and in other practical ways to help the people to understand their problems and to find solutions for them.

Concluding the conference the following resolution was carried:

"Whereas the Churches of Canada are widely organized in the rural areas and whereas the agricultural community is passing through one of the gravest crises of its history, we are convinced that the Churches are called to mobilize their rural congregations to help the farmers solve their problems."

They ask that the Churches give more publicity to farm problems through the medium of their publications, that research into the rural problems be undertaken by the Church and that material obtained therefrom should be supplied to the ministers, that the theological colleges should place more emphasis on the economic and social problems of rural life and work, that support be given to the Canadian Federation of Agriculture in its efforts to aid the farmers, that the Social Service Boards or Committees be requested to place in the hands of the ministers respectively the pamphlet of the Canadian Federation of Agriculture entitled, *What Share of the National Income Does the Farmer Get?*

The chair was occupied in the morning by Rev. W. A. E. Doe, and the evening session was presided over by Rev. J. McGillicuddy. Rev. N. R. D. Sinclair presented the resolutions at the meeting.

The Continuations Committee was named as follows: Messrs. Stewart L. Page, David Smith, Eric Simpson, P. N. Knight; Revs. N. R. D. Sinclair, J. McGillicuddy and A. E. Doe.

CHARITY

Fairest and foremost of the train that wait
On man's most dignified and happy state,
Whether we name thee charity or love,
Chief grace below, and all-in-all above!
O never seen but in thy blest effects,
Or felt but in the soul that Heaven selects!
Who seeks to praise thee, or to make thee
known

To other hearts, must have thee in his own.

—William Cowper.

TRUE BELIEF

What excellency and importance lies in belief! It is a work of God, and not of man. First of all other things a man hears the Word of God; for therein the Holy Spirit reproves the world of sin. When one is alive to sin, then he hears of the grace of Christ. Together with the Word comes the Holy Ghost, and gives belief where and to whom He will.—Martin Luther.

STUDENT VOLUNTEERING FOR FOREIGN MISSIONS

Will the Spirit Rise Again?

Rev. Hugh MacMillan

A TRAVELLING secretary of the S.V.M. visiting a university in the United States not long ago asked an audience of students how many had ever heard of the Student Volunteer Movement. Two or three raised their hands. They said they knew about it because a few of their number had recently joined up as volunteers and were already in uniform and at training camp. From that the Secretary knew where he had to start in connecting his audience with the initial things of the movement and in building up the faith on which volunteering for foreign missions is founded. He realized that he had to begin at the beginning and deep down where a solid foundation could be laid.

At the annual September conference of the Student Christian Movement of Canada at Geneva Park, Lake Couchiching, a new interest in the world mission of the Church was one of the hopeful features. Robert MacKie, the General Secretary of the World's Student Christian Federation, led morning devotions in a way that made us feel like a little congregation in one concession school house of his world parish. The world Christian community became, in his presence, a living reality.

But, hope for student volunteering cannot be based on this alone. Vision of the world Christian community and interest in the world mission of the Church, important as these are, may not produce volunteers for Foreign Missions. The old ties of home and friends and native land seem no easier to break in the atmosphere of new terminology than in the old. Nor does the study of economics and social problems lead directly to volunteering, helpful as these studies are in realizing how iniquitous are the conditions to be overcome in seeking social improvement in our world. Volunteering for life service abroad comes from hearing and answering an irresistible call. "Woe to me if I respond not." These times are not without evidence of this spirit among students. Christian young men, confronted with the demands of enlistment to rid the world of enemy fascism overseas give serious thought to commitment to Christian life service abroad in the age old war against poverty and disease and death. After the war the call to such service will be clear and insistent. Is the Church getting ready to help Christian youth to answer?

At a recent series of meetings at Vassar College and in New York city, a group of students and leaders of the Student Volunteer Movement met in annual retreat to consider the work of missionary education in the colleges and universities of the United States. It was the conviction of that

group that the Student Volunteer Movement, during almost a decade considered dead, buried and tombstoned, is now about to be called to new endeavor. "American Christendom" said John Mackay, President of Princeton Theological Seminary, if I correctly remember his words, "looks more unitedly than ever before to the Student Volunteer Movement as the vehicle in which to approach the university campuses". Leaders for the world mission of Christianity must be procured. On the campuses the Student Christian Movement is ready for stirrings of new missionary vision, and students are getting ready for commitment of their wills to high purposes in the Kingdom of God. These are critical times, but are they not also times of great expectation? New missionary stirrings may come any time among students. New volunteers can put new meaning into old words.

REV. FRANK HUTCHISON

Mr. Hutchison's death came very unexpectedly when ministering to the congregation of Leggatt's Point, Que. Following the evening service on July 13th he was suddenly stricken and died the next day. He was in his 67th year.

Mr. Hutchison was born in Dublin, Ireland, and in his early years was engaged in business. When past middle life he decided to devote himself to Christian work and following a two year's course in the Bible Institute of Glasgow, Scotland, he served as an evangelist in many parts of Scotland, and engaged in similar service in the north of Ireland, under the Irish Evangelization Society.

Fifteen years ago he came to Canada and was ordained after a special course in the Presbyterian College, Montreal. He was minister of Argyle and Duff's Church, Dunwich, and afterwards was in charge of Sherbrooke, N.S., as Stated Supply. His further activities were confined to supply in various congregations and service under the General Board of Missions. He is survived by two brothers, Rev. Wm. Hutchison, Presbyterian minister, Portrush, Co. Antrim, Ireland, and Mr. John P. Hutchison, Philadelphia, and a nephew and niece, Mr. James Curry and sister in Belfast.

Mr. Hutchison was a friendly, warm-hearted and earnest man and though for some years he labored under the adverse condition of poor health he steadily followed his course, giving himself to the work of the ministry as opportunity offered.

The reward of duty done is the power to undertake another and harder task.

The degree in which a man blesses the world is far more a question of what he is than of what he has.

FRESH AIR CAMP EVANGELISM

Scott Institute, Rev. M. Zeidman,
Superintendent

GOOD parents who commit their children into your keeping, pay you the greatest compliment in their power. For fifteen years now our Jewish friends in ever-increasing numbers have been conferring this compliment upon us; but it was not always so. Very well do we remember the days when Jewish parents had to be coaxed and cajoled to send their children to our Summer Camp. It was difficult enough to secure a camp in the first place, but the financing and location were easy in comparison with securing campers.

"That being the case", our critics have said, "why bother to have a camp for Jewish children at all? Is it necessary? Is it worth while?"

First, "Why bother?" Because a summer camp for Jewish children is very definitely a means to an end. The opportunities for presenting a living testimony for the Lord Jesus, literally twenty-four hours a day, are unsurpassed in camp. We often hear a consecrated Christian witness. This is not only a consecrated Christian witness, but a concentrated one as well. There are many cultural and moral angles well worth considering, but for us, as Christians, the religious one is preeminent. So much for the "bother".

Second, "Is it necessary?" The Jewish dietary laws alone make a camp like ours a necessity. The ramifications of the "musts" and "must nots" are too extensive to dwell upon here, but let us consider pork sausage, for instance. Whatever a Gentile Christian's views on the pork question may be, and however much he may, or may not, be addicted to the delights of sausage, this delicacy and its attendant satellites just do not appear on the Jewish menu. What is true of the sausage, is true of much more. Then, too, the racial discrimination which festers in the most unexpected places, can become very evident in the more or less limited life of a camp-community. Closing our eyes to this situation unfortunately does not alter it, and until Christian hearts become entirely so, our Jewish children enjoy their holiday best by themselves.

"Is it worthwhile?" From our near-sighted view here, and from the far look of eternity, we rejoice to say an emphatic "Yes". Oh! very worth while: in prejudice removed, in closed hearts opened, in lost souls saved, in wilting spirits revived, in drooping bodies refreshed, in the Word of God proclaimed, in His praises sung, in the faltering prayers that have wavered up to His throne for the first time—surely, surely worth while. This year it was our privilege to entertain many young mothers who first came to camp as children themselves,

and now, grown up and married, they come back with their little ones.

This season just past was in many respects the crown of our camp, in point of numbers, general camp health and conditions, and (as a sop to the materially minded) finances. How we can recall the first Jewish man who paid us to take his children to camp! He was a very ordinary man, but so extraordinary was the circumstance of his monetary offer, so unheard of in those days, that he and his children and the occasion stand as clearly before us now, as if it were yesterday. This year, every one of our campers, voluntarily, and to the best of their ability, contributed a share in camp expenses. True, their poor best did not begin to meet the cost, but it helped, and showed the great change which has taken place through the years of our ministry.

We could not close without a sacrifice of praise to our Heavenly Father for all His goodness and keeping care; in journeying mercies, in safety by land and by lake, in waking and sleeping, He has watched over us and those committed to our charge. He has supplied all our needs abundantly; He has given us the privilege of sowing the good seed, and reaping in a measure, the harvest.

"Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits."

Annie A. Zeidman.

* * *

The constituency ministered to by the Fresh Air Camp was chiefly Jewish. Out of an average attendance of 255 not more than 50 or 60 were Gentiles.

Some time ago Mr. Zeidman placed his resignation in the hands of the General Board of Missions. At the recent Executive Meeting this was accepted and goes into effect on the 31st of October. Thus will end a period of long and arduous service by Mr. and Mrs. Zeidman.—Ed.

* * *

A Hebrew Christian Refugee

The following letter was received by Rev. Morris Zeidman, following a visit with Mrs. Zeidman to an internment camp of Hebrew Christian Refugees in Canada. Names of places and persons are necessarily suppressed.—Ed.

Dear Sir,

I once more want to express my gratitude for the twenty minutes I was allowed to spend with you and Mrs. Zeidman. A visit is a major event for us in any case, but if the visitors are genuinely warm-hearted and sympathetic, if they understand one's own interests and leanings, if they live in the same faith, then the visit is more than a major event; it brings a joy that lasts through many days.

The inmates of the T.B. hospital were very happy about the gifts Mr. B. sent them in your name.

You told me that I should write you about any books I would like to have. I

should be very grateful indeed if it were possible for you to send me Dr. Moffat's Bible translation. I possess the King James Version and the Luther Bible, but some expressions are much clearer in a modern language, some passages are translated more accurately, and from what I have seen, I like Moffat's language very much. Yet if you feel you cannot recommend the Moffat version I should be glad to have any other modern translation. According to our decision (all of us are Hebrew Christians) I have told Mr. P. about my wish.

Sometimes one has moments when life seems somewhat monotonous here, but these moments pass quickly, especially when I realize that this is an exceedingly good school. Camp life forces us to face issues squarely. Outside it is easy to cherish lofty ideals of a life of love and service, at the same time failing to live up to these ideals, because one does not bother to find the opportunities for service. Here one cannot have these ideals and evade the practical consequences. There are sufficient opportunities: sick and lonely people whom we see every day, little acts of kindness towards one's room-mates, etc.

This is only one aspect of the meaning of internment; but it is an important one.

Another aspect is the realization that our fate is not shaped by external occurrences and situations but by our inner attitude to them. When I was free and had nothing to worry about I used to be very restless, even unhappy at times. Now I am detained, yet I have found peace and inner freedom that I did not possess before.

I am very thankful to have found friends like Mr. P. and Mr. W. The spiritual fellowship with them has given me a great deal.

Remember me to Mrs. Zeidman, please.

Yours faithfully,

(Signed) K. S.

* * *

Another letter of interest was received by Mr. Zeidman from Rev. Prof. Wm. Manson of New College, Edinburgh, Scotland. This was concerned with Mr. Zeidman's sister, Gertrude. Under Mr. Zeidman's influence she accepted the Christian faith and trained as a nurse. She was in the home of Professor Manson when in Toronto and upon their returning to Scotland went with them, taking their name, so that she is now known as Miss Gertrude Manson. She was active in a civilian hospital which was recently destroyed by German bombs. Following this she entered a military hospital in which she is still active and so exhausted by her labors that it was impossible to correspond, hence the letter from Prof. Manson.

Life without faith is insupportable for "this is the victory that overcometh the world, even our faith".

MISSIONS

THE EXECUTIVE OF THE GENERAL BOARD OF MISSIONS

Rev. W. A. Cameron, D.D.

THE Executive met in September with every section of the Church represented. Three of the Western Synod Conveners did not feel justified in incurring the expense which a long journey to Toronto would mean. In these cases the needs of their respective Synods were presented by the Synodical Missionary. The Financial Statement showed that up to the end of August, the Board was carrying on its work with an expenditure well within its appropriation.

The appointment was made of Miss Marie Carson as Assistant Matron at the Girls' Home in Toronto. Miss Carson has had valuable experience in similar work in Scotland. Encouraging reports were received of the new work opened up at Argentina, Newfoundland. Another appointment was made to the British Guiana staff in the person of Rev. Edward Bragg, at present a very successful missionary among the West Indians at Grenada, B.W.I.

The Executive gave hearty endorsement to our participation in the Inter-Church Conference being held this fall at six centres in Western Canada, with Dr. John R. Mott as the chief speaker. It was agreed to commend to all our ministers the observance of Men and Missions Sunday on November 16th.

Two resignations were before the Executive, that of Rev. Kenneth W. House as missionary at Timmins, Ontario, and of Rev. Morris Zeidman, as Superintendent of Jewish work. In both cases the resignations were entirely at the request of these ministers themselves, and were submitted to allow them to undertake other work. Under the circumstances, as defined by both missionaries, it was decided to accept the resignations.

In answer to a request of two Western Presbyteries, it was decided that hereafter the office would endeavor to requisition salary cheques on the seventh day of the third month of each quarter, so that they might be in the Convener's hands by the middle of the month.

From India it was reported that Mr. Wilfred Smith was entering upon his work in the Henry Martyn School of Islamics, with part-time work in Forman Christian College. His work is to be for Moslems, and in this he is the representative of the four co-operating Churches and the Women's Missionary Societies of these Churches.

The Woman's Missionary Society (E.D.) reported that in accordance with an earlier resolution of the Board, they were now seeking for a worker to represent them in India. A motion was passed, heartily endorsing this proposal.

Regret was expressed because of the illness of Rev. and Mrs. E. H. Johnson, at home on furlough from Manchuria. They were given leave of absence from all responsibility for the balance of the year, with the hope for their speedy recovery. Rev. G. W. MacKay of Formosa was assigned to literary work for the year, for the use of the Formosan Churches.

WOMEN'S MISSIONARY SOCIETY (EASTERN DIVISION)

THE sixty-fifth annual meeting of the Women's Missionary Society, Eastern Division, was held in the First Presbyterian Church in New Glasgow, N.S. There was a good representation from the eight presbyterials which comprise this division. The President, Mrs. J. A. Tucker of New Glasgow, occupied the chair at all sessions.

Greetings were brought from the First Presbyterian Church, from the three Presbyterian Women's Missionary Societies of New Glasgow, from the Maritime Synod, from the Pictou Presbyterial of the United Church of Canada, and from the Woman's Missionary Society of the Western Division.

Despite the demands for war work, the higher cost of living and increased taxation, the reports from the treasurer and the various secretaries showed unceasing effort and steady growth.

One session was devoted entirely to young people's work. Reports were brought by the secretaries of mission bands, girls' organizations and young people's societies. Several present spoke of the urgency of the need for W.M.S. women to interest themselves actively in these branches of the work. A suggestion was made that leaders visit the homes to ask for parental co-operation.

The President briefly reviewed the year's missionary endeavor, urged that women put mission work first and thanked all officers and members for their co-operation. Rev. G. C. Webster, Moderator of the Maritime Synod, based his address on Christ's command to His disciples to go and teach all nations and His promise to be with them always. Miss Ethel MacDonald, returned from W.M.S. (E.D.) work among the Koreans in Japan, told of her inability to correspond with the Korean Christians owing to fear of Japanese authorities who would accuse the Koreans of "communicating with the enemy". She quoted from a well-known authority, "The Korean Church is the nearest of any church to the true Christian ideal". Miss MacDonald will carry on with home mission work in the eastern division until she is again called to the foreign field. Miss Lena Fraser, W.M.S. (E.D.), port worker, because of war restrictions could not go into details of her work at the port, hospitals and other places. She spoke of her contact with men of all branches of the fighting forces, par-

ticularly of the Navy and Merchant Marine for whom, she said, nothing was too good. She told of the needs of men from the bombed ships for suits, underclothing and socks. She has begun a small library and would be grateful for good books and magazines. For her Christmas parcels (more than a hundred will be needed) she would like sweets, chocolate bars, chewing gum, shaving cream, tooth paste and brushes, khaki handkerchiefs, socks, nuts, figs, and any other small articles dear to the hearts of men.

Information on the so-called "orphaned missions" was asked for and given and an allocation was made for this great need.

This society has one missionary, Miss Thelma Martin, and two native deaconesses in the British Guiana field. It is planned to train two more native girls for work there. As the Japanese government has made it impossible to continue work among the Koreans in Japan plans have been made to take a part in the work in India. For this work the balance of the foreign mission money is being held in reserve. The W.M.S. of the Eastern Division is now looking for a worker to go to India as soon as possible.

The home mission work grows apace. This year seven deaconesses, besides the port worker, are being employed to look after the needs of this division. Besides this \$1,000 has been allocated for the use of the Maritime Synod in needy mission fields of the Maritimes.

W. M. S. (E. D.)

At the meeting last summer of the Pictou Presbyterial, the 57th annual meeting, at Durham, N.S., it was reported that the Young People's Missionary Society contributed \$736.82, the Y.P.S. gave \$65.50, making a total for the Department of \$806.32.

At this meeting Rev. Lloyd MacLellan, Scotsburn, a member of the Board of S.S. and Y.P.S. drew attention to the fact that almost on the identical spot where the church stands in which they were meeting, James Davidson had organized a Sunday School in the year 1770, about ten years before Robert Raikes had started a Sunday School in England. This then was the first Sunday School in the British Empire and probably in the world.

Argentina, Newfoundland.

The following is a letter to Board of S.S. and Y.P.S.

Dear Sirs:

As you may know the church work being carried on here in Argentina is a venture of the Board of Missions. The work of the Church is being done mostly among men and a few women and very few children. Our services are held in the theatre, each Sunday, with a fair choir and surprisingly

A MISSION BRIEF

"I imagine you will have heard all about our nice fall weather, rain every day for seven weeks and now snow. The roads are impassable and so far it has been impossible to harvest. We're all hoping for a good frost to dry things up so we can at least get over the roads by team.

"I'm looking forward to the winter's work with no crop. It is going to be a long hard winter and the fellowship and comfort of our gatherings in God's house will mean much to all of us."

Extract from a letter from a deaconess in the Peace River.

large attendance. We have no Sunday School but on the 28th of September the matter of Rally Day was set before the congregation (one child present) and the collection that day was to be used for Sunday School work. This is an unique sort of mission field and we want you to know we are interested in Sunday School work.

I missed being with my own Sunday School in St. Andrew's Church, Cobourg, this year, and we sang "Jesus loves me" at our church services here, as I told the people, because the primary class of most Sunday Schools sing that hymn on Rally Sunday.

Please find enclosed a cheque for a little over twenty-six dollars to be used as you see fit, and with it goes the best wishes of this congregation (not a charge) for the continued good work of the Board of the S.S. and Y.P.S.

The cheque is signed by E. E. Davis, who is the project manager of the Base and C. L. MacPherson the camp supervisor. Both men are keenly interested in the Church.

W. Oliver Nugent.

Supporting Welfare Services

Government House, Ottawa, has issued a message by His Excellency, the Governor General. Perhaps nothing could be more timely than this.

"I appeal once more to all Canadians to support the civilian welfare services through the medium of the Community Chests. In this war we are all members of a team which consists not only of the fighting forces, but also of the civilians at home. We are engaged in a common task. We have a single objective—to win the war. We must ensure that our welfare services are in no way handicapped by lack of funds in their great task of administering to human needs on the home front.

"To support voluntarily the moral and physical forces of our population is one of the privileges of a free people. It is also, especially in time of war, a solemn obligation, on the fulfilment of which largely depends the future welfare and happiness of the nation."—Athlone.

WOMAN'S MISSIONARY SOCIETY (W.D.)

Council Meeting, Knox Church, Toronto,
Sept. 29th to Oct. 3rd

The Council assembled at eight o'clock on Monday evening, September 29th in Knox Church Hall, with the President Mrs. A. R. McMurrich in the chair. There were about 70 delegates in attendance. On the following morning, before proceeding with the business of the day a welcome was extended to the Council by the minister of the Church, Rev. T. Christie Innes.

On the evening of Tuesday dinner was served in the spacious dining room of Diana Sweets to a company of 125, including many guests, the representatives of the Boards of the Churches and local ministers with the Moderator Rev. J. B. Skene and Mrs. Skene. All the guests were introduced and bowed their acknowledgments. The speaker was Rev. Hugh A. MacMillan, General Secretary of the Student Christian Movement of Canada.

The public meeting on Wednesday evening brought the opportunity of hearing two strong missionary addresses from Rev. A. R. Kepler, D.D., Executive Secretary of the Church of Christ in China, and Rev. A. A. Lowther, B.D., formerly of Jhansi, now minister of Wychwood Church, Toronto. These speakers were introduced by Rev. Dr. A. M. Hill, Convener of the General Board of Missions.

These addresses, the first portraying the work of South Eastern China, was an impressive delineation of conditions there and the opportunity presented to the Church, and the second of a broader character dealing with both missionary opportunities and motives, were most effective in creating interest.

The meetings concluded on the afternoon of Friday, Rev. Dr. W. A. Cameron, General Secretary of the Board of Missions, presiding. Following the report of the nominating committee and the election of officers, these were installed by Dr. Cameron. A message by the President, Mrs. McMurrich, brought the program to a close.

BRAZIL

A Supreme Test to Protestant Missions By Camuel S. Rizzo

IT was my privilege after an absence of twelve years again to visit Brazil. During that period through newspapers, religious magazines and correspondence I maintained close contact. Through my brother, a delegate from the Presbyterian Church of Brazil to the Centennial of the Board of Foreign Missions (Presbyterian U.S.A.), I received a minute account of the religious conditions in our homeland. In spite of all this my recent visit was only a little short of a surprise. . . . My observations confirmed my unlimited confidence in the effects of the evangelical movement and, further, I was convinced that Protestantism in Brazil is at the crossroads and must either conquer the country, achieving the greatest success of Protestant missions, or lose an unprecedented and glorious opportunity and be relegated to the fate of Protestantism in France and Italy.

Penetration

Protestantism has deeply penetrated Brazil. It is significant that two sons of President Getulio Vargas are named after Calvin and Luther. . . . Far back at the time of the Empire an intimate friendship was formed between the cultured Don Pedro and Rev. Dr. R. R. Kalley, a Scottish physician who preached in Rio de Janeiro in 1855. The Emperor regarded with approval the establishment of the American School in Sao Paulo and the Colegio Internacional in Campinas, and commended Dr. G. N. Morton for his services to education. In these Protestant schools some of the leading political figures of the country received their primary education, among them ex-President Washington Luis.

Of the fathers of the Republic, strong men in the State, the most conspicuous was Ruy Barbosa who, although never President, played a part in the history of Brazil equalled only by that of Lincoln in the U.S. His was one of the world's richest minds. He was President of the International Court of Justice in Hague, a philosopher, statesman, linguist and exhaustive writer in the field of education and specially on constitutional and international law. He was an open and enthusiastic advocate of Protestantism. . . . In association with Benjamin Constant, and aided by a small but very influential group of liberals, he succeeded, notwithstanding Roman Catholic opposition in incorporating in the constitution of 1889 laws effecting the separation of Church and State, civil marriage, the secularization of the cemeteries and other reforms. . . .

Next in line of influence was the brilliant political orator Joaquim Nabuco. . . . His liberalism is traceable to the impression made by a debate between the Jesuit

fathers and the missionaries Rev. Robert Lenington and Rev. G. W. Chamberlain of the Free United Church. Later in one of his masterful orations he publicly denounced the President of that meeting for unfairness to the Protestant missionaries. . . . When Rev. J. E. Newman moved to Piracicaba (Sao Paulo) in 1880 to establish, with the help of his daughters, a small Protestant school, he so impressed a lawyer of that town, Dr. Prudente de Morais Barros, that when the latter became President, the friendship between them was a powerful factor in bringing about beneficial changes in education. This projection of Protestantism in the political sphere has proceeded to the point where a few ministers have become congressmen, state deputies and mayors as the choice of a liberal electorate.

Leaders in Education

The contribution of Protestantism however to education and its influence in the intellectual realm has been more remarkable. Almost every intellectual of today acquired his arithmetic and grammar in the text books of Antonio Trajano and Julio Ribeira, both Protestant ministers and renowned educators a generation ago. Then came the still unsurpassed Portuguese grammar of Eduardo Carlos Pereira, the pastor of the First Presbyterian Church of Sao Paulo. His books, adopted officially by hundreds of schools are invaluable to every student of the Portuguese language. His successor in the Presbyterian Church of Sao Paulo, Rev. Otoniel Mota, who left his pulpit but a few years ago, is also one of the foremost living authorities on the Portuguese language and head of that department in the University of Sao Paulo. . . . Another Protestant minister, of first Church, Rio de Janeiro, Erasmo Braga, won renown as a public educator. The memory of another Presbyterian minister, Alvaro Reis, was honored by the city, one of the squares being called by his name. The large number of Protestant teachers in elementary, secondary, and normal schools in Brazil is out of proportion to the small Protestant constituency. In the University of Sao Paulo no less than four major professorships are held by Protestants, besides a number of assistants and lecturers. The Protestant group has been above all others in its contribution to education. Others not of the Protestant fold but intimately associated with it, are Dr. Vital Brazil, the greatest scientist of the country, whose wife was an active member of the Presbyterian Church, and Rocha Pombo, the greatest of modern Brazilian historians, perhaps the greatest of them all, whose family also belongs to the Presbyterian Church.

A brilliant writer who died two years ago, Paula Setubal, by a posthumous book created a profound impression. The book bears the title *Confiteor* (I Confess) and is

after the type of Augustine's Confessions. In this Setubal proclaimed himself a "sinner saved by grace", "a Christian converted to Christianity". He is the author of thirteen volumes, a number of which have been translated into several languages. The intellectual classes no longer look disdainfully upon religion but regard it as of great and immediate concern as the result of their contact with Protestantism and to this result, Setubal, the laureated member of the Brazilian Academy, made an extraordinary contribution.

The Evangelical Church

The Evangelical Church is awake to its opportunity and through its Institute of Religious Culture at Sao Paulo founded by a renowned preacher, aims to reach the people with the Gospel message. A preaching mission on a permanent basis and a large scope has been undertaken. An order of preachers has also been created who enjoy the opportunity of addressing large gatherings. At various important centres several thousand people listen to these programs, the use of microphones increasing the range of the speakers. Radio is also employed, attractive tracts issued, and a monthly magazine, Faith and Life, established. The movement has spread from the large centres to the neighboring villages where Sunday Schools and congregations have been established. Public institutions share in the evangelistic effort such as prisons, leper asylums, reformatories, etc. Work has even begun among the Indians. . . . The Evangelical Church is aggressive, heroically so. . . . In the Unida Church in Sao Paulo I preached several times to audiences numbering not less than 1,000. At one week-day prayer meeting there were about 500, and 1,600 are enrolled in its Sunday School.

On the Defensive

This aggressive movement on the part of the Evangelical Church has placed the Roman Catholic Church on the defensive. So far from Brazil being 100% Roman Catholic there is only one regularly ordained priest for every 20,000 souls. The Roman Catholic clergy number 4,700, of whom only 2,200 are ordained priests. Commenting on this a Catholic declared that "at least two-thirds of our Brazil may never become Catholic if the number of the clergy is not increased".

On this aspect of the religious situation Professor Erasmo Braga declared, "This failure of Roman Catholicism to redeem the soul of a great nation is the more significant when we consider the historical fact that in Brazil, as well as all through Latin America, the Roman Catholic Church has had its best chance: complete and effective isolation during three centuries of undisturbed domination, all the resources that a numerous clergy both in Portugal and in Spain have afforded for missionary work in their colonies, the prestige of the royal

patronage, and the compulsion of the tortures of the Inquisition. Taking these circumstances into account, Roman Catholicism in Latin America reveals all that it is capable of doing at its best, namely, splendid cathedrals, traditional culture for a few privileged groups, and alongside this spiritual stagnation, ignorance and degradation of the masses, and the appalling, pagan, irreligious practices described by the patriots from whom we have quoted and who give such a gloomy picture of the religious destitution of their fatherland. . . . With the advent of Protestantism and the emerging of higher education for the masses sponsored by the Government, the Catholic Church is finding it more and more difficult to defend itself . . . and is finding it advisable to change its traditional tactics. . . . The evangelization of Brazil however is by no means an issue between Roman Catholicism on one side and Protestantism on the other. . . . It is an issue between Christianity and irreligion; between evangelical Christianity and obscurantism, ignorance, and superstition. On the outcome depends, in the last analysis, the salvation of the souls of millions of Brazilians as well as the preservation of Christian democracy for the most potential Latin nation of the world, whose unavoidable position of influence among the family of nations will be a decisive factor in protecting Christian civilization for mankind.

Brazil Strategic

The conquest of Brazil is today the most strategic move for evangelical Christianity. With the present population of 48,000,000 which doubles every twenty-three years, Brazil will have one hundred million inhabitants by 1965, or Three Hundred Millions by the end of the century, as estimated by Prof. Erasmo Braga. She is fast becoming the first Latin nation of the world in population, certainly the largest in size and possibilities. The Protestant Church in Brazil is doubling its membership every seventeen years, growing faster than the population. Yet the proportion of Protestant to non-Protestant is estimated by Prof. Braga at one to three hundred and ten, or, if we include what might be called a Protestant constituency, at one to about one hundred. From these figures we must draw a sad conclusion; it is a mathematical impossibility for the Brazilian Church to keep up with the growth of the population. . . . When this crucial problem was discussed in Brazil recently the leaders of the Presbyterian Church there concluded to ask the Boards in America to send one hundred new missionaries to the field . . . and, in view of the attention directed to Latin America, Foreign Mission Boards should divide Latin America among them to give the proper share of attention to Brazil, Argentina, Colombia, Peru, and Chile individually. . . . One of our Boards of For-

eign Missions at present appropriates almost three times as much for its work in Persia as for Brazil. . . . For years men of vision and devotion like Dr. Reginald Wheeler, Dr. John A. Mackay, and Dr. Webster E. Browning have been unable to change that arithmetical proportion. . . . Today with many doors in the Orient closed by Japan why not transfer to South America some of the missionaries thus released. . . . Brazil offers today an unprecedented and most glorious opportunity to American Protestantism.

VARIOUS MATTERS

A Judge and Christian Pacifists

The following is understood to be directed against a deliverance of a church conference. Federal Judge Robert N. Wilkins, Cleveland, Ohio, in administering the oath of citizenship to 193 citizens is reported to have said:

"We all love peace—even the dictators champion that—but in these times the beauty of the law must be emphasized. We can have peace only as we maintain law. Evil is in the world and must be controlled.

"If Christian organizations will not talk so much of peace but will emphasize more the glory of sacrifice, the essence of the religion which they possess, they will not encourage the objectors but will emulate the Son of Man who honored the soldiers, and they will better serve their God and their country."—The Telescope.

* * *

A Church Pronouncement

Rev. Dr. J. H. Rushbrooke, President of the Baptist World Alliance in commenting upon the change in tone and emphasis in the newspapers in the U.S.A. with respect to the war, reports the deliverance of the Southern Baptist Convention, the largest body in affiliation with the Baptist World Alliance, with a communicant membership of five millions.

"Referring to the Nazis: 'Such men have criminally conspired to impose their anti-social, anti-Christian and anti-human wills upon much of the world. With fiendish force and diabolical scheming they have overrun Europe and threaten to gain the mastery over Asia and Africa. Human rights, freedoms and liberties have promptly gone into eclipse wherever the power of these ruthless men has been established' . . . 'as for us, we hold it were better to be dead than to live in a world dominated by these modern dictators.'

"As to the pacifist attitude: 'We declare our belief that some things are worth dying for, and if they are worth dying for, they are worth living for; and if they are worth living for, they are worth defending even unto death. Among these are liberty under law, that sacred shrine called home, wives and children, the honour of one's country, and last but not least freedom of worship.'

"As to Britain: 'We trust our Government to work out the wisest and most effective means to aid England, our natural ally, in this titanic struggle.'"

* * *

Big Ben

The nine o'clock chimes of Big Ben, which are connected in the minds of many with a minute for reflection and prayer, are listened to in other countries with appreciation and attention. Thus, for example, the House of Representatives in Wellington, New Zealand, hears the chimes relayed into the debating chamber each night at nine o'clock. It is understood that members stand in recollection while the chimes are sounding. A group in this country which has taken a keen interest in the Big Ben observance and includes in its membership a number of British M.Ps., has telegraphed to the Speaker of the New Zealand House of Representatives in the following terms: "We wish to express our heartfelt gratitude for the inspiring lead given by your House on historic inauguration of Big Ben Silent Minute. Much appreciated by fellow members in House of Commons."

Sweden takes a great interest in Big Ben. "In March last the Gothenburg Handelstidning called upon its readers to 'listen in the evenings to the boom of Big Ben. Its mighty sonorous voice sounds like a hymn of freedom and justice.'" Reuter's Stockholm representative reported (Daily Mail, August 7th): "A writer in Handelstidning claims to have observed a different tone in Big Ben lately. In the dark days the tone was 'consoling, strong, indomitable.' Now, the tone is less dark, and seems to have captured the 'lighter tone of daybreak.' It is possible to realize that the moment is approaching when it can ring in a new age."

A British soldier escaped in a dramatic way having been a prisoner of war in Belgium. When he eventually arrived in Britain he told how, during three months hiding in Brussels, he and others stood up every night and kept the Big Ben Silent Minute. They found it a source of strength and encouragement, and said that it seemed to be a voice from England telling them that London was still there.

It is said that many prisoners of war in Germany observe the Silent Minute although, of course, they are unable to hear the chimes of Big Ben.

Messages from the occupied Channel Islands coming to Methodist sources in England make frequent reference to the encouragement which Big Ben brings them. There are frequent messages such as: "Remember you all at nine." "Listen Big Ben." "Don't forget Big Ben. Continually thinking of you all." A writer in The Methodist Recorder adds that this news "may serve to repay the B.E.C. for their inspired, and inspiring, suggestion of making 9 p.m. a spiritual rendezvous."

A Bishop's Survey

A recent letter from the Bishop of Gibraltar, written from Cairo, gives his impressions of the situation after all the changes in south-eastern Europe which he has witnessed during the past year. He writes as follows to his English friends:

"It seems to me incredible that but twelve months ago, the Bishops of Gloucester and Southwark, Canon J. A. Douglas, Mr. Usher and Mr. Hannah were with me in the eastern section of this Diocese, on a tour of the Balkan capitals. What a welcome we received—and what encouraging conferences we held!

"Since then, I have witnessed the exodus of our chaplains and people from Roumania, and more recently the evacuation of all our folk from Bulgaria, Yugoslavia and from Greece. A harassing experience. Hundreds have been uprooted, losing all they possessed in the world—of home, belongings, work and appointments and business, yet at the same time not losing hope, or heart; and brave to start afresh.

"Under the most devastating conditions I have seen British character triumphant; knock-out blows have not broken our people. Their spirit is the despair of German propaganda. Troops and civilians have shown the same grit. In large measure no doubt this has been due to the inspiring conduct of Londoners, and the dwellers in every town and village at home. If and when we, out here, are inclined to feel 'down', your pluck and endurance simply shames us into the job of 'carrying on'.

"Mechanization weighed most in the early stages of the war. Increasingly, it is character which decides the issues; and one is driven to the conclusion that at rock bottom and in spite of the undoubted drift away from religion, our men have still an almost unlimited supply of 'natural' virtue—and unsuspected depths of inherited Christianity. Thank God for that.

"What our people in the Diocese have endured is known now to our friends in Cairo. Bishop Gelsthorpe says he always suspected 'atrocities stories', but that there is no mistaking the signs of torture on a twisted face and in the staring eyes of those who were 'put through the mill' of the Iron Guard in Roumania, or who, on leaving Bulgaria, were physically shattered by the Nazi bombs. He would say the same of those who witnessed their homes wrecked in Belgrade, or who saw their faithful friends left to face starvation, bullying or the concentration camp in Greece. We don't dwell upon or repeat atrocity stories; but we do know something of the power of Satan let loose, and we must all seek to learn the lessons which God intends us to learn from our experience of these days.

"Looking back on the past months, I can honestly say that I believe we will never regret the attempt to save Greece and Yugoslavia. It seems to have been a fail-

ure. It cost us very dear. Whatever the sacrifices, however, it proved to the world that we were out to fulfil our obligations to a great world cause, and to other peoples; and not merely to fight for our own existence, or for our own interests. From the exclusively British point of view it would have been wiser or more prudent to be content to strengthen our position in N. Africa. It is cheering to hear from Australian and New Zealand leaders that the generous action was the one they approved."

* * *

Scots Thrift Against Hitler

Scotland has a reputation for thrift, and accordingly it is perhaps not surprising to learn of the remarkable success of the War Savings movement 'north of the border'.

Since the campaign was launched in November, 1939, and up to the end of May, 1941, a total of \$561,471,588 has been raised. This includes \$136,800,000 contributed during War Weapons Week in different parts of the country.

Thus Glasgow raised a total of \$42,300,972 in one week, and Edinburgh's effort brought in \$40,941,000. The little town of Kelso saved \$1,454,652—representing \$264 per head of the population; it is now aiming at getting \$1,600,000 to purchase a destroyer.—North Sydney Herald.

* * *

Presbyterian Church of England

"From all Presbyteries have come reports which show with what magnificent spirit our congregations are seeking to meet the needs of the Forces: church halls have been equipped as recreation rooms and as canteens; over one hundred ministers are serving as chaplains and officiating chaplains; the Moderator visited the B.E.F. in France and he also wrote the Christmas Message and two other pamphlets which were widely circulated. The Assembly commends to the prayerful and affectionate concern of the Church the young men and women of our congregations who are now serving in His Majesty's Forces."—Presbyterian Messenger.

PRAYER

We pray for our Land and Empire, for our King that he may be sustained and strengthened in these troubled days, and for all under him on whom has been laid the burden and responsibility of government. We pray also for our armed forces. Grant unto those who have gone forth to fight our battles by land or sea or in the air protection in danger, patience in suffering and moderation in victory. Look with compassion on the sick, the wounded, and the captives and grant Thy grace to those who minister to their needs. We pray for doctors and nurses and chaplains in their ministry of mercy. Grant that they may be to them as lamps of hope in hours of distress and darkness. In Jesus name. Amen.

CHURCH UNION

Some Fallacies that Need Correction

By Rev. Alfred Gifford

Space did not permit in the last issue of our giving in full the comments on Church union which were before us. The second is here presented.

After listening, recently, to an impassioned address on Church Union, the chief impression that remained was the amazing number of fallacious "taken-for-granted" that underlay the final appeal.

Union and Unity

It was taken for granted that the New Testament favoured Church Union. There were references to "one flock and one shepherd", as if this meant a species of Catholic organizations with a totalitarian Church, culminating in one person, really a species of Pope. The physical impossibility of one "fold" in this sense, is obvious. There must be many in the big modern world. One visible head on earth is as obviously not the meaning of "one shepherd" in John 10:16. "That they may be one" clearly does not refer to one ecclesiastical organization. Just as "the unity of the Spirit" and the "unity of the faith" in Ephesians does not mean unity of belief.

Catholic or Christian

All the schemes for Church Union now being proposed, degenerate into discussions about one organization and one creed. Ecclesiastical lawyers debate the question of a formula that will satisfy. Nothing surely could be more alien to the Christian ideal, and the freedom of the Early Church in which various ideas even of the Person of Christ were freely allowed and expressed. Men felt called not to explain Jesus but to follow Him. Since Councils of diocesan Bishops began to meet and hammer out formal Creeds, it has been taken for granted that these are necessary. Because men have minds some creed for each man is inevitable. Theorizing is not unimportant, but when theories are enforced rather than offered in explanation, they are injurious. Every historic Creed is simply a majority judgment. Each one has its value as a historic deposit. They all show what a majority in the imperially organized Churches accepted at a given time. As milestones on the road of thought they are of interest, but when they become gravestones to mark where thinking died, and are regarded as something to be enforced, they become a curse. Church history is one long illustration of it.

The Worst Trouble

They do not represent inclusion but exclusion. Even the common formula of praise to Father, Son and Holy Ghost reached its present form in order to exclude men who could accept the earlier form of Glory be to the Father, by the Son, through the Holy Ghost. The mental and spiritual

jar that everyone experiences when they come from the New Testament with its good news, to the historic Creeds, is because these formulae are not an attempt to express the Principles that underlie the teaching of Jesus, but theorizings founded on philosophies of certain eras.

Practical Values

It is implied in Church Union discussions that if all Churches were legally united they would do more effective work. History and theory unite against this "taken for granted". There was a time in the history of Europe when the Church was one in this sense. Everyone knows the result. The Reformation that smashed this false unity did not begin as a doctrinal discussion, but in protest against the moral degradation of the Church. There is no reason to believe that spiritual life would be developed by the Union proposed.

One big strong Church would be a great political force. It could dominate State policy, and defeat, at once, governments and the whole genius of New Testament religion, whose ideal is penetration by reason and love, not rule by weight of numbers. A broom-handle, being one, may become an excellent weapon, it is said; but the real business of sweeping and cleaning is done by the split end. And as a matter of fact the multiplication of small Churches was in early days, and is now, a means of people finding avenues of Christian service. Little causes breed little men, but it is notorious that little Churches and little Nations do not.

The Good Of It All

In so far as the Union Movements tend to bring Christian people of all kinds into friendly association and result in appreciation of each other, they cannot but do good. But all the old weary threshing of straw, represented by debating about Orders, and Doctrines, and Organizations, or even the mental energy spent in "exploring" (as the popular term has it) ecclesiastical and legal differences, has got us nowhere worthwhile, and in the nature of things cannot. In view of the history of the Church, success in building a huge organization called The Church, to stand over against the State, would be a calamity.

Divisions

It is worth adding that many of the tears shed over our divisions are sad waste. As Dr. C. R. Glover says in his "Jesus in the Experience of Men": We must unlearn some of our talk about "unhappy divisions". Divisions are unhappy only when tempers are sharp and awkward, otherwise they may be very profitable and very happy. Instead of following the ignis fatuus of Romish Uniformity, cannot the wisdom of our leaders devise something that will retain the rich variety of our religious life in a Christian Unity?

The Quiet Hour

I LOVE THE CHURCH
By Bishop Edwin Holt Hughes

We have had such messages of appreciation of the article Now I am for the Churches which appeared in the September Record that we believe the friends of the Church which is so often severely criticized would appreciate this further commendation. We heard Bishop Hughes in Berkeley, California, at a convention of Lord's Day organizations in 1916 and we were greatly impressed by his message, clear and cogent and strengthened by talent and character.—Ed.

I love Thy kingdom Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood.

I love Thy Church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

I LOVE the Church because she sent her itinerants into the Southern mountains, won my near ancestors to piety and service, and put into them an ambition for the best things of the intellectual and spiritual life.

I love her because she sought my father in the distant hills, claimed a tall and awkward youth for Christ, gave him a career that involved heroic decisions and vast sacrifices, and wrought in him a lofty character as a priceless legacy to his children.

I love her because she captured the heart of my mother, gave a girl the standards of feminine grace, made her the comrade of my father in a parsonage home, endowed her in the plenteous love of God, and finally caught her up to Heaven as her lips breathed the name of Christ.

I love the Church because she quickly claimed me for the Kingdom, put the seal of baptism upon my young life, and when my feet could so easily have become wayward, guided them along the everlasting paths.

I love her because in careless years she kept my name upon her book of remembrance and love and in great patience waited for my return to her altar of pardon.

I love her because she took me into one of her colleges, made kindly investments in my education, and best of all, in my freshman year under the call of a University President summoned my conscience to the throne and led me to the great decision.

I love her because she offered me my chance to preach, enrolled me in a School of Theology, where fees were paid mostly in the coins of love and gratitude, and started me on an itinerant career with a thousand stations of joy.

I love her because, as life developed, she gave me enlarging opportunities, handed me the inheritances of Churches and Parsonages and congregations, and honored me always beyond my deserts.

I love her because she has taught me

lessons of holy character for myself, and lessons of social obligation for others, and has made my heart busy in reaching the adjustments of duty and affection.

I love her because in her ministry she has given me good and tender memories of countless friendships among preachers and laymen and has made me rich in associations that are like a prelude to Heaven.

I love her because she has created within me a fatherhood that, being only a feeble copy of God's heart, has still helped me to claim my children for the divine kingdom and to make a home as an entry into God's household.

I love her because when death drew near and my beloved slipped from my view, she came to a stricken spirit with her consolations; made me know that

There is no place where our sorrows

Are more felt than up in Heaven.
and told me that there is no shelter so assuring as the everlasting arms.

I love her because amid the shifting scenes of an itinerant life she hung for me a light in the skies lest I should get lost on an upward journey, taught me the songs of immortality, and lured me heavenward by the vision of a mansion in the Father's house.

I love her because in more than fifty years of ministry I have seen her educating hundreds of thousands of students; preparing countless doctors and teachers and preachers for our plucky Negro people; gathering little orphans from the mournful ways of loneliness into the loving care and instruction of her Children's Homes; halting the feeble march of the aged, and ushering trembling and anxious old men and women into the doors of her peace; bringing crippled lives that now reach toward the million mark into those Hotels of God, known as her Christian Hospitals, and sending them outward in strength or skyward in hope.

I love her because in following the footsteps of the Carpenter of Nazareth she has built in His name so many cottages and palaces of mercy that the mere listing of them would make a plenteous directory of the philanthropy of Christ our Lord.

And I do love her most and best because she has brought me into the fellowship and rapture of a wonderful, wonderful Redeemer; has given me here to know Him, the power of His resurrection, the beauty of His realm of grace, and the safety of His keeping; and has so led me along the devious paths of life that now I feel the assurance of a clear title to a dwelling in the skies and await the day of God's appointing when mortality shall be swallowed up in the eternal victory. Then shall I greet my many dear comrades in the Church's life and offer ceaseless praises to that Saviour who said, "I will build my Church; and the gates of hell not prevail against it," in any age, or in any land.—Methodist Protestant Recorder.

Children and Youth

DELAY NOT

THE more carefully you think about this, which shall be given later, the surer you will be that it is a word of wisdom.

It is in the springtime of the year when the earth is freed from its icy bonds that the farmer goes forth to prepare for a harvest in the autumn. He bears precious seed to his fields and casts it trustfully on the already prepared soil. The spring is the time for such a beginning, for that is the early part of the year and he would be foolish to allow it to pass without preparing the soil and entrusting to it the precious seed.

The early years of life are the time of promise both for learning and for forming one's character. To a young man the Apostle Paul wrote a letter complimenting him upon the fact that "from a child thou hast known the Holy Scriptures".

It is one of the counsels of the Bible also that we should grow in knowledge and one of our poets has written, "Let knowledge grow from more to more".

Our young days therefore are the days for beginnings in all good things.

The meaning of life, according to the words of our Shorter Catechism is "to glorify God and enjoy Him for ever".

A Bible writer expressed that to us when he said: "Whatsoever ye do in work or deed do all to the glory of God."

That means that there is one supreme Being who not only made heaven and earth and all things great and small, but made us also. We speak of Him as our Creator and as He made us for Himself so we should give Him the highest place in our heart and life. That is what another One has said in the Bible: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind."

Our whole life should be devoted to Him and we cannot begin too early.

These therefore are the reasons which led the wise man who wrote the book of Ecclesiastes to give us these words:

**"REMEMBER NOW THY CREATOR
IN THE DAYS OF THY YOUTH."**

or to put the same thing into the language of one who has translated recently afresh for us the Holy Scriptures,

**"REMEMBER YOUR CREATOR IN
THE FLOWER OF YOUR AGE."**

God answers prayer,
Sometime, somewhere
He'll answer you.

PRESBYTERIAN YOUNG PEOPLE'S SOCIETIES

**Eighth Annual Convention
Guelph, Ont., October 11-13, 1941**

FOUR hundred young people gathered in Guelph for the annual convention of the Provincial Young People's Society brought proof that the Church still has a vital place in their lives. The gathering took place in St. Andrew's Church over the Thanksgiving week-end and, thanks to the labors of the young people of Guelph and district and the splendid co-operation of the ministers and congregations, one of the best conventions which the young people have had was carried out with a minimum of inconvenience and a maximum of spiritual blessing.

The opening session was held on Friday evening. Rev. D. H. Marshall and Graham Beatty brought the welcome and greetings from the local Session and society. Rev. W. A. Young, Presbytery's Convener of S.S. and Y.P.S. brought the greetings of the Presbytery. Gordon Hamill, Provincial Treasurer, replied in a fitting manner and Miss Molly McIntyre, Provincial Convener, brought the evening to a close with a worship service.

Saturday morning the provincial conveners led discussion groups on Worship, Service, Fellowship, Leadership Training, and Administration, and Miss Catherine Nicholl conducted a group on Personal Evangelism. Saturday afternoon the Council met to hear the reports of the year's work and elect the officers for the coming year. The officers and their Presbyteries are as follows: Hon. President, Rev. H. M. Coulter, Hamilton; Past President, Daniel J. Firth, Saugeen; President, Wm. Lawson, Hamilton; 1st Vice-President, Gordon Hamill, Ottawa; 2nd Vice-President, Wm. Robinson, Toronto; Secretary, Miss Janet Tait, Hamilton; Treasurer, Thos. Wilson, Toronto; Record Secretary, Winnifred Allin, Lindsay; Worship Convener, Helen Grindell, Guelph; Service Convener, Norman Carroll, London; Fellowship Convener, Marion McElwain, Kingston; Director of Leadership Training, Helen MacNaughton, Chatham; Editor, Thos. Cunningham, Barrie. On Saturday evening the Fellowship Banquet, Bill Bodden, Toronto, Chairman, was featured by greetings from Moses Shaw, Secretary of the Y.P. Board of the United Presbyterian Church, U.S.A., who brought with him five other young people's leaders from the other side and whose sincerity and wit endeared him to the assembly.

Rev. D. H. Marshall, assisted by the Session of St. Andrew's Church, conducted the early morning Communion Service which opened the Sunday activities. Rev. Geo. W. Mackay of Formosa preached the sermon at the morning service at that church and the President elect, Wm. Lawson, assisted Rev. J. C. Grier at the service at Knox,

both of which were well attended by the delegates. At the afternoon session, Rev. Allan Reoch of Manchuria, spoke on Manchuria's Message, Rev. Geo. W. Mackay conducted a Mission Forum, and Miss Catherine Nicoll spoke briefly on the Motive, Message, and Method of Personal Evangelism. Sunday evening the Convention Church was filled for the Rally Service. Dr. J. Stanley Glen, Ph.D., of Glenview Church, Toronto, the theme speaker, was the preacher of the evening and the service was conducted by the Provincial President, Daniel J. Firth, assisted by the Secretary, Miss Mary McGeorge, and the Director of Leadership Training, Miss Elsie Thomson. Following the service Rev. J. C. Grier installed the new officers and Rev. Allan Reoch, during the Fellowship Hour, spoke of his experiences in Manchuria.

Monday morning the Y.P.S. of Alexandra Church, Brantford, presented a Bible Drama, *The Woman of Jericho*, a play written by a member of their own society. Dr. Glen brought the convention to a fitting close with the third theme address, *God—The Holy Ghost*.

Each day opened with a Quiet Time led by Misses Helen Grindell of Guelph and Norah Borden, Toronto. The Song Services were led by John Robson of Toronto, with Eleanor Innes, also of Toronto, presiding at the piano. Tom Cunningham led the community singing at the banquet assisted by Miss Mamie Cunningham of Orillia as accompanist. Chatham young people presented a cordial invitation to the Society to hold their Ninth Convention in that city in 1942, which was promptly and enthusiastically accepted. In the closing session a resolution of thanks to all those who had in any way contributed to the success of the week-end was moved and seconded and unanimously approved. The Convention was officially closed with the singing of the Convention Theme Hymn, *O Lamb of God Still Keep Me*, and Rev. D. H. Marshall pronounced the Benediction.

The Bible

A noted orator asked Dickens for the most pathetic story in literature, and he said it was that of the Prodigal Son. Mr. Coleridge was asked for the richest passage in literature, and he said it was the first sixteen verses of the fifth chapter of Matthew. Another asked Daniel Webster for the greatest legal digest, and he replied that it was the Sermon on the Mount. No one has equaled David for poetry, nor Isaiah for vision, nor Jesus for His moral and ethical teachings, nor Peter for holy zeal, nor Apollos for fiery oratory, nor Paul for logic, nor John for statements of sanctified love. What a ridiculous statement that to study the Bible "marks a step backward in education!" God's Word is the very greatest of all the books, and its Author the very greatest of all teachers.—Selected.

WINNIPEG CAMPS

FROM July 15th to August 4th two very successful camps were held by the Winnipeg Presbytery. The site was that of the former Cecilia Jeffrey Indian School at Shoal Lake, Lake of the Woods. We were very fortunate in having Miss Alma Burdick, former missionary in Formosa and now deaconess in Elmwood Church, attend both our camps. Miss Burdick, in her missionary talks, awakened our interest in the work of our Church in Formosa as well as in other countries.

The Boys' and Girls' Camp was under the leadership of Mr. James Marnoch, student missionary atonor. Assisting him was Rev. F. B. Allan and Mrs. Allan of First Church, Miss Norma Brown and Miss Ruth Watters. Miss Dorothy McLean of East Selkirk was the nurse. Many and varied were the activities. The Bible Study, done in small groups, was based on Dr. E. Salter's book entitled, *Bible Study Simplified*. Mr. Allan gave inspiring and interesting talks on the Home and Christian Living. Swimming, a ping-pong tournament, a hike and picnic, and a masquerade were among the special functions, and were very happy events. Camp-fires were held each evening.

A spirit of reverence pervades the big rocks which form our outdoor cathedral. At the entrance we have placed a sign which reads, *In Quietness and in Confidence Shall be Your Strength*. The vesper services were held there each evening and were led by the campers. In order that every one might have some part at the Sunday evening service, each camper gave his or her favorite verse and the reason for liking it.

After the camp-fire on the last evening of camp, the boys and girls and leaders formed a circle for the Candle Lighting Service. The brief service was held, and the candle of each camper was lit with the admonition, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven". It was a beautiful sight to see the boys and girls going off to their dormitories through the darkness with their lighted candles, singing "Jesus bids us shine, with a pure clear light". Quietness and thoughtfulness reigned supreme through the last night of the camp for the Presbyterian boys and girls.

The Young People's camp was under the leadership of Rev. J. S. Clarke of Selkirk. Miss Helen Rapko ofonor was the nurse. An interesting and helpful Bible Study was conducted by Mr. Clarke on the Book of Amos and the Epistle of Paul to the Galatians. This study opened up to us the deep message hidden in these books, giving us the desire to study the Bible a bit more for ourselves. Following the missionary talk each morning given by Miss Burdick, Mr. Clarke led us in discussion talks on the following subjects: *The Word of God in*

the Bible, Sunday School Teaching Methods, The Work of the Young People in the Local Church and How We Got Our Bible. Further discussion on these talks took place in the afternoon open forum.

Following our camp-fire each evening, we formed a semi-circle in front of the flag-pole, singing "God Save the King" as the flag was lowered. We then sang "In our hearts celestial voices softly say, day is passing, night is coming, kneel and pray," and with the whole circle kneeling the rest of the hymn was sung as the prayer of each heart. This was followed by, We Are Climbing Jacob's Ladder, a negro spiritual which made us want indeed to be soldiers of the cross. With our faces turned to the east, facing over the lake, we sang Taps.

A special feature of this camp was the Civic Holiday Week-end when a number of young people came from Winnipeg to enjoy the last few days of camp. One of the outstanding highlights over the week-end was the Sunday evening Vesper Service with its theme, Witnessing for Christ. Four of the young people gave brief talks in the form of personal testimonies, truly a beautiful service, and one which will live in our memories.

Characteristic of both camps was the fine Christian comradeship among the campers and leaders. Not only was the real camp spirit in evidence, but we believe the Holy Spirit was working in many hearts, and we feel sure every camper went home rejoicing, and benefited by the camping experience.

A GREATER CHEESE

Cheese is made in various sizes as we may see in the market, in the groceries and particularly at the fall fairs, not to mention the little cream cheeses in small packages. We find them in the usual shape grading from those a few inches deep and broad, the baby cheddars, weighing one pound, up to the large cheese, from which the grocer cuts a wedge-shape piece for his customer who wants only a pound or so. This large size you have all seen and it is the common size for the stores, about 100 pounds weight. It is not often that larger than these are displayed. Not long ago however we saw one in a store in Toronto which was over 500 pounds in weight, about a quarter of a ton. Therefore you will say when you read the next paragraph that the cheese described is well named a mammoth cheese and was called the greatest cheese in America. Well we recall the story of one greater and we shall tell you about it. However, first read about that cheese as the facts of its size and history were told nearly a year ago by The Christian Leader, Boston, U.S.A.

The Greatest Cheese in America

Considerable interest has been aroused in the finding by the W. P. A. Historical Records Survey of a portrait of Elder John

Leland of Cheshire, Mass., in a private collection in St. Albans, Vt., for it was Elder Leland who made the unique presentation of a mammoth cheese to President Jefferson in 1801, as a mark of loyalty and esteem by residents of Cheshire.

Solemn ceremony attended the making of this cheese which was four feet in diameter and eighteen inches high, and advertised as the "greatest cheese in America". Rev. John Leland announced plans for the making of the cheese from the pulpit of his church in Cheshire on July 20, 1801, and asked "every Jeffersonian cow" to send in her contribution. Expert dairymen prepared the mammoth cheese, Mr. Leland then dedicated it to President Jefferson, all joined in singing a hymn, received the benediction, and then departed proudly to their homes.

After the cheese had been cured and dried it was put into a wagon drawn by six oxen and taken to Washington, for a New Year's gift for the President. It carried the placard, The Greatest Cheese in America for the Greatest Man in America. Elder Leland made the presentation.

With due pomp and ceremony, President Jefferson received the cheese and in formal fashion cut it, as members of his Cabinet and invited guests joined in the unusual feast. Portions of the cheese were carried back to Cheshire, to be treasured by Jeffersonian supporters, and the President continued to serve cheese at the White House for six months afterwards.

Now about this greater cheese. You will be proud to know that it was made in Canada nearly fifty years ago to be shown at the World Fair in Chicago in 1893. Canada has a Department of Agriculture in Ottawa and an Experimental Farm there also, the head of which at that time was a celebrated man, Prof. J. W. Robertson. He was instructed to see to the making of a cheese that would make Canada known the world over. Prof. Robertson commissioned Mr. J. A. Ruddick of the dairy service to undertake the task and with him was associated Mr. G. G. Publow, another dairy expert. The place chosen was Perth, Lanark Co., Ontario, the material to be obtained from cheese factories in the neighborhood. The curd, the first stage in the process of cheese-making, was arranged for by Mr. Publow, who had it prepared in several factories and brought into the factory at Perth. That factory was owned by the late Hon. A. J. Mathieson. Mr. Burdick superintended the manufacture. It required 207,300 pounds of milk to make this great cheese and to provide that quantity would call for the milk from 10,000 cows for one day. The cheese when ready weighed 22,000 pounds or 11 tons. It was 6 feet in height and 28 feet across and, instead of being encased in the thin wooden box regularly used, it required steel boiler plate.

The task of carrying the "mammoth"

cheese from Perth to Chicago was entrusted to the Canadian Pacific Railway, on whose line Perth stands. Before it could be put into the hands of the Railway a special truck had to be made to take it from the factory to the railway station. Then two flat cars were needed to accommodate this heavy burden, and these were strengthened by timbers laid upon their surface.

The passage of the train carrying the cheese was an event like that of the progress of a great public man, a prince or a king. Its coming had been advertised by great posters like those used by a circus and crowds at every station awaited the train; and when at last the cheese reached its destination it was proclaimed as the Sensation of the Fair. The authorities at Ottawa had decided to astonish the world by this venture and they succeeded.

After serving its purpose at Chicago, the cheese was shipped to Liverpool, England, and there the people had the opportunity to see and to sample this product of Canadian manufacture, with the result that Great Britain has since taken all Canada's surplus cheese, and now our cheese is one of the best contributions to the food supply for our people in the Homeland.

We said in writing this story that we recalled the fact that such a cheese was made and exhibited, but of course we could not now give the particulars as to size, weight, etc. We found however that these were on record in the library of the Toronto Star, a writer, D.O.M., having given them in the Star Weekly in October, 1928, and to this article we owe the ability to give to our readers these very interesting facts.

It was a standing rule with the old Fal-mouth Post Office Sailing Packet that they were to "put to sea immediately on receiving the mails, whatever the wind was, provided only they could carry a double-reefed topsail". The Post Office agent in 1840, in giving evidence, said he could not remember a single instance of delay in forty-five years. The Royal Mail got through every time, as if there was a favoring Providence. So the news of God will be delivered in fair weather and in foul, the correspondence between heaven and earth will arrive, the truth will get across, whichever way the wind is blowing, whatever is the spirit of the age, the mood of the time, because God is with His messengers.

If the wind has risen to a hurricane, if nations are at war, does the truth get across through the black wastes of the gale or is it lost? Does the Divine message remain undelivered because the times are too stormy? It was in 1793, when Pitt's Peace Policy had failed and France declared war, that William Carey saw his advocacy of Foreign Missions succeed, and went out to India as the first Christian Missionary. Again, it was in 1813 when the titanic struggle with Napoleon was

reaching its climax, that two men named Livingstone were fighting in Europe with the British Army, while far away in the Scottish village of Blantyre, a boy had been born in their brother Neil's home, and that boy was David Livingstone, who was destined to open up a continent to Christian influences. The truth got across, though the wind was blowing a gale.

Nazism and Bolshevism are missionary creeds, bent on spreading their cult and making disciples. They are rivals to the Gospel, and their challenge should be accepted. It is our responsibility to provide the redeeming alternative to these savage competitors.—Captain of the Storm.

INTERNATIONAL S. S. LESSONS

LESSON—NOVEMBER 9

Repentance and Faith

Luke 15:11-24

Golden Text: Repent ye, and believe the gospel.—Mark 1:15.

LESSON—NOVEMBER 16

Union with Christ

John 15:1-10

Golden Text: Abide in me, and I in you.—John 15:4.

LESSON—NOVEMBER 23

Prayer and Thanksgiving

Matthew 6:5-15; Ephesians 5:20;

1 Thessalonians 5:16-18

Golden Text: Pray without ceasing. In every thing give thanks.—1 Thessalonians 5:17, 18.

LESSON—NOVEMBER 30

Christian Love

John 13:34, 35; 1 Corinthians 13:1-13

Golden Text: We love him, because he first loved us.—1 John 4:19.

LESSON—DECEMBER 7

Nature and Work of the Church

Acts 2:41-47; Ephesians 4:11-16

Golden Text: Christ also loved the church, and gave himself for it.—Ephesians 5:25.

Our Church Calendar

Vacancies

Arnprior, Ont., Mod., Rev. L. H. Fowler,
Renfrew, Ont.
Arthur, Gordonville, Ont., Mod., Rev. Dr.
Geo. Aitken, Harriston, Ont.
Ashfield and Ripley, Ont., Mod., Rev. S. M.
Scott, Kincardine, Ont.
Aylmer and Hull, Que., Mod., Rev. J. M.
Ritchie, Westboro, Ont.
Barrie, Ont., Mod., Rev. Dr. N. R. D. Sinclair,
Barrie, Ont.
Boston, Omagh, Ont., Mod., Rev. John Riddell,
Box 57, Milton, Ont.

Caledon East, Knox, etc., Mod., Rev. H. Lindsay Simpson, Orangeville, Ont.
 Caledonia, P.E.I., Mod., Rev. W. Wadland, Belfast, P.E.I.
 Campbellford, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.
 Carberry and Wellwood, Man., Mod., Rev. J. K. Ross Thomson, Brandon, Man.
 Centre Road and West Adelaide, Ont., Mod., Rev. R. T. Rutherford, Alvinston, Ont.
 Clifton, New London, etc., P.E.I., Mod., Rev. W. O. Rhoad, Kensington, P.E.I.
 Cranbrook, Kimberley, B.C., Mod., Rev. W. J. Forbes Robertson, Creston, B.C.
 Durham, Ont., Mod., Rev. G. M. Young, R.R. 2, Holstein, Ont.
 Elora, Ont., Mod., Rev. W. A. Young, Fergus, Ont.
 Eversley, etc., Ont., Mod., Rev. Ross K. Cameron, 700 Dovercourt Rd., Toronto.
 Exeter, Ont., Mod., Rev. Wm. Weir, Hensall, Ont.
 Fort Erie, Ont., Knox and St. Andrew's (Assessor Minister for one year) Mod. Rev. G. L. Douglas, Niagara Falls, Ont.
 Gairloch, Middle River, and West River Station, N.S., Mod., Rev. C. H. Maclean, Durham, R.R. 2, N.S.
 Iroquois, Ont., Mod., Rev. M. W. Heslip, Prescott, Ont.
 Janetville, Ballyduff, etc., Mod., Rev. James M. Young, Omemee, Ont.
 Keene, Westwood and Warsaw, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.
 Kenyon, Dunvegan, Ont., Stated Supply for duration, Mod., Rev. E. E. Preston, Vankleek Hill, Ont.
 Kinloss and Kinlough, Ont., Mod., Rev. C. H. McDonald, Lucknow, Ont.
 Kirkhill, Ont., Stated Supply for duration, Mod., Rev. H. K. Gilmour, Maxville, Ont.
 Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows, N.S.
 Lancaster, Ont., Mod., Rev. Dr. J. G. Berry, Martintown, Ont.
 Middle River, N.S., Mod., Rev. A. W. R. Mackenzie, Baddeck, N.S.
 Milverton and North Mornington, Ont., Mod., Rev. J. R. Greig, Atwood, Ont.
 Montreal, Que., Outremont, Mod., Rev. A. S. Reid, D.D., 3485 McTavish St., Montreal, Que.
 Mount Brydges, etc., Ont., Mod., Rev. John Honeyman, Appin, Ont.
 Murray Harbour North, P.E.I., Mod., Rev. T. Owen Hughes, Montague, P.E.I.
 Murray Harbor South, Wood Islands, P.E.I., Mod., Rev. T. Owen Hughes, Montague, P.E.I.
 Nassagaweya and Campbellville, Ont., Mod., Rev. J. L. Burgess, Morriston, Ont.
 Nairn and Beechwood, Ont., Mod., Rev. W. B. MacOdrum, Forest, Ont.
 North Battleford, Sask., Mod., Rev. R. M. Ransom, Rosetown, Sask.
 North River and North Shore, N.S., Mod., Rev. D. J. Gillies, Albert Bridge, N.S.

Save and Invest

Our new pamphlet entitled "Save and Invest" outlines the importance of the contribution towards Canada's war activities made by those who save and invest during wartime.

Included in the booklet is a broad range of carefully selected investment offerings yielding returns ranging from 3% to over 6%.

A copy will be gladly forwarded upon request.

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 Rodney and New Glasgow, Ont., Mod., Rev. G. W. Murdoch, R.R. Rodney, Ont.
 Rose Bay, etc., N.S., Mod., Rev. A. Allen, Lunenburg, N.S.
 Simcoe, Ont., Mod., Rev. Gordon A. Peddie, Norwich, Ont.
 Sonya, Cresswell and Wick, Ont., Mod., Rev. J. A. McMillan, Kirkfield, Ont.
 South Nissouri and Kintore, Mod., Rev. J. Knox Clark, Belmont, Ont.
 Stayner, Ont., Mod., Rev. C. G. Boyd, Colliwood, Ont.

(Continued on page 350)

THE BANDITS OF THE CROOKED CROSS



Whether by birth or adoption, Canada is your home.

You live here, work here, enjoy life here.

Freedom is yours.

The right to live and worship in your own accustomed manner is yours—a right that has become a part of your daily way of life.

Now, that way and that freedom are threatened.

Canada is threatened.

You and those you love are threatened by the most dangerous, the most highly organized gang of bandits this world has ever known.

They are the *Bandits of the Crooked Cross*.

They are planning to destroy all you have—all you love.

But you can stop them!

By providing ships, planes, tanks and guns, you can end their devastating career—end the threatened danger to yourself—to Canada.

Buy more War Savings Certificates, today.

Keep on buying them.

Get behind your local drive.

Line up and sign up, today.

The help of every Canadian is needed for Victory. In these days of war the thoughtless, selfish spender is a traitor to our war effort. A reduction in personal spending is now a vital necessity to relieve the pressure for goods, to enable more and more labour and materials to be diverted to winning the war. The all-out effort, which Canada must make, demands this self-denial of each of us. Invest in War Savings Certificates the dollars you don't need to spend. After Victory, they come back to you with interest. Spend less now so that you can spend more then, when labour and materials will be available for the things you need. There is no price too high for freedom.

SUPPORT THE WAR WEAPONS DRIVE IN YOUR COMMUNITY

SPEND LESS—TO BUY MORE

WAR SAVINGS CERTIFICATES

Published by the War Savings Committee, Ottawa.



Will he go to COLLEGE?

Of course he will, you say. But suppose you are no longer there to provide the necessary income? Will your present life insurance meet that need? Will it assure your family's security in *every* respect?

A Mutual Life representative can help you plan *now* for "continued income" with a policy that *guarantees* security for your family . . . *plus* an adequate life income for yourself at retirement age . . . all at a cost well within your means.

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To help you combine substantial war savings with *adequate* provision for "continued income," the new "Victory Policy" has been specially designed by The Mutual Life of Canada. Premiums are exceedingly low for the first few years, yet protection is *immediate* and *permanent*. This policy is especially attractive to men and women with modest incomes.

See your nearest Mutual Life representative for complete information about the new "Victory Policy" and other "continued income" plans. Or write The Mutual Life of Canada, Waterloo, Ont. Do it today!

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(Continued from page 348)

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Cheerfulness throws sunlight on all the paths of life.

We cannot ignore God or belittle Him with impunity.

Not failure but content with it is the serious matter.

All increase in knowledge is in a real sense revelation.

Man was not made to mourn or to make anyone else mourn.

There is something thrilling in passing one's own best record.

Prayer makes a beautiful face because it makes a beautiful soul.

Finish today and leave it. Tomorrow is another day. Begin it well.

Whatever a man's work it should be done as a part of God's work.

Search thine own heart. What paineth thee in others in thyself may be.

Each sincere observance of the Lord's Supper is a renewal of allegiance.

Those who would conquer the world must have enthusiasm and move quickly.

We cannot produce golden character if we ignore what Jesus taught and lived.

By and large God's method of working is evolutionary rather than revolutionary.

The most striking thing about ideals, Christian ideals, is that they have been lived.

What moves men to action is their faith, not what they say but what they genuinely believe.

Nothing is so bad for a church as a congregation that comes to get or to be entertained.

"Go, and lo, I am with you alway" is the promise of Divine convoy to all carriers of the Word.

Christian education is the most necessary, the most useful and the least indispensable work of the Church.

That is the true and only aristocracy that possesses these elementary, greatest things, faith, hope and love.

God has so made the mind of man that a peculiar deliciousness resides in the fruits of personal industry.

In any cause appeal should be to the sense and the patriotism of the people and not to their prejudices.

We shall never find real happiness if we go through life seeking to make it fit our comfort or convenience.

We should make friends with life as did he who said, "I have learned in whatsoever state I am therewith to be content".

Those who deny freedom to others deserve it not for themselves, and, under the rule of a just God, cannot long retain it.

The Church has to guard against sacrificing to accusations about the "shame of disunion" principles that are of more value than uniformity.

As the body without a balanced diet suffers from malnutrition, so the spirit is starved when education leaves out the most essential facts of human existence.

The sin of disunion consists not in the existence of different denominations but in the spirit of intolerance and exclusiveness which divides Christians from one another.

If you can understand the ways of men and laws of God and have the virtues, faith, hope, and the greatest of all things, love, you will become a man indeed and have no need for childish fear.

God has not so ordered life that the whole way lie clear before us. We walk by faith not by sight. Gates open, Red Seas divide, problems are solved, choices become clear, not from a distance, but when they immediately confront us.

It is a strange and interesting thing that the appearances of God in the Bible were not made to idle day-dreamers, nor to thinkers wrestling with problems of existence, but to men and women actively engaged in their daily work, at their devotions, or suffering physical afflictions.—Clendenning.

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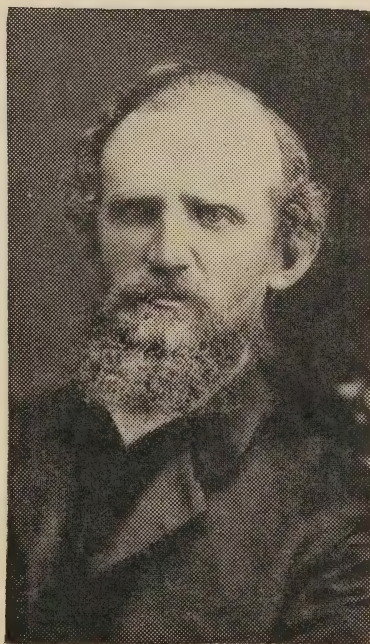
The
**PRESBYTERIAN
RECORD**

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVI

TORONTO, DECEMBER, 1941

No. 12



REV. JAMES NISBET

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BUDGET RECEIPTS

October 31, 1940	\$148,140.09
October 31, 1941	140,695.87

The Presbyterian Record

VOL. LXVI

TORONTO, DECEMBER, 1941

No. 12

Since Christ Came

SINCE its introduction (Christianity) human nature has made great progress, and society experienced great changes; and in this advanced condition of the world, Christianity, instead of losing its application and importance, is found to be more and more congenial and adapted to man's nature and wants. Men have outgrown the other institutions of that period when Christianity appeared, its philosophy, its modes of warfare, its policy, its public and private economy; but Christianity has never shrunk as intellect has opened, but has always kept in advance of men's faculties, and unfolded nobler views in proportion as they have ascended. The highest powers and affections which our nature has developed, find more than adequate objects in this religion. Christianity is indeed peculiarly fitted to the more improved stages of society, to the more delicate sensibilities of refined minds, and especially to that dissatisfaction with the present state, which always grows with the growth of our moral powers and affections.—Channing.

Christmas in War-Time

DESPITE the fact that we feel our cause in the present conflict is a righteous one, we cannot escape a sense of the incongruity of war and what Christmas stands for. What should be a season of rejoicing with peace amongst men of goodwill, is a time in which man is seeking to kill his brother man, when men are torn away from their loved ones to fight, when wounded crowd hospitals, and those whose loved ones have been killed are cast down with sorrow. Instead of an angel's song of good tidings of great joy there is the falling of bombs from the skies. All this is very depressing for those who ground their hope in the Christian faith. It is, however, to be remembered that the benefits which our Lord's coming to earth have conferred upon men were the result of conflict and suffering in His own experience. That was the way which He was compelled to tread, and there can be no other way for us. In the present, despite conflict and sorrow, the message of Bethlehem speaks to us of a God who comes to men and gives Himself in the sharing of their experience and in sacrifice that they may be lifted to the life of communion with Him. We feel, too, that, even if we have not yet the reality for which Christmas stands, we have in it the promise of the ultimate realization of the peace for which we look. Once again at Christmas, the picture of the Babe lying in the manger, the shepherds in the field, the angels and the wise men will lift the minds and hearts of men from the conflict and sorrow that now are, to the goodwill and peace that shall be. God's purposes may be temporarily thwarted by the evil machinations of men, but at last evil shall be overthrown, peace shall descend upon men and goodwill dwell among them. In this vision lies our only hope for the world, a hope that at last shall not be found in vain.—A.C.W.

THE MESSAGE OF CHRISTMAS

Rev. James McNeill, Toronto

I.

The Universality of God's Love.

THE story of the birth of Jesus Christ, the Saviour of the World, is told in very simple language by both Matthew and Luke. Matthew wrote his gospel for the Jews; Luke wrote his gospel for the Gentiles. The refrain of Matthew's gospel is, "that it might be fulfilled". His purpose was to link the present with the past, and to show that all the hopes of Israel were fulfilled in the advent of Jesus. Luke, whose gospel links the present with the future, sets out to instruct his Gentile friend Theophilus in the facts of the faith. Matthew writes from the background of Jewish tradition and training. Luke has another tradition and training, and looks out upon a different situation. Luke has the great Gentile world in his mind as he sets out to write the story of the Saviour of the World. With these facts before us, it is interesting to note that Luke the Gentile, in his account of our Lord's birth, gives us a purely Jewish setting and environment, thereby acknowledging the world's indebtedness to the Jews; whereas Matthew the Jew, clinging also to the Jewish setting, fixes our attention on the Wise Men from the East, Gentiles all, who came to worship the child Jesus, thereby emphasizing the universality of God's greatest Gift to the world.

The Message of Christmas therefore which both Matthew and Luke emphasize in common is the message of the universality of God's love. To Jew and Gentile alike, our Lord's coming in the flesh is the symbol of God's holy love reaching out to all peoples and nations.

The world into which Jesus was born was a world which was spiritually bankrupt. Man's impotence and inability to achieve the city of his dreams was everywhere evident. It was, as Paul reminds us, when the fulness of the time was come that God sent forth His Son. It was in the hour of darkness that Jesus came, but a darkness that heralded a holy dawn. And to-day, into the stark horror of our modern world where evil has reached such frightful proportions, the voice of Jesus sounds strong and clear above the tumult and despair of a cracking civilization, reminding the world of the universality of God's love, and warning the nations of the world that their security does not lie in the omnipotence of collective force, but in the redeeming grace and liberating love of God.

II.

A Message of Gladness and Joy.

How vividly Luke records the songs of praise and gladness that were sung on that first Christmas morning! Luke was our

first Christian hymnologist. We could not, without very great loss, spare any of the great hymns which Luke recorded. The Song of Zacharias, the Song of Mary, the Song of Simeon, the Song of the Angels in the presence of the shepherds as they were watching their flocks by night—these songs were heard in a songless, joyless world; and their echo reaches down to the present age. To-day, more than ever before, we must re-capture the rapture, the joy and gladness of that first Christmas morning—or perish. Our age is characterized by confusion, secret despair, and a depressing sense of futility and helplessness. There have been unleashed upon the world tremendous forces against which individual men and women stand impotent. The terrific, world-shaking events of our time have gone far to take the song out of the hearts of the people. And yet we can still sing those songs of triumph which rang out on that first Christmas morning. That great burst of jubilant, triumphant melody can still be heard in our hearts to-day, if only we but listen. The story can happen all over again here and now. It is not God's will that His people be held in thralldom to circumstances however black and threatening. Through the hard self-denials we have to make, through the frustrations which our hopes endure, through all the stern discipline which the times impose upon our souls, the Christmas song of gladness and joy can still be sung in nobler music and with a deeper note.

Because God is God and Christ is Christ, none of the divine promises will ever fail. Believing that, we can still sing, "Glory to God in the highest". Giving thanks to God for His unspeakable Gift, we can afford to face the world with quiet eyes and a brave intrepidity. Nothing in this world can ever silence or hush the Christmas songs while these songs continue to be sung in the hearts of God's people.

II.

A Message of Guidance

While Luke preserves for us the songs that ushered in the first Christmas day, it is Matthew who tells us how three eastern Gentiles were led to Bethlehem by a Star. The story of the Guiding Star will never lose anything of its appeal. No matter how often this story is read, it is always fresh. The Star shone for Wise Men then, and it shines for wise men now. Those Wise Men had come a long and toilsome way. They crossed the desert, forded rivers, braved dangers, for they had a sense of order in their hearts, and a settled conviction of God's goodness. Theirs was not a haphazard journey; it was purposeful; it had a definite object; "where is He that is born King of the Jews?" they asked. With burning purpose in their hearts and glowing enthusiasm in their eyes, they followed the guidance of God and found Jesus.

They followed a Star; and a star can only be clearly seen through the enveloping darkness of the night. In the midst of the prevailing darkness, it was the Lamp of God suspended in the heavens above that led those men to Bethlehem, and not the fitful lights of earth.

The message of Christmas is then a message of guidance. It is a message of assurance to a bewildered generation. Many to-day have lost their way. They stand in wistful bewilderment. The events of the times have carried them to the cross-roads of life, but the directions have been obliterated from the sign-posts. They have no guidance. The fitful lights of earth have gone out. Christmas bids us take heart again. The Star of Bethlehem will never go out; and the darker the world becomes, the clearer and more brilliantly will the guiding Star of God shine forth. We have the assurance that God's love is a universal love, an everlasting love; that He has a purpose, and that we are included in His purpose; that neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword can separate us from His love. God is still at the helm of this pitching, tossing, reeling world, and the word of Jesus is God's final word to a very bewildered soul, "I am the Way".

EUROPE IN THE FURNACE

By Rev. William T. Elmslie, M.A.

General Secretary of the Presbyterian Church of England

IN three Protestant countries the Church has been, one might almost say, born again within the last twelve months. They are countries with a strong tradition of liberty; and, in each case, the nation seems to have realized, perhaps only sub-consciously, that civil liberty, as they have known it, is closely associated with, and dependent upon, the Christian Gospel. In other words, the rights of the individual, as against the tyrannical State, are based upon the fact that rulers and ruled are alike the children of God and owe obedience first of all to Him, in Whose service alone true freedom is to be found.

In Norway, an attempt has been made to found a "Quislingist" Church. Eighteen pastors, or two per cent of the total, are said to have identified themselves with the movement. The reaction of the population against this new sect has been profound, and there have even been suggestions that Quislings should be excluded from Church membership and forbidden to attend services in the parish churches.

The Lutheran bishops have taken a firm stand, both for the rights of the Church (for example, the right of a pastor to retain confidences made to him by members

of his flock) and against the spread of "Quislingist" violence in the nation. When protests to the authorities, against the overriding of the laws of the land, and the inoculation of the youth with doctrines of violence, were unanswered, they issued a joint pastoral letter to be read from the pulpits. In spite of the authorities' prohibition to pastors to read the letter, many of them were able to do so. When copies were confiscated, others were made secretly and distributed in hundreds of thousands throughout the population, so that the words "Bishops' Pastoral" became a phrase upon the line of all, repeated even by children who could not understand their meaning.

With regard to Denmark, we have less detailed information, but we know that, in a similar way, the Church has become the centre and rallying point of national feeling and independence, and that the whole population looks to the Church, in a way that it has not done for many years, for the proclamation of "the Word of God in a manner suited to the situation of the nation to-day.

In Holland, also, the Church has risen to the occasion in a way that has won the enthusiastic support of the great bulk of the nation. Here also there have been church letters of protest read from pulpits in defiance of prohibitions; here, too, the Church leaders have boldly taken their complaints direct to the occupying authorities. For the first time in generations the Church has given the people leadership, not only in regard to private morality and to individual piety, but with regard to public affairs. The words of a Dutch Churchman last winter have been widely quoted, to the effect that "more has happened in two months in the National Church of Holland than in the past two centuries." Perhaps the most courageous and striking act of all was the protest against anti-Semitism, formally presented by the leaders of the Church, with the support of almost the whole membership—a protest which was not ineffective, in spite of the demonstrations to which it indirectly led, and the shedding of blood in order to suppress it.

The picture varies as we pass from one part of the Continent to another. Defeat seems to bring with it, as a general rule, religious revival. Perhaps Christianity, in this, is linked with her Lord, Who triumphed from the Cross, and rose from the grave. In poor, divided France, the Church has found a new response, and men are turning again to her for leadership. Amongst the French prisoners of war in Germany there is said to be a remarkable new movement of Bible-study and prayer, especially among the Protestant groups. In unoccupied France the Youth Movement

(Continued on page 359)

OPEN LETTER ON THE BUDGET

To the Editor of The Record:

BUDGET receipts from congregations to September 30th of the current year show a decrease of \$5,096.12 as compared with the same period in 1940. (On October 31st the decrease was \$7,444.34.)

A detailed examination of the report reveals some features that call for serious consideration by the whole Church. Only three Synods show a slight increase—The Maritime Synod, Saskatchewan and Alberta. The other Synods, including the large central Synods show a decrease. The Synods of Montreal and Ottawa and Hamilton and London showing the largest decreases, with Toronto and Kingston next. The question at once arises, in view of present business conditions, why should there be any decrease?

The report shows that 323 congregations, large and small, failed to remit any Budget Funds during the current year up to September 30th, although eight months of the Church's financial year had passed. Further, the report shows that the remittances from 180 congregations, large and small, received during the same period represent in almost every case only the givings from Sabbath Schools received in the Mother's Day and Rally Day offerings. This means in plain language that while these Sabbath Schools faithfully remitted their contributions as part of the Budget, the congregations to which they belong did not remit any Budget contributions. The question naturally arises, who is responsible in such cases?

If a list of these delinquent congregations was published, containing both the names of those congregations which have not forwarded any Budget Funds on hand, and those from which only the Sabbath School offerings have been received, the information disclosed would come as a surprise to the Church at large. Year after year the General Assembly has instructed all congregations to forward promptly and regularly to the Treasurer of the Church all Budget funds received, in order that the work of the Church shall be carried on efficiently, and that interest charges may be reduced.

An examination of the Budget returns month by month, and year after year, shows all too plainly that many congregations have not paid the slightest attention to the instructions of the General Assembly, or to the repeated appeals and reminders sent out by the Budget and Stewardship Committee. They still hold back the Budget funds on hand until near the end of the financial year, and in fact in many cases on into the next year, just as they have been doing for years past, with little or no thought or care for the needs of the

Church at large. Is there no remedy for this narrow, selfish and disloyal practice? How do these congregations expect that the work for which the Church is responsible at home and abroad is to be carried on? This practice entails a heavy burden upon the whole Church. It requires constant and heavy borrowing from the bank with resultant interest charges, and tends to hinder and cripple the whole work to which the Church is committed.

Each month a statement of Budget receipts from congregations within the bounds is sent to the Budget and Stewardship or General Interests Conveners in every Synod and Presbytery. What is done with the information? Is any effort made by the constituted courts of the Church to secure the active loyal co-operation of all their congregations? We are told repeatedly that we have all the machinery necessary in Presbyteries and Synods for effective service, but in the light of the experience of recent years, the question arises, is the machinery in actual operation in all our Presbyteries and Synods, and is there any way by which our present methods can be made more effective, so that The Presbyterian Church in Canada will be better equipped for her task?

Toronto, J. W. MacNamara.

* * *

WHO OWNS THE BRITISH EMPIRE?

IN Boston, where the Irish who hate Britain pack meetings and hurl denunciations, one has an opportunity to see how ignorant the average American is concerning the British Empire. Even responsible United States Senators suppress and distort truth to make a point. Frequently the charge is made that forty million people in Britain have gained possession of the larger part of the earth's surface and are keeping other larger nations out.

The facts are that Britain does not own the countries of her so-called empire, but that most of them own themselves, that Britain does not wrest money from them but puts money into them, and that laws passed in Britain cannot operate in most of them.

Colonel Lindbergh fell into the usual error when he said that the basic cause of the war is that "Britain owns too much of the world's wealth and Germany too little."

Senator Clark declared, "Britain is fighting to retain her hold upon the riches of her empire."

Senator Nye called Britain "the despotic ruler of almost half a billion people."

Others get wild cheers when they assert that between German nazism, Italian fascism, Russian communism and British imperialism there is nothing to choose.

Sir Norman Angell renders a service in telling us the facts of the situation and his

article appears in the May Survey Graphic. Sir Norman ought to carry some weight with the Universalist radicals who denounce Britain. He is no apologist for the status quo and always he has been regarded as fair and truthful. Not only does Britain not own the empire, he says, "but the British Government draws no tribute at all from Canada or Australia or South Africa or New Zealand or Newfoundland or Ireland or India, or from any colony whatsoever. Indeed the boot is very much on the other leg, in that the British taxpayer is often mulcted for the defense and development of the overseas territories". For seventy years Britain has been at work turning colonies into independent states, and is at the task still. He says: "The independence for which the thirteen American colonies had to wage war has been granted to Canada, Australia, New Zealand, South Africa, Eire, Newfoundland, and will be granted to-morrow to India without war." Do we object because these states as a rule love Britain and are loyal to her? Will ever there be peace on earth and good will among men unless love between states is extended?

In the face of these facts The New York Journal-American declared: "England never abandons anything—never any commercial benefit, never any military advantage, never any valuable territory, never any strategic harbor. . . . Can anybody imagine England's giving up the great gold lands of the Rand?" Inasmuch as England gave up these lands thirty years ago, this looks like disreputable journalism. Is good to whip up hate, but that is all.

Here is the statute of Westminster: "No law hereafter made by the Parliament of the United Kingdom shall extend to any of the Dominions as part of the law of that Dominion. No law and no provision of any law, made after the commencement of this act by the parliament of a dominion, shall be void or inoperative on the ground that it is repugnant to the law of England", etc.

We ought to try to be truthful even in wartime and in the heat of political debate.

The cold unvarnished fact is that when we help Britain, not only are we helping ourselves by maintaining our first line of defense but we are helping a liberty-loving people whose gallantry, patience and idealism are the great hopes of Christian civilization.—Christian Leader.

* * *

EUROPE IN THE FURNACE

(Continued from page 357)

(the only part of Marshal Petain's programme for the moral renewal of the nation that seems to contain seeds of genuine life) has been profoundly influenced by a number of Christian leaders, more especially by those belonging to the Reformed Church.

Among The Churches

Bluevale, Ont.

An event of special interest was the celebration on Sunday, October 5th, of the 75th anniversary of Eadies Presbyterian Church. In the afternoon a Covenanters service, such as was held in 1560 A.D., was the chief feature. Members of the congregation taking part in the service were Peter MacDougall, Session Clerk; David Fortune and Leslie Fortune, Readers; and Joseph E. Smith, Beadle. The service of praise was led by Precentor John S. Macdonald of South Kinloss. The collection was taken in long-handled boxes. Rev. Austin L. Budge, M.A., D.D., of Hamilton, was the speaker, who gave a very graphic history outline of the Presbyterian Church. At the evening service Dr. Budge spoke on the subject, The Three Homely Virtues. At this service Rev. F. G. Fowler, the minister, gave an interesting history of the congregation. Also the Male Chorus of St. Andrew's Presbyterian Church, Wingham, under Mr. H. Victor Pym, led the service of praise and gave special selections. Both services were well attended, the church being filled on both occasions.

The township of Turnberry in which the church is situated was opened for settlement in 1854. Many of the early settlers were members of the Presbyterian Church in other parts of the province, and it was not long before they took definite steps to have public worship. In 1863 a meeting was called at the home of Thomas Eadie and there it was decided to petition the London Presbytery for an occasional service. The Presbytery gladly complied with the request and sent Rev. John Rennie to visit the district. The first service was held in the home of Thomas Eadie and the congregation was organized as a mission station. For a number of years service was held in a barn during the summer months and in the log schoolhouse near the river during the winter. Most of the people had to walk, and those unable to walk came in wagons drawn by oxen. In February, 1865, a building committee was appointed. The site was donated by Thomas Eadie, and the contract let to two members of the congregation for the sum of \$187, the congregation to provide the material. The following year the church was opened by its first regular minister, Rev. James Hastie. Mr. Hastie continued his work in Eadies, Wingham, and Bluevale until 1869. The congregation was then linked with Teeswater and Rev. David Wardrope was called. In 1877 Teeswater was self-supporting without Eadies and Wingham without Bluevale. Bluevale and Eadies were therefore once more united and still maintain this happy relationship. Rev. James Pritchard was minister and according to the minutes of the Session he was "A stern and faithful preacher of the Word" and evidently was feared but loved

by all. He was followed by Rev. David G. MacKay of Zorra who remained two years, and he in turn by Rev. A. Y. Hartley in a pastorate of abiding influence covering fourteen years. In 1896 Rev. W. J. West, M.A., began a ministry of fifteen years. He was followed by Rev. C. Tate of St. Catharines, who remained until 1925 when the church voted to remain Presbyterian and he, being in favor of Union, resigned. As Bluevale lost its church, the congregation was greatly weakened, but, through the efforts of the late Rev. Dr. Perrie, services were carried on and in 1932 after the purchase of the present manse at Bluevale a call was extended to Rev. William Patterson, D.D., of Vancouver. After two years he was succeeded by Rev. J. R. Greig, who in 1939 accepted a call to Atwood. Rev. F. G. Fowler came from Mount Pleasant, Vancouver, in March, 1940. During these seventy-five years this church has been a vital factor in the development of sterling character. The children and grand-children of those pioneers are still carrying on the work they inaugurated. It has had the enviable reputation of always raising its full budget allocation, and last year exceeded the allocation. It still exerts an influence for the best things of life, and this 75th anniversary was a dedication of the members to this high task of building up the Kingdom of God.

Montague, P.E.I.

Upon their departure from Montague, Rev. T. Owen Hughes and Mrs. Hughes were remembered not only by kind words of appreciation but by several presentations as well. From each congregation both Mr. and Mrs. Hughes received purses. Other gifts were a picture from the Choir at Montague and from the Ladies' Aid a picture and purse. Various branches of the W.M.S. presented Mrs. Hughes with tokens of their esteem. The presentations were made Sunday morning at Cardigan and evening at Montague on October 12th. At Cardigan Mrs. Hughes identified herself closely with the Institute, the members of which are mostly Roman Catholic, and they joined with others in expressing their esteem in the form of a gift. Mr. Hughes is now minister at Tara, Ont.

Summerside, P.E.I.

A faithful helper who has served the Record for many years, Mr. Merritt Dawson, has been lost to us. An accident in the industry in which he has long and trustfully been employed caused his death on October 11th. In his Record work he was scrupulously careful in handling and forwarding money and was active in promoting the circulation of the Record. As a member of the church he was respected and beloved for his sterling worth, kindness, and reverent attendance upon public worship. He was ordained an elder on Febru-

ary 6th, 1921, and thus for twenty years rendered faithful service in that capacity. He was a loyal member and devoted officer, both as a member of Session and for many years as Superintendent of the Sabbath School. His passing is keenly felt by the whole congregation. He is survived by Mrs. Dawson, two sons and one daughter.

Truro, N.S.

The one hundred and seventy-first anniversary of Presbyterianism in Truro was observed on Sunday, October 19th, when special services were held in St. James Church with an attendance which filled the church at all services.

Truro is acknowledged to be the historic seat of Presbyterianism in Canada. The invitation to take possession of the lands left vacant by the deportation of the Acadians was responded to by a flow of emigrants from Boston, Plymouth, Rhode Island and also by a group of Protestants from the north of Ireland. This latter group formed the first Presbyterian congregation in Londonderry in 1761, and applied for help to the Presbytery of New Jersey, which sent to them Rev. James Lyon. He was thus the first Presbyterian missionary in Canada. It was nine years later, in 1770, that the congregation was formed in Truro. Rev. Daniel Cock was the first minister. Truro soon became the cross-roads for the going and coming of such stalwarts as Dr. James Drummond MacGregor, Dr. Thomas McCulloch, Rev. James Murdoch and Rev. Samuel Kinloch.

An honored and active member of the St. James congregation is Miss Isabelle McCulloch, granddaughter of Dr. Thomas McCulloch, founder of Pictou Academy and first Principal of Dalhousie University.

In 1928 the present church was built and has been served by Rev. C. Ritchie Bell, Rev. G. M. Dix, and Rev. F. A. Lawrence, the present pastor.

Rev. Dr. A. A. Murray of Westminster Presbyterian Church, Sydney, and widely known as a radio preacher, was the special speaker for the services of the day at 11 a.m., 2.30 p.m., and 7 p.m.

Moncton, N.B.

The First Presbyterian Church has suffered severe loss in recent months in the passing of two prominent members.

Mr. John Angus Fraser, a native of Hope-well, N.S., but for many years a resident in this city, died recently at the advanced age of eighty-six years. Mr. Fraser was ordained to the eldership on September twenty-fourth, 1925, and was an ardent and energetic worker in the task of reconstruction following the disruption of that year. His joy was in the house of the Lord and although confined to his home by illness many months before his death he maintained a keen interest in church affairs until the last. He is greatly missed as a

faithful member of the Session and a loyal supporter of the church.

Mrs. G. Frank Ward, wife of our Clerk of Session, was also called recently to her eternal reward. Mrs. Ward came to Moncton from Harcourt only five years ago but in that time she endeared herself to a wide circle of friends and acquaintances. Of a naturally sunny disposition she endured a lingering illness with Christian fortitude and cheerfulness. She was devoted to the church and its work and welfare were to her supremely important concerns. She entered the Valley of the Shadow fortified by an unwavering faith in the goodness of God and the security of His eternal salvation.

Fort Frances, Ont.

Members and adherents of Knox Presbyterian Church gathered on Friday, October 10th, to observe an event which they have looked forward to since May 22, 1927, when Knox Presbyterian Church building, the third to be erected in Fort Frances, was opened and dedicated.

Without formal ceremony, but with a deep sense of gratitude to the members of the congregation who labored so long that this event might come to pass, and to a "friend of the congregation" through whose efforts these hopes were realized, the mortgages on both the church and manse were burned. Final payment also has been made on the organ, leaving Knox Church free of debt.

Mrs. Gunhilda Scott, who has been an active member of the Church for 55 years, and the oldest member of the congregation, put the torch to the mortgages, and then as they slowly burned, the familiar words of the Doxology were sung. Alex Thompson, Clerk of Session, who for the second time participated in burning the mortgage of a Presbyterian church building in Fort Frances, and C. W. Cochlan, Chairman of the Board of Managers, both spoke briefly. Mr. Thompson in his short address paid special tribute to the Ladies' Aid for their contributions to the church and church work. Before the burning of the mortgages, the congregation stood with bowed heads in memory of the early church workers, present in spirit, who through the dark days of 1925 worked so diligently to rebuild Knox Presbyterian Church in Fort Frances. A musical program rounded out the evening. Rev. J. N. Hepburn, the minister, served as Chairman.

Shakespeare, Ont.

North Easthope Presbyterian Church celebrated recently its 95th anniversary with Rev. Ross K. Cameron of Dovercourt Rd. Church, Toronto, as the preacher. Rev. Donald Allan, our first minister, had been sent from Scotland in 1837 to minister in St. Andrew's Church, Stratford, and St.

Andrew's, North Easthope. In 1844 Mr. Allan left the Kirk with many others and established a congregation of the Free Church. A building was erected in 1846, the first brick church in Western Ontario. Here he ministered for 37 years. Rev. Arch. Stewart, his successor, served the congregation for 24 years. Rev. R. F. Cameron followed and remained for about eight years. Rev. Ross K. Cameron is his son, born in the manse, and is a worthy son of his father. The church was filled to overflowing for the special services. Not since Rev. R. F. Cameron's farewell in 1904 did such an assemblage of old members and friends as well as present members, meet to enjoy two most helpful services. The church was beautifully decorated with flowers and a new pulpit carpet and chairs, the gift of the McCallum family in memory of their forbears and pioneers who built the first church. Rev. Ross K. Cameron spoke of his pleasure at being at his father's first church and delivered two very forceful sermons in his characteristic manner.

Meath Park, Sask.

The mission fields of Meath Park, Howard Creek, Pine Valley, Foxford and Weirdale, were especially blessed under the faithful and stirring ministry of Mr. K. Mackenzie and thanks are due to the Mission Board, and the Prince Albert Presbytery for sending him to this field. In appreciation of Mr. Mackenzie's good work a farewell was held in his honor at Weirdale prior to his departure. Every point was represented. The meeting was also privileged to have present Miss M. Simpson, missionary from India, who gave an inspiring address on India, and the need for Christian teaching in that great country. Mrs. (Rev.) R. G. McKay, and Miss Booth were also present from Prince Albert.

Following a short program of community singing and contests Mr. Mackenzie was presented with a purse of money. In response he expressed his gratitude for this token of appreciation, and appealed to all to carry on the good work. The meeting was closed with prayer by Miss Simpson. The ladies of the different points served lunch.

The people of the various stations are thankful to have Mr. and Mrs. D. Wiebe, who now take up the work and are hopeful for progress under their leadership.—Com.

Beaverton, Ont.

At the service held in the Stone Church, Thorah, on Sunday afternoon a beautiful baptismal font, presented to the church by Mr. J. R. MacNicol, M.P., of Toronto, was dedicated in a very impressive ceremony by the minister, Rev. M. C. Young. The font bears the inscription:

"To the Glory of God, and in memory of John Dunsheath, one time precentor of this church, his wife Mary Anne Ritchie and

her sister Harriet Ritchie. This font is the gift of a grandson, John Ritchie MacNicol."

The font was presented in a few appropriate remarks by Mr. MacNicol and accepted on behalf of the church by the minister. Mr. Peter McMillan spoke briefly on behalf of the Church Session. Those in whose memory the presentation was made were former residents of Beaverton and attendants at the church for some years. Mr. Dunsheath was precentor during his residence in Beaverton.

The font is of fumed oak with silver-plated bowl and is in harmony with the other furnishings.

Following the service of dedication the Sacrament of Baptism was administered to Dorcas Annette, daughter of Mr. and Mrs. A. C. Morgan, Principal of Beaverton Continuation School.

Montreal, Que.

Outremont Presbyterian Church in the city of Outremont, which is within the district of Montreal, celebrated the thirty-first anniversary of the laying of the cornerstone of the church building on October 26th. Special services were held with the recently inducted minister, Rev. DeCourcy H. Rayner, B.A., preaching in the morning, and Rev. Dr. Frank S. Morley in the evening. The cornerstone was laid in October, 1910, and the church completed and opened for worship in March of the following year. Prior to the erection of the building services were held for some years in a room of the Outremont City Hall, adjoining the present church property. In 1923 a large and modern church hall was erected at the rear of the building, and named the John Paterson Hall as a memorial to an outstanding Outremont citizen and church member who contributed generously to the hall fund. At the anniversary supper on the following Tuesday greetings were brought from the ministers of all other Protestant denominations in the community and from Rev. William McLean, former minister, now chaplain of the Montreal Sailors' Institute.

Barrie, Ont.

On the evening of October 29th, Rev. N. R. D. Sinclair, minister of Allandale and Stroud was the guest of honor at a meeting in the Allandale church. The congregation had resolved to recognize the distinction bestowed upon him at the Convocation of Knox College in April last when he received the honorary degree of D.D. Their plans materialized in the autumn and at this gathering he was presented with a pulpit gown and cassock and with Mrs. Sinclair a purse of money and other gifts. It was a very joyous occasion for all concerned and a splendid testimony to the esteem and affection in which Dr. and Mrs. Sinclair are held.

Grand Falls, Nfld.

October 26th was a Red Letter Day in the history of St. Matthew's Church, when the Moderator of the General Assembly, Rev. J. B. Skene, B.A., graced the occasion with his presence and preached both morning and evening. This was the first time in the history of the congregation that it had been honored by a visit from the Moderator of the General Assembly. Mr. Skene's inspiring messages were greatly appreciated by the large congregations and the profound impression made upon his hearers will long be remembered. This was attested not only by the interest of the large congregations but by the company assembled at the station after the evening service to bid the Moderator farewell as he entrained for St. John's.

A rather untoward incident, which however was soon overcome, awaited the Moderator at the station. Upon arrival there it was discovered that something had gone wrong with the lock on the car trunk in which was deposited the Moderator's baggage. Despite all efforts it could not be opened before the train was ready to leave, and the next train would not leave until the following Wednesday. To have missed the train therefore would have been very disconcerting and would disrupt the Moderator's entire itinerary. Learning of the Moderator's predicament the station agent immediately phoned and obtained permission to hold the train for an hour, an act of very generous consideration and unusual. However the hour of grace was not needed, for the difficulty was overcome and the train left on time carrying the Moderator upon his journey as planned.

Baddeck, N.S.

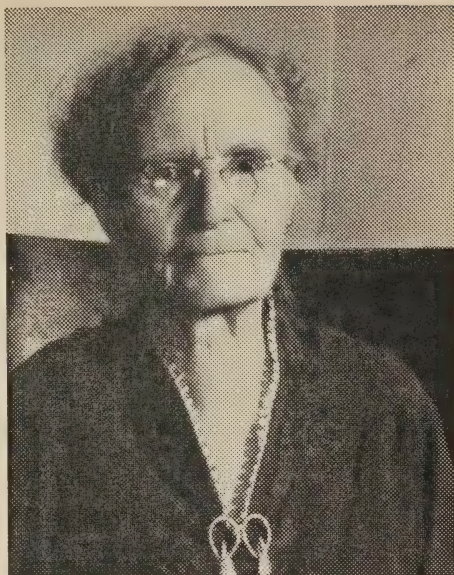
Knox Church congregation is very much delighted over the fact that the mortgage of \$1,000 standing against the church has been paid. This is another instance of relief to the Church Extension Fund of the Church for the mortgage was held by that Board. The event was the occasion of a large gathering presided over by the Moderator of the Presbytery of Cape Breton the service being in charge of the minister, Rev. A. W. R. MacKenzie. Mr. John M. Campbell, M.L.A. for Victoria County and Chairman of the Board of Managers, presided over the mortgage-burning ceremony and briefly addressed the company assembled in praise of all whose combined efforts resulted in lifting this burden. He had a word of praise for the pioneer men and women instrumental in erecting the church. This building was opened in 1927 and cost \$12,000. This service was the final in a series held in connection with the Centennial Celebration. Others taking part were Mr. W. D. MacLeod, Clerk of Session, Mr. W. J. MacRitchie, Church Treasurer, and Mrs. George Hamm, President of the

Ladies Aid, who applied the flame to the mortgage receipt, in the absence of Mrs. Edward MacKay, senior member. The Session of Greenwood United Church was represented at the service by Mr. M. D. MacAskill, C. W. K. MacCurdy and D. P. MacLeod who brought greetings and congratulations. The Anglican church was represented by Mr. John Renwick, who also offered congratulations. The student-minister of South Gut and Englishtown, James G. MacDonald, assisted in the devotional exercises. The Moderator of Presbytery, Rev. W. Scott Duncan, preached the sermon and offered the thanksgiving prayer. The mortgage was with the Presbyterian Church Extension Fund.

St. Andrew's congregation welcomed as its minister recently Rev. I. D. MacIver, who was ordained and inducted into the charge by the Presbytery of Moose Jaw on Tuesday evening, Nov. 4th, in St. Andrew's Church. The Moderator, Rev. D. St. Clair Campbell of Weyburn, presided and conducted public worship. The addresses to the minister and congregation were given respectively by Rev. C. Younger-Lewis of Swift Current and Rev. H. R. Horne of Regina, Synodical Missionary. At the conclusion of the public service and after Mr. MacIver's name had been placed on the roll of Presbytery, a social hour was spent by the assembled company in the church parlor. Mr. MacIver is a native of Nova Scotia and a graduate of Acadia University and the Presbyterian College, Montreal.

Prince Albert, Sask.

Seventy-five years ago, Rev. James Nisbet, his helper, Mr. John McKay, and party left Kildonan, Manitoba, on June 6th, and arrived where the present city of Prince Albert stands on the banks of the North Saskatchewan, on July 26th, 1866, to found the first Presbyterian mission to the Indians in the Canadian Northwest. Mrs. Nisbet and Mrs. McKay were sisters of the late Dr. R. G. McBeth, and the sole survivors of that original party are Mrs. Bacon of Oakville, Ont., daughter of Rev. and Mrs. Nisbet, and Mrs. Catherine Mills of Prince Albert, daughter of Rev. and Mrs. John McKay. The Nisbets labored faithfully for eight years when, broken in health, they took the then tedious journey back to Old Kildonan where shortly after their arrival they died within two weeks of each other, Mrs. Nisbet on the 17th and Mr. Nisbet on the 30th of September, 1874. The Nisbet party was ushered in by Mr. George Flett, brother-in-law of Rev. Dr. John Black of Kildonan, who also helped to locate three other Presbyterian missions and after ordination became minister of



MRS. CATHERINE MILLS.



ORIGINAL LOG CHURCH.

our Indian congregation at Okanase, Manitoba.

After coming to Prince Albert, Mr. McKay received ordination and labored for thirty-six years, first at Prince Albert and later at Mistawasis, sixty miles west, where his Indians were placed on a Reserve. A beautiful new church has been built there recently under the leadership of Rev. W. W. Moore, and a year past his mother was called home after fifty years faithful service in the Indian work of our Church.

The following is a list of ministers who have served in the mother church of Presbyterianism in Saskatchewan:

Rev. James Nisbet, Rev. Edward Vincent, Rev. Hugh McKellar, Rev. Alexander



CHURCH ERECTED IN DR. ROCHESTER'S MINISTRY, THE THIRD BUILDING.



The Manse as in 1891. Bible Class on picnic bent. Dr. Rochester on right and Mrs. R. on left in democrat.



PRESENT CHURCH AND MANSE.

R. J. McDonald; Since 1925—Rev. J. R. Graham, Rev. R. G. McKay, Rev. K. H. Palmer, Rev. A. Roskamp.

Rev. James Sieveright had the mission property surveyed, to become the nucleus of the present growing city of Prince Albert. Rev. Wm. McWilliam was minister during the rebellion of 1885, and afterward became the Librarian in Knox College, Toronto. Under the enthusiastic leadership of Rev. W. M. Rochester, the Prince Albert Mission which was then an organized congregation but dependent upon the Augmentation Fund for a large annual grant, became self-sustaining at the end of his first year and when he was called to a Toronto pulpit it possessed a substantial brick church well furnished, seating 350, and with a debt of only \$1,100.

Dr. Rochester arrived in 1891 with his bride at 3 a.m. in forty below-zero weather to be welcomed by Miss Lucy Baker, the pioneer missionary of revered memory among the band of Sioux Indians who located on the north bank of the North Saskatchewan River after the Custer massacre. The longest pastorate was that of the late Dr. Colin G. Young, 1900-1912.

During his ministry the present handsome and spacious church and manse were erected, and the church was opened by Rev. Dr. E. A. Henry, then of Regina, on February 9th, 1908. The large gallery was added in 1913 during the ministry of Rev. A. E. Mitchell.

Retaining this fine property in 1925 the congregation called Rev. J. R. Graham, and during his ministry the splendid pipe organ was rebuilt and duly installed. Under the capable leadership of the present minister, Rev. A. Roskamp, the seventy-fifth anniversary was marked by a very encouraging

Stewart, Rev. Peter Straith, Rev. D. C. Johnston, Rev. James Duncan, Rev. James Sieveright, Rev. Wm. McWilliam, Rev. Dr. R. Jardine, Rev. W. M. Rochester, Rev. Archibald Lee, Rev. Colin G. Young, Rev. A. E. Mitchell, Rev. J. W. McIntosh, Rev.

year, spiritually and materially. The church auditorium has been redecorated under the enthusiastic leadership of the Young People. The Board of Managers have erected a new garage for the minister, and the final payment of \$1,300 was made on the pipe organ, crowning the untiring efforts of a very active and persevering Ladies' Aid Society. This pioneer congregation has great reason to thank God and take courage.

* * *

For this article we are indebted to Rev. R. G. McKay, a former minister of St. Paul's Church, Prince Albert. The Editor takes the privilege of adding the following:

That we (the Editor and Mrs. Rochester) were welcomed by Miss Lucy Baker is correct but only when we reached her hospitable home. Arrangements were made to meet us at the station but since the train was not expected to arrive until the very early hours of the morning, a livery man was instructed to meet us. Unfortunately he fell asleep and whilst we waited and waited we speculated as to what had happened. Suspense was at an end however when a horse and cutter appeared, driven at swift pace expressive of the driver's desire to redeem himself. The welcome at Miss Baker's home was indeed warm.

* * *

St. Paul's Church contains a marble tablet to the memory of thirteen young men who fell in the Rebellion of 1885. A similar tablet has a place in each of the other Protestant churches. At the engagement at Duck Lake, forty miles southwest of Prince Albert, these young men of the community were slain in as many minutes.

* * *

Another fact of the Church's relations to the rebellion is that the manse and church as they then were, were enclosed in a hurriedly-erected stockade of cordwood. Into this place of promised security the townspeople and those living adjacent flocked. The women and children were housed in the manse so far as they could be, and the men in the church. One member of the community did not seek shelter, that was Miss Lucy Baker. She was in charge of some wounded in her home and refused to leave them saying that she would take refuge when the rebels appeared.

Nelson, B.C.

The Presbyterians observed their golden anniversary in the First Presbyterian Church on September 21st. The services both morning and evening, were conducted by Rev. F. St. Denis of Vancouver, while the Sacrament of the Lord's Supper was

dispensed at a special service in the afternoon. These services were well attended and special music was rendered by the Choir.

The celebration came to a fitting climax on Monday evening the 22nd, when dinner was served in the church parlors under the convensership of Mrs. D. T. Heddle. One hundred and thirty guests were entertained including the local ministers in Nelson. During the course of the evening a short but impressive ceremony was performed to commemorate the founding of the congregation in 1891. The fifty candles which adorned the anniversary cake were lighted by Mrs. A. T. Park, one of the oldest members of the congregation. Mrs. M. Gibbs, also one of the pioneers, then cut the cake which was served to the guests. Short addresses were made by Rev. F. St. Denis, who brought greetings from his congregation in Vancouver and Rev. F. Hilliard of St. Paul's United Church, who extended congratulations on behalf of the Nelson Ministerial Association. Each guest was handed a copy of the Historical Review of the Presbyterian Church in Nelson, compiled by the student missionary, Ian McSween, whose untiring efforts this year were richly blessed and greatly appreciated.

Molesworth, Ont.

Two interesting anniversaries were recently observed in the Molesworth and Gorrie charges. On the 12th of October Gorrie celebrated its Diamond Jubilee. In 1925 it lost its church but by a generous bequest and local enthusiasm money was forthcoming to buy back the building and to make substantial improvements. The special preacher was Rev. Samuel Kerr, B.A., of Brussels who preached excellent and appropriate sermons. The Choir under the leadership of Mrs. L. Neilson with Mrs. King, Organist, arranged a fine selection of anthems and duets.

On the 19th of October in St. Andrew's Molesworth, the 78th anniversary was observed. Here a majority saved the church in 1925. Rev. W. Lyall Detlor, M.A., assistant minister in Knox Church, Toronto, preached two excellent sermons. Miss Jean Campbell led the Choir and Mrs. W. Simpson presided at the organ. The anthems were very fine. The soloist was Miss Patsy Porterfield, a young High School girl. In both Gorrie and Molesworth there were large congregations. Dr. James Armstrong, Clerk of Session at Gorrie, is believed to be the oldest practising veterinary surgeon in Canada. On Thursday 6th November he reached his ninetieth birthday and is still a regular attendant at church.

London, Ont.

Rev. F. W. Gilmour, D.D., and Mrs. Gilmour have returned to London and have taken up residence at 100 Bruce Street.

For some years minister of Elmwood Avenue Presbyterian Church, this city, Dr. Gilmour retired but for the past twelve months has been supply minister at First Presbyterian Church, Regina, Sask., where he took over his duties with the large congregation in September, 1940. Having completed this supply term, Dr. Gilmour and his wife have returned to make their home here.

Their departure from Regina was the signal for a number of farewell functions in their honor. The final farewell was a reception following the evening service, when the guests included Hon. A. P. McNab, Lieutenant-Governor of Saskatchewan, a member of the congregation, and Chief Justice W. M. Martin, who presided. Addresses of appreciation were made, and a purse of money was presented.

Mrs. Gilmour received a handsome leather handbag, also with a gift of money, and gifts were presented by various organizations of the church. Dr. and Mrs. Gilmour both spoke in reply, voicing their enjoyment of their year's pastorate in the West. —Free Press.

MRS. (REV.) W. M. KANNAWIN

Mrs. Kannawin's death took place on November 12th. She was the wife of Rev. Dr. W. M. Kannawin, until recently Secretary of the Board of S.S. and Y.P.S. Mrs. Kannawin was Miss Jeanette Isabel Menish whose native place was Brockville, Ont. Her early education was obtained in the public and high schools of that town. Her educational work was pursued in Queen's University from which she graduated in 1895 with honors in Modern Languages. For two years she was engaged as a teacher in these languages in the high school at Renfrew, Ont. Her marriage took place in 1900. During the period of Dr. Kannawin's ministry in his several pastorates, Strathroy, North Broadview, Toronto, and St. John's, Hamilton, she was sincerely devoted and capable in promoting in her sphere all that pertained to church life and work. She was specially active in the W.M.S. and served both on the Provincial and Dominion Council of that organization. For several years she indicated a decline in health and her death was not unexpected. As her University record indicates she was a capable and successful student, gifted intellectually, and in disposition she was most kindly.

The funeral service in Toronto on Thursday evening, Nov. 13th, was conducted by Dr. Stanley Glen, minister of Glenview Church, assisted by Rev. Dr. N. A. MacEachern, an intimate friend and associate of Dr. Kannawin. Interment was at Strathroy on Friday, where the service was conducted by Dr. MacEachern.

REDUCED FARE CERTIFICATES FOR 1942

The following information has been forwarded from the Canadian Passenger Association, Montreal:—

In order to avoid unnecessary correspondence, delay and confusion, it is requested that applicants proceed as follows:—

1. A holder of a 1941 certificate should use card form contained therein in making application for 1942 certificate.
2. A new applicant must file application on Canadian Passenger Association Form 75-E, certified as required therein.
3. Each application for new or renewal certificate must be accompanied by Express Money Order for \$2.00 payable to Canadian Passenger Association. The Association will not accept responsibility for safe receipt of cash remittances.
4. Application should be addressed to Canadian Passenger Association at 437 St. James Street W., Montreal, Que., or 320 Union Depot, Winnipeg, Man.
5. Applications should be sent in early, in order to secure the issuance of the new certificates before January 1st, 1942.
6. Ministers of our Church who do not hold Certificates, but desire to secure them for 1942, may obtain application forms by writing to undersigned.

J. W. MacNamara,

Clerk of Assembly.

THE INTERPROVINCIAL HOME FOR WOMEN

Maritime Provinces
Coverdale, N.B.

This is a co-operative enterprise of the Anglican, Baptist, Presbyterian, and United Churches. Since his appointment as Field Secretary, Dr. F. E. Barrett has with some considerable success, striven to arouse the Protestant constituency to an appreciation of the high purpose of the institution, and to evoke practical sympathy in the form of necessary financial support.

The home was opened in 1926 as a detention home for young Protestant women who had incurred the penalty of the law

for some breach of the criminal code. Previous to that the only place to which a woman prisoner could be committed was the common jail which is not equipped for reformatory work as is this institution. Its purpose is to awaken the conception of a better life and provide the inspiration to that end. It is a training home to develop character, to prepare for worthy citizenship and to fit for useful employment.

Admission to the home is by way of commitment by a criminal court. Those thus committed find a place in a home instead of a prison, and their spiritual betterment is the high aim of those to whose charge they have been committed. It may be readily understood that with such material success in transformation is not as frequently accomplished as desired. It does happen often enough however to pronounce the effort as worthwhile. It has saved the provinces thousands of dollars in police and court charges and in expenditure for public health. The fact that it exists also under the direction of the Churches lifts from that body a dark shadow of reproach for neglect.

The Home is supported by contributions from the General Fund of each of the co-operating churches, by fees of \$5 a week paid partly by the province and partly by the municipality from which the inmate comes. The sale of farm produce and articles made in the crafts room adds to the revenue. The farm and garden provide a very substantial amount of the necessary supply. In the storeroom recently there were canned fruit, vegetables, pickles, butter, eggs meats, etc., to the value of \$1,500, all of which was the work of the inmates under the supervision of the Superintendent, Miss Barbara Walker.

Having but a very small endowment it is necessary to appeal for a larger number of contributions or legacies to swell the amount. Besides a mortgage of \$7,000 there has for some years been an overdraft in current account. The number of inmates has greatly increased this year owing to a wider knowledge of the purpose of the Home and the sympathies of magistrates. The war is likely to result in a larger number of commitments and it is also likely to make more difficult the raising of funds.

An effort is being made to get rid of the overdraft before the next annual meeting. It is hoped that many in our Protestant Churches will be glad to have some share in helping to finance so deserving an institution. The late Lord Tweedsmuir said, "Whatever new calls the crisis may bring it should be remembered that the duty to our charities and institutions remains a primary obligation". Contributions may be sent to Rev. F. E. Barrett, 34 Ross St., Truro, N.S.

CHURCH STATISTICS

Dr. Harry S. Meyers, Secretary of the United Stewardship Council in a statement accompanying the release of the statistical report of the churches in the United States and Canada, states that contributions for denominational benevolences and for local congregational expenses in the United States show an increase and also the per capita givings. These figures are for the year 1940 and are based on denominational returns for a year variously ending from November 31st, 1940, to September 30th, 1941. There is a gain also in membership. For denominational benevolences the sum of \$49,230,783.00 was given and for congregational expenses the total is \$274,711,171.00, a gain of \$13,000,000 over the year previous. Membership in nineteen denominations in the United States represented in the Stewardship Council shows 23,538,671 for 1939 and 24,510,625 for 1940. Commenting on the situation in Canada he states that the Presbyterian and United Churches gained in membership and the Baptist and United Churches increased in giving. The war has drawn their lines closer but has not defeated their spirit.

(See next two pages)

CANADIAN ARMY CHAPELS

C. A. Wells, Principal Chaplain P

In a report just received from the Assistant Principal Chaplain (Protestant) London, England, the following information regarding chapels is included:

In the more permanently located units efforts have been made to have rooms set apart as chapels for Holy Communion, prayer and meditation. A number of these chapels are being attractively furnished by the men and officers.

No. 1. General Hospital is at present using a large tent centrally located; a common altar has been built for all faiths. Last Sunday the R. C. padre held mass there at 8 o'clock and I conducted a Communion service at 9.30. The flowers are always fresh and are provided by the nurses.

No. 5. General Hospital is at present in conference with us over the construction of a permanent chapel.

No. 15 has a permanent one, included in the original plans for the hospital. It will seat 200 and is beautifully furnished. Recently the chapel rugs have been made and presented by some of the patients.

No. 1. Neurological has a small chapel with altars at opposite ends for Protestants and Roman Catholics. It is the only one with separate altars.

A great many of the regiments have improvised chapels. The value of having a definite chapel for quiet and meditation, with an office behind for the chaplains, is unquestioned and the tendency is growing.

UNITED STEWARDSHIP COUNCIL

A Religious Body	B	C	PER
	Budget Benevolence	Denominational Benevolence	
1. Baptist, Northern	\$1.67	\$1.73	
2. Baptist, Southern .....	.....	1.32	
3. Baptist, Seventh Day	2.50	2.89	
4. Brethren, Church of	1.34	2.61	
5. Brethren, United	1.39	2.52	
6. Congregational Christian	1.37	1.46	
7. Disciples of Christ .....	.....	.80	
8. Episcopal, Protestant	3.30	3.68	
9. Evangelical Church .....	.41	.82	
10. Evangelical and Reformed	1.45	1.92	
11. Lutheran, American	1.72	1.72	
12. Lutheran, United .....	.....	2.45	
13. Lutheran, Augustana .....	.....	3.37	
14. Methodist Church .....	.77	1.56	
15. Nazarene, Church of	1.92	4.43	
16. Presbyterian, United	5.01	5.72	
17. Presbyterian, U.S. (South)	5.42	5.52	
18. Presbyterian, U.S.A. (North)	2.63	3.58	
19. Reformed in America	3.63	4.31	
Average U. S., 1941	1.65	2.02	
Average U. S., 1940 .....	.....	1.73	
20. Baptist, Ontario and Quebec	1.99	2.96	
21. Baptist, Western Canada	3.00	3.00	
22. Presbyterian, Canada	2.44	2.91	
23. United Church of Canada	2.95	3.09	
Average Canada, 1941	2.81	3.05	
Average Canada, 1940 .....	.....	3.36	
General Average, 1941	\$1.82	\$2.03	
General Average, 1940 .....	.....	\$1.79	

A Religious Body	G	H	I
	Budget Benevolence	Denominational Benevolence	Other Benevolence
1. Baptist, Northern	\$ 2,623,978	\$ 2,713,486	\$ 6
2. Baptist, Southern .....	.....	6,787,626	.....
3. Baptist, Seventh Day	17,037	19,621	.....
4. Brethren, Church of	238,177	462,718	.....
5. Brethren, United	527,994	957,700	.....
6. Congregational Christian	1,457,555	1,554,764	5
7. Disciples of Christ .....	.....	1,498,479	7
8. Episcopal, Protestant	4,709,180	5,143,383	.....
9. Evangelical Church	102,014	202,026	.....
10. Evangelical and Reformed	955,151	1,264,569	1
11. Lutheran, American	687,930	687,930	.....
12. Lutheran, United .....	.....	2,968,819	.....
13. Lutheran, Augustana .....	.....	880,676	.....
14. Methodist Church	5,675,400	11,552,411	.....
15. Nazarene, Church of	326,664	762,088	.....
16. Presbyterian, United	942,784	1,075,181	1
17. Presbyterian, U. S. (South)	2,920,034	2,972,446	1
18. Presbyterian, U. S. A. (North)	5,169,177	7,023,704	.....
19. Reformed in America	593,192	703,156	1
Total United States, 1941	26,946,267	49,230,783	2,6
Total United States, 1940 .....	.....	40,711,507	7,6
20. Baptist, Ontario and Quebec	109,845	163,919	.....
21. Baptist, Western Canada	50,888	50,888	.....
22. Presbyterian, Canada	439,335	520,211	.....
23. United Church of Canada	2,116,443	2,214,518	2
Total Canada, 1941	2,716,511	2,949,536	2
Total Canada, 1940 .....	.....	2,939,846	3
Grand Total, 1941	\$ 29,662,778	\$ 52,180,289	\$ 2,9
Grand Total, 1940 .....	.....	\$ 43,651,353	\$ 7,9

STATISTICS, ISSUED FOR 1941

E		F
A GIFTS		
1 ence	Congregational Expenses	Total Living Donors
13	\$13.42	\$15.56
32	6.57	7.90
89	10.77	13.67
95	8.76	11.71
52	11.08	13.60
00	17.08	19.08
36	6.62	7.99
68	20.43	24.05
00	17.67	21.35
12	13.01	15.60
72	12.57	15.64
45	12.39	14.84
37	14.12	17.49
56	8.72	13.08
43	27.83	32.34
32	17.42	23.74
78	16.27	22.17
58	17.96	21.49
17	20.96	25.52
11	11.20	13.38
05	11.12	13.18
17	13.64	16.60
00	12.31	15.39
91	14.27	16.90
49	12.68	16.17
36	12.94	15.30
77	14.12	17.89
16	\$11.18	\$13.33
12	\$11.23	\$13.55

These statistics are furnished by national officers of religious bodies, members of the United Stewardship Council. **Budget Benevolence** includes contributions to the missionary budgets of the reporting bodies. **Denominational Benevolence** includes gifts to any benevolence in the denomination whether or not it is included in the national denominational budget. The totals for all benevolences except **Other Benevolence** (which is always an odd and fluctuating item) and for **Congregational Expense** are larger than last year.

The membership is also larger. Most of the per capita items are larger.

Compiled for the
United Stewardship Council
HARRY S. MYERS, Secretary,
Hillsdale College
Hillsdale, Mich.
October, 1941

Five cents per copy

J	K	L	M	N
TOTAL GIFTS				
Total Benevolence	Congregational Expenses	All Purposes	Membership Excluding Infants	Report for Year Ending
\$ 3,352,131	\$ 20,954,541	\$ 24,306,672	1,561,289	April 30, 1941
6,787,626	33,571,411	40,359,038	5,104,327	Dec. 31, 1940
19,621	73,378	92,999	6,798	June 30, 1941
522,718	1,550,000	2,072,718	176,908	Feb. 28, 1941
957,700	4,206,361	5,164,061	379,521	Dec. 31, 1940
2,120,559	18,086,011	20,206,570	1,058,807	Dec. 31, 1940
2,287,077	11,065,286	13,352,364	1,669,222	June 30, 1940
5,143,383	29,111,480	34,244,863	1,424,115	Dec. 31, 1940
247,382	4,350,437	5,254,689	246,103	Sept. 30, 1941
1,393,751	8,830,349	10,224,100	655,366	Dec. 31, 1940
687,930	5,000,004	6,210,566	397,768	Dec. 31, 1940
2,968,819	14,989,907	17,958,726	1,209,544	Dec. 31, 1940
880,676	3,686,903	4,567,579	264,958	Dec. 31, 1940
11,552,411	63,983,065	75,535,476	7,336,263	Dec. 31, 1940
762,783	4,718,149	5,480,932	169,442	Dec. 31, 1940
1,190,598	3,277,294	4,467,892	188,131	March 31, 1941
3,115,785	8,820,149	11,935,934	538,176	March 31, 1941
7,023,704	35,117,343	42,144,449	1,960,773	March 31, 1941
844,570	3,318,709	4,163,279	163,115	April 30, 1941
51,858,476	274,711,171	327,742,907	24,510,625	
48,411,178	261,830,697	310,241,883	23,538,671	
174,469	750,755	913,675	55,000	April 30, 1941
50,888	209,572	260,460	16,934	May 10, 1941
520,211	\$2,418,901	2,939,112	174,932	Dec. 31, 1940
2,500,926	9,083,673	11,584,599	716,064	Dec. 31, 1940
3,716,494	12,253,329	14,751,846	963,830	
3,296,014	12,344,099	15,640,113	874,205	
\$ 55,574,970	\$287,174,072	\$343,640,753	25,674,455	
\$ 51,707,192	\$274,174,796	\$325,881,996	24,412,876	

CHAPLAINCY SERVICE

Latest List of Appointments

Army — Full-time

H/Capt. B. D. Armstrong, H/Capt. R. J. Berlis, H/Capt. R. C. Creelman, H/Capt. S. B. Carey, H/Capt. C. M. Cameron, H/Major S. Farley, H/Capt. J. Y. Fraser, H/Capt. J. W. Foote, H/Capt. G. L. Fulford, H/Capt. J. R. Graham, H/Major A. M. Gordon, H/Capt. J. F. Goforth, H/Capt. Douglas C. Hill, H/Capt. W. D. G. Hollingsworth, H/Capt. G. M. Jamieson, H/Capt. G. D. Johnston, H/Capt. R. H. M. Kerr, H/Major J. Logan-Veneta, H/Capt. J. A. Munro, H/Capt. J. V. Mills, H/Capt. M. MacInnes, H/Major W. G. Maclean, H/Capt. D. B. Mackay, H/Capt. P. W. Murray, H/Capt. N. MacKay, H/Capt. C. K. Nicoll, H/Capt. E. C. Robertson, H/Capt. A. B. Ransom, H/Capt. D. P. Rowland, H/Capt. F. G. Stewart, H/Capt. D. C. Smith, H/Capt. W. S. Sutherland, H/Capt. Norman Sharkey, H/Capt. R. J. Stewart, H/Capt. Wallace Wedland.

Army—Part-time

H/Capt. C. E. Fisher, H/Capt. N. D. Kennedy, H/Capt. G. S. Lloyd, H/Capt. J. A. McMahon, H/Capt. W. R. Northridge.

Navy—Full-time

Rev. E. G. B. Foote, Rev. C. E. Hayward.

R.C.A.F.—Full-time

Wing Commander John McNab, Fl. Lt. E. C. McCullagh, Fl. Lt. A. R. Ferguson, Fl. Lt. F. R. Anderson, Fl. Lt. David Gowdy, Fl. Lt. Hugh Davidson, Fl. Lt. H. Lowry, Fl. Lt. D. MacMillan, Fl. Lt. K. W. House, Fl. Lt. M. S. Blackburn, Fl. Lt. W. McClean, Fl. Lt. MacIntosh MacLeod.

R.C.A.F.—Part-time

Fl. Lt. D. J. Lane, Fl. Lt. W. F. Butcher (R.A.F.), Rev. Dr. William Barclay (R.A.F.).

BOOKS

Great Prayers of the Bible

By Rev. Alfred Thomas, M.A., F.R.S.I.
Published by Allenson & Co. Ltd., 5 Wardrobe Place, Carter Lane, London, E.C. Price 6/-.

The author does not merely catalogue the prayers of the Bible but presents a scholarly commentary upon each prayer he has chosen for consideration. The opening chapter is a thoughtful and helpful discussion of the theme in general tending to solve many questions and to encourage the practice of prayer. Twelve pages are thus occupied, the subject being *The Philosophy and Power of Prayer*. The reader will here find confirmation of the belief he already cherishes as to the virtue of this exercise

and his conviction will be strengthened that the "effectual fervent prayer of a righteous man availeth much".

* * *

This Warfare

By Roman Collar. Published by The Thorn Press, 265 King St. West, Toronto. Price \$1.25.

Roman Collar, the author, plies a busy pen for he is a steady contributor to several religious publications and the secular press is not infrequently the medium for the expression of his views. He makes it clear that he is not writing for the intellectuals but for the "man in the street", the average man. In doing so he chooses well his constituency for the class thus described is not as discriminating as it should be, accepting all too readily what is loudly proclaimed. Roman Collar is a gallant knight coming to the defence of the Church by defining her sphere and directing attention to what she has already accomplished. At the same time he does not hesitate to acknowledge the Church's failures and frankly confronts her with what in his judgment is her duty in these trying times. In giving to the public these messages the author has rendered good service.

* * *

I Believe in God

By David A. Murray, D.D., L.H.D. Published by The Laurence Press Co., Cedar Rapids, Iowa, U.S.A.

That is a good beginning, to declare one's faith in the only living and true God. Those who can thus sincerely proclaim their creed have found the secret of steadfastness in life and of successful service. Personal conviction and experience therefore guarantee the helpfulness of this book. The confession covers a wide range and subjects of universal interest and deep concern to all thoughtful people are reviewed. Thus the author seeks to aid others and we reasonably conclude that he has youth chiefly in mind for he says that the book is the product of many years of class work with students and it merely attempts to give answers to some of the problems that occupy the minds of men today. We may not concur in all the author's conclusions, but may profit by his thinking.

* * *

The Prophets and Their Times

By J. M. P. Smith. Published by The University of Chicago Press, 5750 Ellis Ave., Chicago, Ill., U.S.A. Price \$2.50. Revised Edition by William A. Irwin.

If we frequently recur to the study of the prophets of Israel it will be to our great gain. In this generation, in these turbulent times, their messages should be studied afresh. These sturdy, fearless spokesmen for God, for that is what they were pre-eminently, not foretellers only, though they did predict events, addressed

themselves directly to their times, and called men to repentance and duty. We must remember however that profitable study of these sayings is dependent upon a full appreciation of the times. They must be studied in their setting, social and political. In this lies the virtue of this book that it essays to reproduce the setting and such good work in this regard was done by the author that it has been thought desirable by capable judges to reproduce the book with the additional knowledge supplied by further research through a period of sixteen years. This revision was accomplished by another able scholar, William A. Irwin, Professor of Old Testament Language and Literature, University of Chicago.

* * *

The Prodigal Returns

By Harold Garnet Black. Published by Fleming H. Revell, London and Edinburgh. Price \$1.00.

That parable spoken by Jesus, which suffers at our hands when we speak of it as the parable of the Prodigal Son and thus limit its range and reduce its contents, furnishes the character here portrayed. The picture is presented in its oriental frame and thus preserves its true form and tone, its simplicity and its force. A like fidelity to the facts of modern life, is shown also in its application. The reader is not allowed to overlook the fact that loss, want and humiliation are the experiences of the "far country" or to miss the truth that the wayward son had not lost everything. His father's love still embraced him and this is revealed in the exuberance of the welcome accorded him on his return.

* * *

Britain and South Africa

By Eric A. Walker. Published by Longmans Green & Co., 215 Victoria St., Toronto. Price 25 cents.

This is one of a series on the British Commonwealth, the others being, *Britain and India*, *From the British Empire to the British Commonwealth*, and *The Canadian Nation*. In publishing these volumes Longmans have made a valuable contribution to general information upon the British Commonwealth of Nations and seasonably too for we ourselves are not too well informed in these matters, and the Empire is much misunderstood and frequently misrepresented. This unit in the series is particularly welcome now for again and again voices are raised in condemnation of Great Britain in her treatment of South Africa. The author tells the story in full and impartially.

Astra

By Grace Livingston Hill. Published by Longmans Green & Co., 215 Victoria St., Toronto. Price \$2.50.

Longmans add this to their already long list from the ready pen of Grace Livingston Hill. We have not had time to examine the book for it came to us when ready to go to press, but in view of the gift season's near approach we mention it, commending it in the light of the author's high purpose in all her writings.

* * *

The New Testament in Basic English

Published by McClelland and Stewart Limited, 215 Victoria St., Toronto. Price \$3.00.

To give a fair estimate of the value of this form in which the New Testament is presented requires time and care not at our command. That the book issues from the Cambridge University Press commends it, and whatever its degree of merit it is another appeal at a seasonable time to all classes, learned and unlearned, to give serious attention to the Book of Books. It is a new translation and as it will be judged by most readers by the standard of the King James' Version it is well to hear what the prefatory note has to say in this regard. "In the Authorized Version the power and music in the language so engages the reader's attention as to overlook delicate shades of meaning. The Basic expert on the other hand must give special care to the sense". Form and sense are therefore contending considerations to which we must have respect. The book is the product of scholarship and co-operation.

* * *

The Bible for Today

Edited by John Stirling. Published by Oxford University Press, University Ave., Toronto. Price \$6.00.

In this volume the Bible is presented intact as in the Authorized Version and concerning this the introduction is emphatic about its merits from the literary standpoint. "From the purely literary point of view the English translation of 1611 (the King James' Version) is incomparable". The purpose of the venture is to present the Bible to people not as an ancient but a modern book in its practical import, "a divine revelation for our own times and to present it as news, news of God, for the men and women of this generation". What a laudable enterprise this, to arouse interest in the Bible for without doubt it is a book greatly neglected today. The mental attitude which occasions that neglect must be understood and wisely dealt with. We must applaud therefore every reasonable effort to awaken interest and induce study of the world's greatest book. This is the beginning and it is for the reader then to discover for himself the transcendent worth of this "lamp to our feet and light to our path". The adoption of the form of an ordinary book of today, the headings of chapters,

the pictures of which there are about 200, combine effectively, we believe, to accomplish the end in view.

* * *

One Foot in Heaven

This is the title of a book which some time ago was reviewed in these columns and which now has been filmed. The film was produced by collaboration of Warner Bros. Pictures with the Christian Herald. It was designed, being the first major picture in which a Protestant clergyman was the main character, to be a true presentation of the Protestant ministry and worthy of the Protestant Church. The filming met with the fullest approval of the Christian Herald and a committee of five distinguished Protestant clergymen of whom the Editor in Chief of the Christian Herald was one. It has been shown twice to a body of Toronto clergymen and met with their hearty approval. It is now being shown in Toronto and in our judgment merits the patronage of all desirous of raising moving pictures to a high level.

The Gateway

The name is the designation of The Year Book of the Toronto Bible College published by the Graduating Class. The Gateway commands attention by its (almost) gorgeous cover, and is a credit in contents and form to the Gateway Committee for 1941.

HUTS AND CANTEENS

Church of Scotland

In a further earnest appeal made by Rev. Dr. Charles L. Warr, Convener of the Committee in charge of this work, he says: "It costs £2,500 now to build one of our huts and over £300 is required to put a mobile canteen into commission. It may be that across the seas some organization, public body, or society, would wish to provide a hut, or a mobile canteen which would carry its name. There may be private individuals who would like to give, and name, a hut or a mobile, but any donation, however small, would be most gratefully received, and would help to advance the comfort and well-being of our lads and young women called to service far from their homes and kindred."

He supports his appeal by a typical message from the General Officer commanding Palestine and Trans-Jordan,

"Deeply grateful for all the kind help and assistance given to the troops under my command by your Committee. Will appreciate any further assistance you can provide to meet the pressing needs which have arisen by troops occupying Syria. The needs here are most urgent and exceed the means we have at our disposal to meet them."

MISSIONS

WESTERN INTER-CHURCH MISSIONARY CONFERENCES

Rev. W. A. Cameron, D.D., Secretary
General Board of Missions

FROM October 8th to 18th there was held in six centres in Western Canada a very successful series of missionary conferences. The Boards of the four co-operating Churches had united in arranging and planning the conferences. Local inter-denominational committees were chosen in each of the cities to be visited. Before the meetings began Rev. H. C. Priest visited all the centres consulting with the local committees. The committees did their work well, the various communions co-operating heartily in their plans and a spirit of expectancy of blessing was aroused in each city to be visited.

The Joint Committee was fortunate in securing as the central speaker, Dr. John R. Mott, that veteran missionary statesman who for fifty-two years has been a world traveller, visiting in that time eighty countries, most of them many times. It can be said that no other living Christian leader has made such a contribution to the missionary cause as has Dr. Mott, during his long life of service. It is very heartening to see that his bow still abides in strength. The days of the conferences were strenuous days for him.

He addressed ministers in the morning and a public meeting in the evening in every city visited, speaking never less than an hour. The public meeting was held in the largest church in the city. In every case the church was filled; in some cases the choir loft was used to provide sittings, and in Winnipeg many stood throughout the entire service. It was a joy to see crowded churches on a week-night, with every listener intent for more than an hour to catch every word of a missionary appeal. The addresses based on a wide and varied experience, and taking full account of the dark clouds in the world, breathed a spirit of high optimism as to what the spirit of God was accomplishing in His world. Few could leave such a gathering without being stirred to higher endeavor to live for Christ and to make Him known.

At every University centre, Dr. Mott spent much time addressing and consulting with students and faculty for his major work has always been with students. The Y.M.C.A. also claimed a portion of his time, which was to be expected in view of his association with the "Y". He was the speaker at Men's Supper Meetings at Winnipeg and at Edmonton. At Vancouver he addressed a luncheon for men and women, under the auspices of the laymen of the city; and at Edmonton and Vancouver was the guest of the Canadian Club at

luncheon. In Winnipeg where he was the guest of the Lieut.-Governor during his stay, a reception was held in his honor at Government House. A very inspiring gathering was the Young People's Rally in Edmonton on Thanksgiving morning.

In each city general sessions were held where the work of all the Canadian churches in Canada, China, India and Japan was presented by the Secretaries, the period being divided between presentation and discussion. In Winnipeg and Edmonton a second session was held dealing with the subject "How shall the Churches accomplish their task?" while in Winnipeg a third session led by local ministers dealt with the subject "How far is Canada a Christian nation?" At each place the period of discussion was entered into heartily, that at Edmonton being especially bright.

Denominational luncheons or suppers were held everywhere except in Vancouver. These gave the Secretaries the opportunity to meet with their own people, and to stress their own particular responsibility. The largest of these as far as our own Church is concerned, was held in St. Andrew's Church, Saskatoon, where over sixty were present.

The attendance at all centres was not alone from the city. The whole area tributary to the city sent its representatives, ministerial and lay, men and women. In every city warm appreciation was expressed of the meetings, and it is believed that the inspiration gained will hearten many who have been needing a message of cheer.

ORPHANED MISSIONS

Rev. W. A. Cameron, D.D.

In every country on the European continent missionary interest and giving are being maintained at almost pre-war levels although no money can be sent out of these countries for missionary work. In Britain the financial condition of the missionary societies at the end of 1940 was as good as at the end of 1939.

To the end of June, \$1,315,919 has been given for the Orphaned Missions and this has been done without any high-pressure campaign. This was not needed, the Churches being glad to show in this way the reality of the world-wide fellowship of Christians. So far every call for help has been answered. One hundred and seventeen missions have been aided. In Netherlands India, 18 missions of 12 societies are receiving aid but by reducing their budgets and by increased local support they are going forward with only \$10,000 a month, as against \$40,000 a month formerly received from Holland. But the distress is increasing. The need is becoming greater. We must still give to maintain this work.

ORDINATION OF REV. PAUL CHAN

Chinese Church, Montreal

Rev. David Smith

In the Chinese Presbyterian Church Mission, Montreal, on October 2nd, last, a unique service took place when Mr. Paul Chan was ordained to the office of the holy ministry. The church, which is situated on Chenneville Street, was filled with interested Chinese, and their Canadian friends. Mr. Chan, who came from the Ottawa Mission, has been in charge of this Montreal work during the past two years. He is the son of Rev. Chan Nam Sing, first missionary to the Chinese in Montreal, forty-five years ago. Mr. Paul Chan was born in Montreal, and at the age of five years went with his parents to Canton, China. There he was educated and graduated from the Canton Union Theological College.

Rev. H. R. Pickup, Moderator of the Presbytery of Montreal, presided and Presbytery duly licensed and with the laying on of hands ordained Mr. Chan, as a servant of Jesus Christ, to this holy office.

Among those taking part were Rev. Dr. A. S. Reid, Clerk of Presbytery who outlined the steps leading to Mr. Chan's ordination. Rev. Gordon R. Taylor of St. Giles Church, Ottawa, conducted the devotional exercises, and Rev. David Smith of Vancouver, Superintendent of Chinese Missions, addressed the newly-ordained minister and the Chinese congregation. Both Mr. Taylor and Mr. Smith spoke in Chinese.

Amongst those present were Rev. Dr. Malcolm Campbell, ex-Moderator of the General Assembly; Rev. Dr. D. J. Fraser, Principal Emeritus of Montreal College; Rev. J. A. Smith of St. Luke's French Mission, Rev. R. DePierro of the Italian Mission, and Rev. H. A. Pritchard of the Welsh Church (Welsh-speaking).

Following the services Chinese refreshments were served by the Chinese ladies, and several gifts presented to the new minister by the Chinese community, the Chinese women's class, and the Sunday School. A Communion set was also donated to the congregation by the True Light Chinese Girls' Club in honor of the event. This was used for the first time on the following Sunday when Mr. Chan presided over his first Communion service.

ONTARIO W.M.S. BOARD MEETING

Calvin Church, Toronto, Oct. 8-10

Mrs. J. R. Hill, Press Secretary

There was a full representation of Presbyterials and Departments at the Ontario Provincial Board Meeting in Calvin Church, Toronto, October 8-10. Mrs. John Williams presided and was ably supported by Mrs. K. B. Schroeder and Mrs. D. A. Mowat. Mrs. A. Leggatt, Norval, led the devotional exercises each session, taking as her theme,

The Face of Christ, lifting all to a high spiritual plane, as she spoke simply, reverently, impressively. A message was sent to Mrs. C. H. Thorburn, O.B.E., Treasurer Extraordinary from 1925 till she resigned from office this year, and who was unable to be present. The new Treasurer, Mrs. H. W. Morgan, Peterborough, was warmly welcomed, and announced an increase in givings of \$1,000 more than at this time last year. Mrs. A. B. Macdonald, Finance Secretary, made a strong appeal for all to meet allocations, and presented timely suggestions from her committee, with respect to expenses of speakers. New Mission Bands were reported, work among teen-age girls stressed, and benefits received from well organized camps emphasized. Miss Margaret Ma and Miss Mildred Quan, who had attended camp at Normandale, told of their delightful experiences. Steady work among Y. W. auxiliaries was urged, and senior auxiliaries reminded of their responsibilities. The changes in several departments, decided upon at the recent Council meetings, were carefully noted. These will be sent down to auxiliaries.

A special prayer service for Misses Isabel McConnell, Mary Sherrick, Irene Stringer, Beatrice Scott and Helena Gibbs, our missionaries now on the high seas, was held. On Thursday evening the Board met with the Toronto Presbyterian Executive at the tea hour and throughout the meeting, over which Mrs. W. M. Hall, presided. Mrs. J. S. Riddell, President of Brockville Presbyterian, was named to bring greetings to the Montreal-Ottawa Synod.

REV. ALLAN REOCH

Rev. Allan Reoch since his enforced return with other missionaries from Manchuria, Formosa and Japan, in April, 1941, has been employed by the General Board of Missions in deputation work and when the way is open he expects to return to the work in Manchuria. Rev. E. H. Johnston, also from Manchuria, is on furlough and is at present in Westmount, Que.

At present Mr. Reoch is in Vancouver engaged in language study including Japanese, Cantonese and Chinese Mandarin dialect spoken in northern China, and is giving attention also to Canadian history. He will be available as opportunity presents for missionary addresses.

We ourselves commend
Unto Thy guidance from this hour;
Oh, let our weakness have an end!
Give unto us, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give;
And, in the light of truth, Thy bondsmen
let us live.

The Quiet Hour

AS A MAN THINKETH

Opening Sermon

Synod of Montreal and Ottawa

By the Moderator, Rev. Robt. Johnston, D.D.

October 21, 1941

Published by request of Synod

As a man thinketh in his heart, so is he.—Proverbs 23:7

WE get wonderfully wise sayings out of the book of Proverbs. Gems they are which so often have their rebirth in a new form in the Gospels. For instance this text in its teaching has the same root idea as the words, "The Kingdom of God is within you." "There is no peace anywhere except in a man's own heart." That is not a profound saying nor is it original on my part, but an extract from a book that I have just finished reading. And the book is not a book directly dealing with religious things, but an account in pictorial form of the rise of the Labor Party in Britain; and the thought behind the quotation I have made is that one cannot get satisfaction anywhere in the pursuit of worldly things nor can the betterment of human society be secured by mere earthly adventures, however well intentioned these may be.

The resources of peace and happiness and satisfaction and well-being must be found in a man's own soul. We do not say that he has these himself. As a matter of fact he has not, but they are at his command, they can be had for the asking.

Men in human history have had their dreams of world conquest, and of world power, characters like Alexander the Great and Napoleon, and in the end their dreams became ashes to be scattered by the winds of Heaven.

We have had others of a ruthless type like Genghis Khan, and an Adolph Hitler, who in the pursuit of their own mad purpose have shed human blood like water and made the earth reek with their cruelties. Even their closest friends have become subjects for their blood purge. But what avail has this ever been or what avail can it be? They may have had their day but they were eventually blotted out and the stench of their actions has been wafted down through the corridors of time.

The peace of the world or the peace of the human heart is not to be found in that way. There is no new order for society to be formulated by a man-made policy or proceeding.

When the Labor Movement started in Britain there were connected with it pure souls who in all sincerity wanted to build a new Jerusalem in England's green and pleasant land. There is no doubt about it. They helped the lot of the worker a great

deal and it would be idle to deny that there were in the movement elements that had the color and character of the Kingdom of God itself.

Surely whatever eases human burdens and dries up tears and brings even momentary happiness to the human heart must have God in it and the deep-rooted sympathy of Jesus Christ. But the Labor Party in Britain just became another political party, weaned from their first love and their original kindly intentions by the sweets of power, and they got to their high places and some of them did not hesitate to wear the coronets of their King. We do not blame them overmuch, for such is human nature. But they are an example in their development that man is not to be redeemed by the efforts of his fellows. There is no peace anywhere, no lasting satisfaction, except in a man's soul. We must denounce human oppression, we must advocate a new social structure in the earth where justice will get its due and where the dignity of man must be recognized, but this sort of society can only come in very truth when men have looked into the heart of Jesus Christ and have caught from Him the glow and grandeur and happiness of human life.

Whatever men may think or say or do, the secret of soul salvation and the salvation of society is to be found only in the Cross of our Lord.

Of course, we must recognize that God works in His own way and uses strange instruments for His own purpose, but the world will never get anywhere and no new Jerusalem will ever be built in Europe or America or anywhere else unless by the stones of God's own choosing.

When we contrast the ways of men with the ways of Christ, we see evidences of a separation as wide as the space between Heaven and earth. Jesus Christ did not dream of wealth or worldly power. He was born poor, He lived poor, He died poor. He had the world at His bidding, but this did not attract Him at all. He could have summoned to His side twelve legions of angels to sweep the world with His power. He had no lack of authority. His soul surged with the idea of selflessness and a spirit of sacrifice that carried Him to Calvary. There in Him and in His Cross, is the secret of the New Jerusalem. That is the only factor that can make a new Heaven and a new earth. Here we go on with our piffling schemes and our dreams that are not always unworthy, but we are not exactly on the right track. We may get something on the route we have taken, but we will not reach our true destination. What is wanted in the world now, and has always been wanted, is a sincere Christian spirit that sees the fruition of our deepest longings in that Christ who carried a Cross on His back.

The old sages who did not know the God and Father we know often saw a star of hope in the mists and darkness under which they lived. A saying of Marcus Aurelius is "the gods would prefer us to imitate them rather than to flatter them;" and this has a meaning in our modern age and in our Christian circles. So much of our faith is to be found in a full dress rehearsal of our belief in God and in a certain ornate worship of Him. That may be all right in its own way, indeed it is all right, but the attitude to God in the soul of a man should be that of imitation—genuine imitation rather than mere flattery that often goes no deeper than resounding words. Our witness for Jesus Christ should be seen in everything we do or say: "As a man thinketh in his heart, so is he." Yes, so is he in his life all round, in his relationships to his country, to his Church and to his fellowmen. A Christian is a Christian in the street as well as the Church, in the office where he works as well as on his knees in prayer; and if it should come over you at times and you say what is the use, that the worldling has the best of things, do not let this thought overwhelm you because it is not true. The older one gets the clearer perspective does he acquire of human life. Much that seems like success is not success. The purple and fine linen with which men clothe themselves fades and is gone. There is nothing left behind of any permanent value.

Let me give you a quotation "Defeat has often in it the quality of victory and victory the quality of defeat."

How true that is. Where was there ever seemingly such defeat as at Calvary. The correct end of everything, the victory that overcometh the world is to let the Lord Jesus Christ reign and rule in your heart and mine.

"As a man thinketh in his heart, so is he."

It may please God to keep us in a certain station in life, it may please Him to deprive us of an abundance of this world's goods, but if you count that defeat you can turn it into the greatest victory, the triumphant success of having that peace of soul which the world cannot give or take away.

To live with the radiant morn of God's presence always with us is more to be desired than gold or much fine gold; and then when a man has God in his soul he can have his beautiful dreams, the dreams of a new Jerusalem in Europe and in America and in the Islands of the sea.

The present world crisis seems to be a backset but it is only a passing phase, hard to understand and menacing for the time being. But a man of God with the Lord in his own heart can lie down to sleep every night and feel that God reigneth and that gladness will yet come to the earth.

Children and Youth

YOUNG PEOPLE'S SOCIETIES

British Columbia Convention

Miss D. Harvey

THE second annual Convention of the British Columbia Provincial Presbyterian Young People's Society was held in St. Andrew's Church, Victoria, B.C., during the Thanksgiving weekend. About seventy-five delegates from various societies in the province gathered to enjoy the fellowship, religious instruction and the rich blessing such as was evident at the last Convention.

A Communion service was conducted by Rev. J. L. W. McLean early Sunday morning. Then appointed delegates took part in the different churches at their regular morning services. During the afternoon an interesting tour was planned. At the evening service in St. Andrew's Church Miss Chris Mair read the Scripture lesson and Mr. Herb. Halstead gave an appropriate and profitable talk on *The Purpose of Young People's Work*; Mr. McLean's subject was *Power to Burn*.

After the evening service the Young People met in the Church Hall where Miss Norma Cuthbertson led in the singing of hymns and choruses.

On Monday morning the devotional period was in charge of Mr. Bill Davie. Capt. J. V. Mills brought a helpful message on enduring hardness as a good soldier of Jesus Christ. We then separated into discussion groups, the *Worship* group being led by Capt. Mills, *Leadership Training* by Miss Scott, *Fellowship* by Mrs. McLean and *Service* by Rev. T. H. McAllister. The meeting for business and election of officers was held in the afternoon. Reports were submitted by the Acting Secretary, Miss Chris. Mair, the Treasurer, Mr. Gay Bulloch, and the four group conveners, Miss Nancy Cameron of Fellowship, Mr. Earl Patterson of Worship, Mr. Bill Davie of Service and Miss Edith McRae of Leadership Training.

Mr. Gay Bulloch of Nanaimo was elected President. Rev. J. L. W. McLean installed the officers and gave a splendid address on the Convention theme, *Jesus Only*.

At the evening banquet telegrams of good wishes were read by the former President, Mr. Gordon Winter. Greetings were extended by Mr. McDonald, Convener of Sabbath Schools and Y.P.'s work, Rev. J. L. W. McLean of St. Andrew's Church, Mr. Geo. McTaggart, President of the United Y.P. Society of B.C., and Miss Dorothy Harvey, representative of P.Y.P.A. of Westminster Presbytery.

Fairview society of Vancouver was awarded the banner for making the great-

est contribution to its own church, its community, and the Church at large.

Now as we begin another term in our Young People's work let us pray God's abundant blessing may continue upon us as it was at our Convention and that it may be experienced not only in our hearts but manifest in our lives.

FALL RALLY Y.P. UNION PICTOU PRESBYTERY

Miss Sara M. Cameron, Secretary

The officers Conference of the Presbyterian Young People's Union was held in St. Andrew's Church, New Glasgow, on Friday, October 24th, at 4 o'clock. Rev. George Lamont was the speaker at this meeting. The findings of the discussion groups which followed were presented at the evening service by Rev. W. H. Huestin of Hopewell who set forth four requirements for youth if the cause of Christ is not to suffer in the present crisis:

1. Study of the Bible as the word of God.
2. Prayer. The vital question is "ARE YOU praying?"
3. Scriptural Giving.
4. Personal witnessing for Christ.

The conference was entertained at supper by St. Andrew's Society.

The evening service of praise was opened with a singsong led by Rev. George Lamont, after which invocatory prayers were offered by Miss Sara Cameron and Mr. Melvin Chisholm. The Scripture lesson was read by the President, Miss Margaret MacLean of Sutherland's River. Greetings were brought from the New Glasgow societies by Rev. Dr. Hugh Munroe and from Pictou Presbytery by Rev. George Lamont. Rev. James Williams, Tatamagouche, led the rally in prayer after which a solo was beautifully rendered by Mrs. Norman McKay.

Captain N. D. Kennedy introduced the speaker, Rev. William Verwolf of Summerside, who took as his text, "The world by wisdom knew not God". He stated that we have a choice of two ways, the world's way or God's way. Human wisdom, however, is unreliable and the theories of man change. The one stable base for our faith is the Lord Jesus Christ.

Rev. John Humphries, Sunnybrae, presented the roll-call report, the percentage banner of blue and gold being awarded to the Merigomish society with eighteen out of its nineteen members present. The attendance banner was won by St. Paul's and Bridgeville society. The total attendance at the rally was 215.

This very successful Fall Rally was brought to a close by the benediction pronounced by Rev. Lloyd McLellan, Scotsburn.

ON EARTH PEACE

AND there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not; for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men.—Luke 2: 8-14.

Christmas Bells

I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet the words repeat
Of peace on earth, good will to men!

I thought how, as the day had come,
The belfries of all Christendom
Had rolled along the unbroken song
Of peace on earth, good will to men!

And in despair, I bowed my head;
“There is no peace on earth”, I said;
“For hate is strong, and mocks the song
Of peace on earth, good will to men”.

Then pealed the bells more loud and deep;
“God is not dead, nor doth He sleep!
The wrong shall fail, the right prevail,
With peace on earth, good will to men!”

Till, ringing, singing on its way,
The world revolved from night to day,
A voice, a chime, a chant sublime,
Of peace on earth, good will to men!

—Henry Wadsworth Longfellow.

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INTERNATIONAL S. S. LESSONS

LESSON—DECEMBER 14

Christian Stewardship

2 Corinthians 8:1-9; 9:6, 7

Golden Text: It is required in stewards that a man be found faithful.—1 Corinthians 4:2.

LESSON—DECEMBER 21

The Coming of God's Son

Isaiah 9:6, 7; John 1:1-14, 10-14; 1 John 4:9-11

Golden Text: The Father sent the Son to be the Saviour of the world.—1 John 4:14.

LESSON—DECEMBER 28

The Christian's Hope

John 14:1-6; Revelation 22:1-5

Golden Text: In my Father's house are many mansions.—John 14:2.

LESSON—JANUARY 4

The Synoptic Gospels: Matthew, Mark, Luke

Matthew 1:1-17; Mark 1:1, 14, 15; Luke 1:1-4; Acts 1:1-5

Golden Text: Christ Jesus came into the world to save sinners.

Our Church Calendar

Vacancies

Ailsa Craig, Ont., Mod., Rev. John McNair, D.D., 8 Christie St., London, Ont.
 Arthur, Gordonville, Ont., Mod., Rev. Dr. Geo. Aitken, Harriston, Ont.
 Ashfield and Ripley, Ont., Mod., Rev. S. M. Scott, Kincardine, Ont.
 Aylmer and Hull, Que., Mod., Rev. S. M. Ritchie, Westboro, Ont.
 Barrie, Ont., Mod., Rev. Dr. N. R. D. Sinclair, Barrie, Ont.
 Belfast, P.E.I., Mod., Rev. J. C. MacNeill, Marshfield, P.E.I.
 Belmont, etc., Ont., Rev. J. M. Laird, 50 Gladstone Ave., St. Thomas, Ont.
 Boston, Omagh, Ont., Mod., Rev. John Riddell, Box 57, Milton, Ont.
 Caledon East, Knox, etc., Mod., Rev. H. Lindsay Simpson, Orangeville, Ont.
 Caledonia, P.E.I., Mod., Rev. J. C. MacNeill, Marshfield, P.E.I.
 Carberry and Wellwood, Man., Mod., Rev. J. K. Ross Thomson, Brandon, Man.
 Centre Road and West Adelaide, Ont., Mod., Rev. R. T. Rutherford, Alvinston, Ont.
 Clifton, New London, etc., P.E.I., Mod., Rev. W. O. Rhoad, Kensington, P.E.I.
 Durham, Ont., Mod., Rev. G. M. Young, R.R. 2, Holstein, Ont.
 Elora, Ont., Mod., Rev. W. A. Young, Ferguson, Ont.
 Eversley, etc., Ont., Mod., Rev. Ross K. Cameron, 700 Dovercourt Rd., Toronto.
 Exeter, Ont., Mod., Rev. Wm. Weir, Hensall, Ont.
 Fort Erie, Ont., Knox and St. Andrew's (Assessor Minister for one year) Mod., Rev. G. L. Douglas, Niagara Falls, Ont.
 Gairloch, Middle River, and West River Station, N.S., Mod., Rev. C. H. Maclean, Durham, R.R. 2, N.S.
 Janetville, etc., Mod., Rev. D. A. McKenzie, Cobourg, Ont.
 Keene, Westwood and Warsaw, Ont., Mod., Rev. D. K. Perrie, Hastings, Ont.
 Kensington & Freetown, P.E.I., Mod., Rev. W. Verwolf, Summerside, P.E.I.
 Kenyon, Dunvegan, Ont., Stated Supply for duration, Mod., Rev. E. E. Preston, Vankleek Hill, Ont.
 Kinloss and Kinlough, Ont., Mod., Rev. C. H. McDonald, Lucknow, Ont.
 Kirkhill, Ont., Stated Supply for duration, Mod., Rev. H. K. Gilmour, Maxville, Ont.
 Lakefield, Lakevale, Omeme, Ont., Rev. D. A. McKenzie, Cobourg, Ont.
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(Continued on page 382)



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Lake Ainslie & Strathlorne, P.E.I., Rev. D.
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Quebec, Que., Rev. W. Harold Reid, Oct.
30th.
Tara, Ont., Rev. T. Owen Hughes, Nov. 4th.
Toronto, Ont., Victoria, Rev. C. J. MacKay,
Nov. 18th.

Deaths in the Ministry

Rev. Wm. Mackintosh, Dundalk, November
7th.

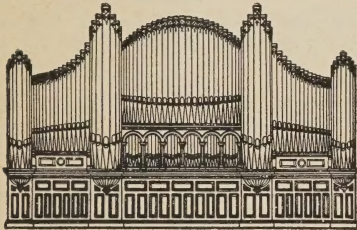
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Bread without freedom is bitter.

Character teaches over our head.

The one prudence in life is concentration.

Let not trifles vex us and destroy our peace.

Hats off to the past and coats off to the future.

Nothing develops leadership like responsibility.

The deeds of today will greet you tomorrow.

Much danger makes great hearts most resolute.

Better to light a candle than to rail at the dark.

While thou livest keep a good tongue in thine head.

It is the surmounting of difficulties makes heroes.

The key to all true progress lies in faith, hope, and love.

The great aim of education is not knowledge but action.

Good discourse sinks differences and seeks agreements.

The small courtesies sweeten life; the greater ennoble it.

We may find God for He is here and eagerly seeking us.

The art of making good use of moderate abilities wins esteem.

Bearing the Lord's name requires that we bear His image also.

The steady and whole view of life is required of us all and always.

In no way can we do more to advance the cause of Christ than to be faithful in the place assigned us, be it low or high, obscure or prominent.

Speak little and well if you wish to be considered as possessing merit.

When in the presence of God the best that is in us has a breathing space.

Things at their worst will cease, or else climb upward to what they were before.

To become a Christian one has to give up his will, his ways, and thoughts to God.

Let us cease grieving over what is gone and bend our energy to develop what is left.

God's love is a lamp that never goes out, an invisible beam of energy which never fails.

Hold fast to all that is just and of good report in your heritage but go on to perfection.

We must not allow Christian faith to breed alternate moods of fanaticism and fertility.

The love of God abides and it is good to realize that whatever our moods or feelings He still loves.

To stir the minds of his hearers to the best things should be the high aim of every public speaker.

Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee.

While pessimism is to be deprecated a thoughtless and baseless optimism is still less to be desired.

It is essential that one believe in himself not alone for what he is but for the better self he may become.

We must stand against this monstrous evil, pacifism, which threatens to destroy the whole of civilization.

Nothing is worse than despondency; whether we stumble or fall we must think only of rising and going on.

As the needle seeks the magnet, the flower the sun, the bird its nest, the soul instinctively turns to prayer.

Life is a great adventure and everyone can be a pioneer blazing by thought and service a trail to better things.

To deal effectively with evil in any realm, physical, moral, personal, social, or political, the axe must be laid to the root of the tree.